# FRVTEFVLL SERMONS PREACHED by the right reuerend father, and constant Martyr of Iesus Christ M. Hugh Latymer, newly Imprinted: with others, not heretofore set forth in print, to the edifying of all which will dispose them selues to the readyng of the same.

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FINIS.

# The Sermon that the Reuerende Father in Christ M. Hugh Latimer Bishop of VVorcester, made to the Conuocacion of the Clergie, before the Parliament began, the. 9. day of Iune, the. 28. yeare of the raigne of our late King, Henry the. viij. Translated out of Latine into Englishe, to the intent that thinges well sayde to a fewe, may be vnderstoode of many, and doe good to all them that desire to vnderstand the truth.

*Filii huius seculi, &c.* Luke. 16.



Brethren, yée be come together this day (as far as I perceiue) to heare of great & waighty matters: Ye come together to intreat of thinges that most appertaine to the common wealth. This being thus, yée looke (I am assured) to heare of mée, which am cõmaunded to make as a preface, this exhortation (albeit I am vnlearned and farre vnworthie) to vtter suche thinges as shalbe méete for this your assemble. I therefore not onely very desirous to obey the commaundement of our primate, but also right greatly coueting to serue and satisfy al your expectation: Loe, briefly and as plainly as I can, will speake of matters, both worthy to be heard in your congregation, and also of such as best shall become myne office in this place. That I may do this the more commodiously, I haue taken that notable sentence, in which our Lord was not afraid to pronounce: The children of this world to be much more prudent and politike, then the children of light in their generation. Neither will I be afrayde, trusting that he will ayde and guide mée to vse this sentence, as a good grounde and foundation of all suche thinges as hereafter I shall speake of. Luke. xvi. A good ground and sure foundacyon.

Now I suppose that you sée right well, beyng men of such learnyng, for what purpose the Lord sayd this, and that yée haue no néede to be holpen with any parte of my labor in this The learned nomber hath least neede of expoūtions.

thing. But yet, if ye will pardon me, I will wade somewhat deeper in this matter, and as nigh as I can, fetch it from the first original beginning. For undoubtedly, ye may much marualle at this saying, if ye well ponder both what is sayd, and who sayth it. Define me first these three thinges, what prudence is, what the world, what light, and who be the children of the world, who of the light, see what they signifie in Scripture. I maruell if by and by ye all agree, that the children of the worlde shoulde bee wiser then the Children of the lyght. To come somewhat nigher the matter, thus the Lord beginneth.

Luke.16. ¶ There was a certaine ryche man that had a Steward, which was accused vnto him that he had dissipated and wasted his goodes. This riche man called his Steward to him and sayde: What is this that I heare of thee? Come, make mee an accompt of thy Stewardship: Thou mayest no longer beare this office.

Brethren, because these wordes are so spoken in a parable, and are so wrapped in wrinckels, that yet they seeme to haue a face and similitude of a thing done in deede, and lyke an history, I thinke it much profitable to tary somewhat in them. And though we may perchaunce finde in our hearts to beleue all that is there spoken to be true: yet I doubte whether we may abide it, that these words of Christ do pertaine vnto vs, and admonish vs of our duety, which do and liue after such sort, as though Christ when he spake any thing, had as the tyme serued hym, serued his turne, and not regarded the tyme that came after him, neither prouided for vs, or any matters of ours, as some of the Philosophers thought, which sayd, that God walketh vp and downe in heauē, and thinketh neuer a deale of our affaires. But my good brethren, erre not you so, sticke not you to such your imaginations. For if ye inwardly behold these words, if ye diligently role them in your myndes, and after explicate and open them, ye shall see our tyme much touched in these misteries. Ye shall perceyue that God by this example shaketh vs by the noses, and pulleth vs

God is no idle walker.

by

by the eares. Ye shall perceiue very playne, that God setteth before our eyes in this similitude, what we ought moste to flee, and what we ought soneste to follow. For Luke saith: the Lord spake these wordes to his disciples. Wherfore let it be out of all doubt, that he spake them to vs, which euen as we will be counted the successors and Vicars of Christes disciples, so we be, if we be good dispensers, and do our duetie. He sayd these thinges, partly to vs which spake them, partly of him selfe. For he is that riche man, which not only had, but hath, and shall haue euermore, I saye not one, but many Stewardes, euen to the ende of the world.

Christ hath many stewardes.

He is man, seing that he is God and man. He is rich, not onely in mercy, but in all kynde of riches. For it is he, that geueth vs all thinges abundantly: It is hee, of whose hand, we receiued both our lyues, and other thinges necessary for the conseruation of the same. What man hath any thyng I pray you, but he hath receyued it of his plentifulnes? To bee short, it is he, that openeth his hand, & filleth all liuing things with his blessing, and geueth vnto vs, in most ample wise his benediciō: Neither his treasure can be spent, how much so euer he lashe out, how much so euer we take of him, his treasure tarieth still, euer taken, neuer spent.

Christes treasure can not be spent.

He is also the good man of the house, the church is his housholde, which ought with all diligence, to be fed with his word and his sacramentes. These be his goodes, most precious, the dispensation and administration wherof, he would Bishops and Curates should haue. Which thing S. Paul affirmeth, saying: Let men esteeme vs, as the ministers of Christ, and dispensours of Gods misteries. But I pray you what is to be loked for in a dispensour? This surely, that he be found faythfull and that he truely dispense and lay out the goodes of the Lord, that he geue meate in tyme, geue it I say, and not sell it: meate I say, and not poyson. For the one doth intoxicate and slea the eater, the other feedeth and nourisheth him. Finally, let him not slacke and differre the doing of his office, but let him doe his dutie when tyme is, and neede requireth it. This is also to be loked for, that he be one, whome God hath called, and put in office, and not one that commeth vncalde, vnsent for, not one that of him selfe presumeth to take

The office of ministers.

What maner of man a minister shuld be

honour vpon him. And surely, if all this that I say, be required in a good Minister, it is much lighter to require them all in euery one, then to finde one any where, that hath them all. Who is a true and a faythful steward? He is true, he is faithfull, that coyneth no new money, but taketh it ready coyned of the good man of the house, and neyther changeth it ne clippeth it after it is taken to him to spend, but spendeth euen the selfe same, that he had of his Lord, and spendeth it as his Lordes commaundement is, neither to his owne auauntage vttering it, nor as the lewde seruaunt did, biding it in the grounde. Brethren, if a faythfull steward ought to do as I haue sayd, I pray you ponder and examyne this well, whether our Bysshops and Abbotes, Prelates & Curates haue bene hitherto faythfull stewardes or no? Ponder, whether yet many of them be, as they should be or no? Go ye to, tell me now, as your conscience leadeth you (I will let passe to speake of many other) was there not some, that despising the mony of the Lord, as copper, and not curraunt, eyther coyned new themselues, or els vttred abroade newly coyned of other, some tyme eyther adulterating the worde of God, or els mingling it (as tauerners do, which brew and vtter the euil and good both in a pot) sometime in the stead of Gods worde, blowing out the dreames of men? While they thus preached to the people, the redemptiõ that commeth by Christes death to serue onely them that dyed before his comming, that were in the time of the olde testament, & that now since redemption and forgeuenes of sinnes purchased by money, and deuised by men, is of efficacy, and not redemption purchased by Christ. They haue a wonderfull prety example, to perswade this thing, of a certayne maried woman, which when her husband was in Purgatory, in that fiery fornace, that hath burned away so many of our pens, payde her husbandes ransom, and so of duety claymed him to be set at libertye: While they thus preached to the people, that dead images (which at the first, as I thinke, were set vp onely to, represent thinges absent) not onely ought to be couered with gold, but also ought of all faythfull and christen people, yea in this scarsenes and penury of all thinges, to be cladde with silke garmentes, and those also laden with precious gemmes and iewels. And that beside

A faythfull Steward.

Counterfaiters of Gods coyne.

Purgatory picke purse.

worshyppyng of Images.

beside all this, they are to be lighted with ware candles, both within the church and without the church, yea at none dayes as who should say, here no cost can be to great, where as in the meane time, we se Christes faythfull and liuely images, bought with no lesse price, the with his most precious bloud, alas alas, to be an hungred, a thirst, a cold, & to lye in darknes, wrapped in all wretchednes, yea, to lye there till death take away their miseries: While they preached these will-wo*r*kes, that come but of our owne deuotion, although they be not so necessary, as the wo*r*kes of mercy, and the precepts of God, yet, they sayde in the pulpit, that willwo*r*kes were mo*r*e principall, mo*r*e excellent, and (plainly to vtter what they meane) mo*r*e acceptable to God then wo*r*kes of mercy: as though nowe mans inuentions & fansies could please God better then Gods precepts: o*r* strange things better then his owne: while they thus preached, that mo*r*e fruite, mo*r*e deuotion commeth of the beholdinge of an Image, though it be but a *Pater noster* while, then is gotten by readinge and contemplation in Scripture, though ye read and contemplate therin seuen years space. Finally, while they preached thus, soules to*r*mented in Purgato*r*ye to haue most nede of our helpe, and that they can haue no ayde, but of vs in this wo*r*ld, of the which two, if the one be not false, yet at the least it is ambiguous, vncertaine, doubtfull, and therefo*r*e rashlye and arrogantly with such boldnes affirmed in the audience of the people, the other by all mens opinions is manifestly false. I let passe to speake of much other such like counterfeite doctrine, which hath bene blasted and blown out by some fo*r* the space of thr*e* houres together. Be these the christian and diuine misteries, and not rather the dreames of men? Be these the faythfull dispensers of Gods misteries, and not rather false dissipato*r*s of them? whome God neuer put in office, but rather the diuell set them ouer a miserable famelie, ouer an house miserably o*r*dered and entreated. Happy were the people, if such preached seldome. And yet it is a wonder to se these in they*r* generation, to be much mo*r*e prudent and politike, then the faythfull ministers are in they*r* generation, while they goe about mo*r*e prudentlye to stablish mens d*r*eames, then these do, to hold vp Gods commaundements. Thus

willwo*r*kes.

The wo*r*kes that god commandeth are most acceptable before him

The Papists doctrine.

Papistes are false & crafty dispo*s*ers of gods misteries.

it commeth to passe, that workes lucratiue, willworkes, and mens fancies raigne: but christiã workes, necessary & fruitfull workes, be troden vnder the fote. Thus the euell, is much better set out by euill men, then the good, by good men: because the euill be more wise, then be the good in theyr generation. These be the false Stewardes, whome all good and faythfull men euery day accuse vnto the riche maister of the housholde, not without great heanines, that they waste hys goodes, whome he also one day will call to him, and say to them as he did to his stewarde, when he sayd: What is this that I heare of thee? Here God partly wondreth at our ingratitude and perfidie, partly chideth vs for them, and being both full of wonder, and redy to chide, asketh vs, what is this that I heare of you? As though he should say vnto vs, All good men in all places complaine of you, accuse your auarice, your exactions, your tyranny: they haue required in you a long season, and yet require diligence and sinceritie. I commaunded you that with all industry and labour, ye should fede my sheepe: ye earnestly fede your selues from day to day, wallowing in delights and idlenes. I commaunded you to teach my commaundementes, and not your fansies, and that you should seeke my glory and my vauntage: you teach your own tradicions, and seeke your owne glory & profite. You preach very seldome, and when you do preache, ye doe nothing but cumber them that preach truly, as much as lyeth in you, that it were much better, such not to preach at all, then so perniciously to preach. Oh, what heare I of you? You that ought to be my preachers, what other thing doe you, then applye all your study hether, to bring all my preachers to enuy, shame, contempt, yea more then this ye pull them into perils, into prisons, and as much as in you lyeth, to cruell deathes. To be short, I would, that Christen people should heare my doctrine, and at theyr conuenient leasure, reed it also, as many as would: your care is not, that all men may heare, but all your care is, that no lay man do read it. Surely being afraid least they by the reading, should vnderstand it, and vnderstãding, learne to rebuke our slouthfulnes. This is your generation, this is your dispẽsation, this is your wisedome. In this generation, in this dispensation, you be most politique,

God will call his ministers to a great accompt.

God willeth all mẽ to read & vnderstand his word.

The Papists are wise in their generation.

moſt witty. Theſe be the thinges that I heare of your demeanour. I wiſhed to heare better reporte of you. Haue ye thus deceiued me? Or, haue ye rather deceiued your ſelues? Where I had but one houſe, that is to ſay, the church, and this ſo dearely beloued of me, that for the loue of her, I put my ſelf forth to be ſlayne, and to ſhed my blood: this church at my departure, I committed vnto your charge, to be fedde, to be nouriſhed, and to be made much of. My pleaſure was ye ſhould occupy my place, my deſire was, ye ſhoulde haue borne like loue to this churche, like fatherly affection, as I did. I made you my vicars, yea in matters of moſte importaunce. For thus I taught openly. He that ſhould heare you, Luke.x. ſhould heare me: He that ſhould deſpiſe you, ſhould deſpiſe me. I gaue you alſo keyes, not earthly keyes but heauenly, Math.xvi. I left my goods that I haue euermore moſt highly eſteemed, that is, my worde and ſacramentes, to be diſpenſed of you. The Papiſts deceaue not God, but themſelues. Theſe benefites I gaue you: and doe you geue me theſe thankes? Can you finde in your hartes, thus to abuſe my goodnes, my benignitie, my gentleneſs? Haue you thus deceiued me? No, no, ye haue not deceiued me, but your ſelues. My giftes and benefites toward you ſhall be to your greater damnation. Becauſe you haue contemned the lenity and clemencie of the maiſter of the houſe, ye haue right well deſerued to abyde the rigour and ſeueritie of the Iudge. Come forth then, let vs ſée accompt of your ſtewardſhipe. And horrible and fearfull ſentence. Ye may haue no longer my goodes in your handes. A voyce to wéepe at, & to make men to tremble. You ſée brethren, you ſée, to what euel, the euil ſtewards muſt come to. Your labour is payd for if ye can ſo take héede, that no ſuch ſentence be ſpoken to you, nay, we muſt all take héed leaſt theſe threatnings one day take place in vs. But leſt The children of this world are wiſer then are the children of light. the length of my ſermon offende you too ſore, I will leaue the reſt of the parable, and take me to the handling of the end of it, that is, I will declare vnto you, how the children of this worlde be more witty, craftie, and ſubtile, then are the childrē of the light in their generation. Which ſentence, wold God Luke.x. it lay in my power toung, to explicate with ſuch light of words, that I may ſeme rather to haue paynted it before your eyes, then to haue ſpoken it; and that you might rather ſéeme to ſée

the thing, then to heare it: But I confesse plainly, this thing to be far aboue my power. Therefore this being onely lefte to me, I wish for that I haue not, and am sory, that ỳ is not in me which I would so gladly haue, that is, power so to handle the thing that I haue in hande, that all that I say, maye turne to the glory of God, your soules health, and the edefiing of Christes body: wherefore I pray you all to pray with me vnto God, and that in your petition you desire, that these two thinges be vouchsafe to graunt vs, first, a mouth for me to speake rightly: next eares for you, that in hearing me, ye may take profit at my hande: and that this may come to effect, you shall desire him, vnto whom our maister Christ bad we should pray, saying euen the same prayer, that he himselfe did institute. Wherein ye shall pray for our most gracious soueraigne Lorde the king, chiefe and supreme head of the church of England, vnder Christ: and for the most excelent, gracious and vertuous Lady Quéene Jane, his most lawfull wife, and for all his, whether they be of the clergy, or laity, whether they be of the nobilities, or els other his graces subiectes: not forgetting those, that beinge departed out of thys transitory life, and now slépe in the slépe of peace, and rest from theyr labours, in quietnes, and in peaceable slépe, faythfally, louingly, and patiently loking for that, that they clearely shall sée, when God shall be so pleased. For all these and for grace necessary, ye shall say vnto God Gods prayer: *Pater noster.*

Godly petitione.

I. Iatimer pray for the dead page. 9. b.

*Filii huius seculi. &c.* Luc. 16.

Luke. 16.

Christ in this saying, touched the slouth and sluggishnes of his, and did not allow the fraude and subtlety of other: neither was glad that it was in déed as he had said, but complained rather, that it should be so: as many men speake many thinges, not that they ought to be so, but that they are wont to be so. Nay, this grémed Christ, that the childrē of this world should be of more policye, then the childrē of light, which thing was true in Christes time, and now in our time is most true. Who is so blinde, but he séeth this clearely, except perchaunce there be any, that can not discerne the childrē of the worlde, from the childrē of light? The childrē

The childrē of this world is of more policy, then the childrē of light.

dren of the world, conceiue and bring forth more prudently, and thinges conceiued and brought forth, they nourysh and conserue with muche more policye, then doe the children of light. Which thinge is as sorowfull to bée sayde, as it séemeth absurd to be heard. When ye heare the children of the world, you vnderstãd the world, as a father. For the world is father of many children, not by the first creation & worke, but by imitation & loue. He is not only a father, but also the sonne of an other father. If ye know once his father, by and by ye shall know his children. For he that hath the Deuill to his father, must nédes haue diuelish children. The diuell is not onely taken for father, but also for prince of the world, that is, of worldly folke. It is either all one thing, or els not much different, to say, children of the world, and children of the diuel, according to that, ý Christ sayd to the Iewes, ye are of your father the diuel: where as vndoubtedly he spake to children of this world. Now seing the Diuel is both author and ruler of the darknes, in the which the children of this world walke, or to say better, wander, they mortally hate both the light, and also the children of light. And hereof it commeth, that the children of light neuer, or very seldome, lacke persecution in this world, vnto ý which the children of the world, that is of the deuill bringeth them. And there is no man but hée séeth that these vse much more policy in procuringe the hurt and damage of the good, then those in defending themselues. Therfore brethren, gather you the disposition and study of the children, by the disposition and study of the fathers. ye knowe this is a prouerbe much vsed: an euill crowe, an euill egge. Then the children of this world ý are knowen to haue so euill a father, the world so euell a grandfather, the diuell cannot chuse but be euill. Surely the first head of their auncestrie, was ý deceitful serpent the diuel, a monster monstruous aboue all monsters. I cannot wholy expresse him, I wot not what to call him, but a certayne thing altogether made of the hatred of god, of mistrust in God, of lyinges, deceites, periuries, discordes, manslauter, and to say at one word, a thing concrete, heaped vp, and made of all kinde of mischiefe. But what the diuell meane I, to describe particulary the diuels nature, when no reason, no power of mans

The deuill is prince of this world.

John. 10.

The deuill is the father of the children of this world.

The petigree of the children of this world.

The deuill what he is.

mynde

minde can comprehende it. This alonly I can say grosly & as in a summe, of the which all we (our hurt is ỳ more) haue experience, ỳ diuel to be a stinking sentine of al vices, a foule filthy chanel of all mischifes, & that this world his sonne, euen a child mete to haue such a parẽt, is not much vnlike his father.

Note well this pedegree.

Then this diuell being such one as can neuer be vnlike himself: Lo of Enuy, his welbeloued Lemman he begatte the world, and after left it with Discord at nours. Which world after that it came to mans state, had of many Concubines, many sonnes. Ye was so facund a father, and had gotten so many childrẽ of lady Pride, dame Glottony, maisters Auarice, lady Lechery, and of dame Subtilty: that now hard and scant, ye may finde any corner, any kinde of life, where many of his children be not. In court, in cowles, in cloysters, in rotchets, be they neuer so white, yea, where shall ye not finde them? How be it, they that be secular and lay men, are not by and by children of the world, ne they children of light ỳ are called spiritual are of the clergy. No no, as ye may finde among the Laity many children of light, so among the Clergy (how much so euer we arogate these holy titles vnto vs, and thinke them onely attributed to vs: *Vos estis lux mundi, peculium Christi &c.* Ye are the light of the world, the chosen people of Christ, a kingly priesthoode, an holy nation, and such other:) ye shall finde many children of the world, because in all places the world getteth many children. Among the Lay people, the world ceaseth not to bring to passe, that as they be called worldly, so they are worldly in deede, driuen hedlong by worldly desires, in so much that they may right well seeme to haue taken as well the maners, as the name of their father. In the Clergy, the world also hath learned away, to make of men spirituall, worldlinges, yea and there also to forme worldly children, where with great pretence of holines, and crafty couloure of religion, they vtterly desire to hyde and cloke the name of the world, as though they were ashamed of their father, which do execrate and detest the world (being neuertheles their father) in wordes and outward signes, but in hart and worke they coll and kisse him, & in all their liues declare themselues to be his babes in so much ỳ in al worldly pointes, they farre passe

Matth. v.

1. Peter. ii.

Worldlynges ashamed of their father.

and

and surmount those, that they call Seculers, lay men, men of the worlde. The childe so diligently followeth the steppes of his father, neuer destitute of the ayde of his grandfather. These be our holye holye men, that saye they are dead to the worlde, when no men be more lively in worldly thinges, then some of them bée. But let them bée in profession and name, most farthest from the worlde, most alienate from it, yea so farre, that they may séeme to haue no occupying, no kinred, no affiniti, nothing to do with it: yet in their life & déedes, thei shew themselues, no bastardes, but right begotten children of the worlde, as that which the worlde long sithens had by his deare wife dame Hipocrisy, and since hath brought them vp and multiplyed to more then a good many, encreased them to much to much, all be it they sweare by all he Saintes and she Saintes to, that they know not their father, nor mother, neither the worlde, nor Hipocrisy, as in déede they can semble & dissemble all thinges, which thing they might learne wonderfull well of their parentes. I speake not of all religious men, but of those that the worlde hath fast knit at his girdel, euen in the midst of their religion, that is, of many, & mo then many. For I feare, least in all orders of men, the better, I must say, the greater part of them be out of order, and childrē of the worlde. Many of these might seme ingrate & vnkinde children, that will no better aknowledge and recognise their parentes in wordes & outward pretence, but abrenounce and cast them of, as though they hated them as doges, & serpentes. Howbeit they, in this wise, are most gratful to their parents, because they be most like them, so liuely representing them in countenaunce & conditions, that their parentes séeme in them to be young agayne, for as much as they euer say one thing, & thinke an other. They shew themselues to be as sober, as temperate, as Curius the Romaine was, & liue euery day, as though all their life were a shroning time. They be like their parents I say, in as much as they in following them, seme & make men beleue they hate them. Thus Grandfather deuell, father worlde, & mother hipocrisy, haue brought thē vp. Thus good obedient sonnes haue borne away their parentes commaundementes, neither these be solitary, how religious, how mocking, how mumcking, I would say: soeuer they be

A glasse wherin ye may liuely beholde worldelinges.

The liuely images of the worlde.

Grand father deuill, father worlde and mother hipocrisye are the begetters of the children of thys worlde.

Ye will lay this to my charge, that *Monachus & Solitarius* signifieth al one. I graunt this to be so, yet these be so solitary that they be not al one, but accompanied with great flocks of Fraternities. And I maruel if there be not a great sort of Bishops & prelates, that are brethren germain vnto these, & as a great sort, so euen as right borne, & worldes childrē by as good title as they. But because I cānot speake of al, whē I say prelats, I vnderstād bishops, Abbots, Priors, archdeacōs, deanes and other, of such sort, that are now called to this Conuocation, as I sē, to intreate hereof nothing but of such matters as both appertayne to the glory of Christ, and to the wealth of the people of England. Which thing I pray God they do as earnestly as they ought to do. But it is to be feared, least as Light hath many her Children here, so the worlde hath sent some of his whelps hither. Amonges the which I know there can be no concord nor vnity, albeit they be in one place, in one congregation, I know there can be no agreement betwene these two, as long as they haue mindes so vnlike, and so contrary affections, iudgments so vtterly diuers in all poyntes. But if the children of this worlde be eyther moe in number, or more prudent then the children of Light, what then auayleth vs to haue this Conuocation? Had it not bene better we had not bene called together at all? For as the children of this worlde be euill, so they breede and bring forthe thinges euill, and yet there be mo of them in all places, or at the least they be more politike, than the children of light in theyr generation. And here I speake of the generation, wherby they do ingender, and not of that wherby they are ingendred, because it should be to long to intreate, how the children of light are ingendred, and howe they come in at the dore: and how the children of the worlde be ingendred, and come in an other way. How be it, I thinke al you that be here were not ingendred after one generation, neither that ye all came by your promotions after one maner. God graunt that yee, engendred worldly, do not ingender worldly: And as now I much passe not how ye were ingendred, or by what meanes ye were promoted to those dignities, that ye now occupy, so it be honest, good, and profitable, that ye in this your Consultation shall do and engender.

Men of diuers opinions agree worst when they be together.

Worldly ingendred, must engender worldly.

The

The end of your Conuocation shall shewe what ye haue done, the fruite that shall come of your consultation, shall shewe what generation ye be of. For what haue ye done hetherto I pray you, these .vij. yeares and mo? What haue yee engendred? what haue ye brought forth? what fruite is come of your long and great assemble. What one thyng, that the people of England hath bene the better of an heare? or you your selues, either more accepted before God, or better discharged toward the people, committed vnto your cure? For that the people is better learned and taught now, then they were in tyme past, to whether of these ought we to attribute it, to your industrie, or to the prouidence of God, and the foreseyng of the kynges grace? Ought we to thanke you, or the kynges highnes? Whether sturred other first, you the kyng, that ye might preach, or be you by his letters, that ye should preach after? Is it vnknowen thinke you, howe both ye and your Curates were in maner by violence inforced to let bookes to be made by you, but by prophane and lay persons, to let them, I say, be sold abroad, and read for the instruction of the people? I am bold with you, but I speake Latine, and not Englishe, to the Clergie, not to the laitie, I speake to you beyng present, and not behynde your backes. God is my witnes, I speake, what soeuer is spoken, of the good will that I beare you, God is my witnes, which knoweth my heart, and compelleth me to say, that I say.

A proper maner of speche vsed by Latymer.

Now I pray you, in God his name, what dyd you so great fathers, so many, so long a season, so oft assembled together? What went you about? what would ye haue brought to passe two thinges taken away? The one, that ye (which I heard) burned a dead man: the other, that ye (which I felt) went about to burne one beyng alyue. Hym, because hee dyd, I can not tell howe, in his Testament withstand your profite: in other pointes, as I haue heard, a very good man, reported to be of an honest lyfe, while he lyued, full of good workes, good both to the Clergie, and also to the Laitie, this other, which truly neuer hurt any of you, ye would haue raked in the coales, because hee would not subscribe to certayne Articles, that toke away the supremacy of the Kyng. Take away these two noble actes, and there is nothing els left, that

Two notable actes.

ye went about, that I knowe, sauing that I now remember, that somewhat ye attempted agaynst Erasmus, all be it as yet nothyng is come to light. Ye haue oft sit in consultation, but what haue ye done: Ye haue had many thynges in deliberation, but what one is put forth, whereby either Christ is more glorified, or els Christes people made more holyer? I appele to your owne conscience. How chaunced this? howe came this thus? because there were no children of light, no children of God amongest you, which settyng the world at nought, would study to illustrate the glory of God, and thereby shewe them selues children of light? I thinke not so, certainly I thinke not so. God forbyd, that all you: which were gathered together, vnder the pretence of lyght should be children of the world. Then why happened this? Why I pray you? Perchaunce either bicause, the chyldren of the world, were mo in nomber, in this your congregation, as it oft happeneth, or at the lest of more policie then the children of lyght in their generation. Whereby it might very sone be brought to passe, that those were much more stronger, in gendryng the euill, then these in producyng the good. The children of light haue policie, but it is lyke the policie of the Serpent, and is ioyned with doueish simplicitie. They ingender nothyng but simply, faythfully, and plainly, euen so doyng all that they doe. And therefore they may with more facilitie be combred in their ingendryng, and be the more ready to take iniuries. But the children of this world, haue worldly policie, forely craft, lyonlyke crueltie, power to do hurt, more the eyther Aspis or Basiliscus, ingendryng and doyng all thinges fraudulently, deceitfully, gylefully. Which as Nembrothes and such sturdy and stout hunters, beyng full of simulation and dissimulation, before the the Lord, decepue the children of light, and comber them easely. Hunters go not forth in euery mans sight, but do theyr affaires closely, and with vse of gyle and deceite, ware euery day more craftier then other.

Many consultations to small purpose

The policy of the children of light.

The children of the world are crafty hunters.

The children of this world be lyke craftie hunters, they be misnamed children of light, for as much as they so hate lyght, and so study to doe the workes of darkenes. If they were the children of light, they would not loue darkenes. It is no meruaile, that they go about to kepe other in darknes,

seyng

seyng they be in darkenes, from toppe to toe ouerwhelmed with darkenes, darker then is the darkenes of hell. Wherefore it is well done, in all orders of men, but in especiall in the order of Prelates, to put a difference betweene children of light, and children of the world, because great deceite ariseth, in taking the one for the other. Great imposture commeth, when they that the common people take for the lyght, go about to take the sunne and the light out of the worlde. But these be easily knowen, both by the diuersity of mindes, and also theyr armours. For where as the children of light are thus mynded, that they seeke their aduersaries health, wealth, and profite, with losse of their owne commodities, and oft tymes with ieoperdy of their life: The children of the world, contrariwyse haue such stomackes, that they will soner see them dead, that doe them good, then susteine any losse of temporall thynges. The armour of the children of light, are first the word of God, which they euer set forth, and with all diligẽce put it abroad, that as much as in them lyeth, it may bring forth fruite: after this, patience and prayer, with the which in all aduersities the Lord comforteth them. Other thynges they commit to God, vnto whom they leaue all reuengement. The armour of the children of the world, are sometyme fraudes and deceites, sometimes lyes and money: By they first, they make their dreames, their traditions: by the second, they stablish and confirme their dreames, be they neuer so absurde, neuer so agaynst Scripture, honestie, or reason. And if any man resist them, euen with these weapons they procure to slea hym. Thus they bought Christes death, the very light it selfe: and obscured him after his death. Thus they bye euery day the children of light, and obscure them, and shall so do, vntill the world be at an end. So that it may be euer true, that Christ sayd. The children of the world be wiser &c.

Armour of the children of light.

Armour of the worldes children

These worldlynges pull downe the lyuely fayth, and full confidence that men haue in Christ, and set vp an other fayth, an other confidence, of theyr owne makyng: the children of light contrary. These worldlynges set little by such workes as God hath prepared for our saluation, but they extoll traditions and workes of their owne inuention: the children of

The children of this world destroy true faith, and set vp false faith.

light

light contrary. The worldlinges, if they spye profite, gaines, or lucre in any thing, be it neuer such a trifle, be it neuer so pernitious, they preach it to the people, (if they preach at any tyme,) and these thinges they defend with toth & nayle. They can scarse disallow the abuses of these, albeit they be intolerable, least in disalowing the abuse, they lose parte of theyr profite. The childzen of the light contrary put all thynges in their degree, best highest, next, next, the worst lowest. They extoll thinges necessary, Christian, and commaunded of God. They pull downe will workes feyned by men, and put them in their place. The abuses of all thyng they earnestly rebuke. But yet these thinges be so done on both parties, and so they both dow gender, that the childzen of the world shewe them selues wiser then the childzen of light, and that fraudes and deceites, lyes, and money, same euermore to haue the vpper hand. I hold my peace, I will not say, how fat feastes and ioly bankets be ioly instrumentes to set forth worldly matters withall. Neither the childzen of the world, be onely wyser, then the childzen of light, but are also some of them, among them selues, much wyser then the other in their generation. For albeit, as touchyng the ende, the generation of them all, is one: yet in this same generation, some of them haue more craftly ingendzed, then the other of their felowes.

The childzen of light extoll truth and abhorre abuses.

Instruments where with to set forth worldly matters.

For what a thyng was that, that once euery hundzed yeare, was brought forth in Rome, by the childzen of this world, and with how much policie it was made, ye heard at Paules crosse, in the beginnyng of the last Parliament. How some brought forth Canonizations, some Expectatiõs, some pluralities, and vnions, some tot quots, and dispensations, some pardons, and these of wonderfull varietie, some Stationaries, some Jubilaries, some Pocularies for Drinkers, some manuaries for handlers of reliques, some pedaries for pilgrimes, some oscularies, for kissers: some of them ingendzed one, some other suche fetures, and euery one in that he was deliuered of, was excellent, politicke, wise, yea so wise, that with their wisedome they had almost made all the world fooles.

What fruites Papisticall doctrin bryngeth forth.

But yet they that begot and brought forth, that our olde aun-

auncient Purgatory picke pourse, that that was swaged and couled with a Franciscans cowle, put vppon a dead mans backe, to the fourth part of his sinnes, that that was vtterly to be spoyled, and of none other, but of our mosse prudent Lord Pope, and of hym as oft as him listed: that satisfactory, that myssall, that scalary: they, I say, that were the wise fathers and genitours of this Purgatory, were in my mynde, the wisest of all theyr generation: and so farre passe both the children of lighte, and also the rest of their company, that they both are but fooles, if ye compare them with these. It was a pleasaunt fiction, and from the beginning so profitable to the feyners of it, that almost, I dare boldly say, there hath bene no Emperour, that hath gotten more by taxes and tallages of them that were alyue, then these the very and right begotten sonnes of the world got by dead mens tributes and giftes. If there be some in England, that would this sweeting of the worlde to be with no lesse policie kept still, then it was borne and brought forth in Rome, who thē can accuse Christ of lying? No no, as it hath bin euer true, so it shalbe, that the children of the world, be much wiser, not onely in makyng their thynges, but also in conseruing them. I wot not what it is, but somewhat it is, I wot, that some men be so loth to see the abuse of this monster, Purgatory, which abuse is more then abhominable. As who should say, there is none abuse in it, or els as though there can be none in it. They may seeme hartely to loue the olde thyng, that thus earnestly endeuour them to restore hym his olde name. They would not set an heare by the name but for the thing. They be not so ignorant (no they be crafty) but that they know, if the name come agayne, the thing will come after. Therby it ariseth, that some mē make their crakes, that they (maugre of all mens heades) haue found Purgatory. I can not tell, what is found. This, to pray for dead folkes, this is not founde, for it was neuer lost. How can that be found, that was not lost? O subtill finders, that can fynde thynges (if God will) ere they be losse. For that coulish deliueraunce, theyr scalarie losinges, their popall spoliations, and other such their figmentes, they can not finde, they can not fynde. No these be so lost, as they themselues graunt, that though they seeke them neuer so diligently

The feigning of purgatory was an excellent inuētion

Purgatory the sweet darling of worldlinges

Finders of things not lost.

ly yet they shall not finde them, except perchance, they hope to see them come in agayne with their names. And that then money gathering may returne agayne, and deceite walke about the countrey, and so stablish their kingdome in all kingdomes. But to what end this chidyng betwéene the childzen of the wozld, and the childzen of light, will come: onely he knoweth, that once shall iudge them both.

The childzen of this wozld, and the childzen of light cannot agree.

Now to make hast, and to come somewhat nigher the end, go ye to good bzethzen and fathers, foz the loue of God go yée to, and seyng we are héere assembled, let vs doe some thing, whereby we may be knowen to be the childzen of lyght. Let vs doe somewhat, least wée, which hitherto haue bene iudged childzen of the wozld, seme euen still to be so. All men cal vs Pzelates, then seing we be in counsell, let vs so ozder our selues, that as we be Pzelates in honour & dignitie, so we may be Pzelates: in holynes, bencuolence, diligence, and sincerities. All men know, that we be here gathered, and with most feruent desire they an heale, bzeath, and gape foz the fruit of our conuocation, as our actes shalbe, so they shall name vs, so that now it lyeth in vs, whether we will be called childzen of the wozld, oz childzen of light.

Who they be that are right Pzelates.

Wherefoze lift vp your heades, bzethzen, and loke about with your eyes, spye what thynges are to be refozmed in the Church of England. Is it so hard, is it so great a matter foz you, to sée many abuses in the Clergy, many in the laity? What is done in the arches? Nothyng to be amended? What doe they there? Do they euermoze rid the peoples busines and matters, oz somber and ryfle them? Do they euermoze cozrect vice, oz els defend it, sometyme beyng wel cozrected in other places? How many sentences be giuen there in tyme, as they ought to be? If men say truth, how many without bzibes? Oz if all things be well done there, what do men in Bishops Consistozies? Shall you ofter sée the punishmentes assigned by the lawes executed, oz els money redemptions vsed in their stede? How thinke you by the Ceremonies, that are in England, oft times with no litle offence of weake consciences, contemned: moze oftener with superstition so defiled, and so depraued, that you may doubt, whether it were better, some of them to tary still, oz vtterly to take them away? Haue not

The Arches.

Bishops consistozies.

Ceremonies.

our

our forefathers complayned of the ceremonies, of the superstition, and estimation of them?

Doe yée see nothing in our holy dayes? of the which very fewe were made at the first, and they to set forth godnes, vertue and honestie: But sithens, in some places, there is neyther meane nor measure in making new holy dayes: as who should say this one thyng is seruyng of God, to make this law, that no man may worke. But what doth the people on these holy dayes? Doe they giue them selues to godlynes, or els vngodlynes? See ye nothing brethren? If you see not, yet God seeth. God seeth all the whole holy dayes, to be spent miserably in dronkennes, in glosing, in strife, in enuy, in damnyng, dycing, idlenes and glottonie. He seeth all this, & threatneth punishment for it. He seeth it, which neither is deceiued in seyng, nor deceiueth when he threateneth. Holy dayes. The day is holy if we be holy. The abuse of holy dayes

Thus men serue the deuill, for God is not thus serued, albeit ye say, ye serue god. No the deuil hath more seruice done vnto him on one holy day, then on many worknig dayes. Let all these abuses be counted as nothing, who is he, that is not sory, to see in so many holy dayes, rich and wealthy persons to flow in delicates, and men that liue by their trauayle, poore men, to lacke necessary meate and drinke for theyr wiues, and their children, and that they can not labour vpon the holy dayes, except they will be cited and brought before our officials? Were it not the office of good Prelates, to consult vpon these matters, and to seeke some remedy for them? Ye shall see my brethren, ye shall see once, what will come of this our winking.

What thinke ye of these Images that are had more then their felowes in reputation? that are gone vnto, with such labour and werines of the body, frequented with such our cost, sought out and visited with such confidence? What say ye by these Images, that are so famous, so noble, so noted, beyng of them so many and so diuers in England? Doe you thinke, that this preferryng of picture to picture, Image to Image, is the right vse, and not rather the abuse of Images? But you will say to me, why make ye all these interrogations? And why in these your demaundes doe you let and withdraw the good deuotion of the people? Be not all thynges well done, The abuse of Images.

that are done with good intent, when they be profitable to vs? So surely couetousnes both thinketh and speaketh. Were it not better for vs, more for our estimatiõ, more meter for mẽ in our places, to cut away a peice of this our profit, if we will not cut away all, then to winke at such vngodlynes, & so long to winke for a litle luker, specially if it be vngodlynesse, and also seeme vnto you vngodlynes? These be two thynges, so ofte to seke mere Images, & sometyme to visite the reliques of Saintes. And yet as in those, there may be much vngodlines committed, so there may here some superstition be hyd, if that sometyme we chaunce to visite pigges bones, in steade of Saintes reliques, as in tyme past it hath chaunced (I had almost sayde) in Englande. Then this is to greate a blindnes, a darkenes to sensible, that these should be so commended in Sermons of some men, and preached to be done after such maner, as though they could not be euill done, which notwithstandyng are suche, that neither God nor man commaundeth them to be done. No rather, men commaunded them eyther not to be done at all, or els more slowlyer and seldomer to be done: for as muche as our auncetours made this constitution. VVee commaunde the Prieستes that they ofte admonishe the people, and in especiall women, that they make no vowes, but after long deliberation, consent of their husbandes, and counsell of the Priest. The Church of England in tyme past made this constitution. What saw they, that made this Decrée? They sawe the intollerable abuses of Images. They saw the perils, that might ensue, of goyng on pilgrimage. They saw, the superstitious difference that men made betweene Image and Image. Surely somewhat they saw. The constitution is so made, that in maner it taketh away all such Pilgrimages. For it so plucketh away the abuse of them, that it leaueth eyther none, or els seldome vse of them. For they that restreyne makyng vowes, for goyng of pilgrimage, restreyne also pilgrimage. Seyng that for the most part, it is seene that few go on pilgrimage, but vow makers, and such as by promise bynde them selues to go. And when, I pray you should a mans wife go on pilgrimage, if she went not, before she had well debated the matter with her selfe, and obteyned the consent of her husband, beyng a

The visiting of relikes of saintes.

Pigs bones honoured.

A constitutiõ made by the Church of England.

wise

wise man, and were also counselled by a learned Priest so to doe? When should she go farre of, to these famous images? For this the common people of England thynke to be goynge on pilgrimage, to go to some dead and notable image out of towne, that is to say, from their house. Now if your forefathers made this constitution, and yet therby did nothing, the abuses euery daye more and more encreased, what is left for you to doe? Brethrene and fathers, if ye purpose to doe any thinge, what should ye sooner doe, then to take vtterly awaye these deceitfull and iugleng Images? or els if ye know any other meane, to put away abuses, to shew it, if ye intend to remoue abuses. We thinke it should be gratefull and pleasaunt to you to marke the earneste minde of your forefathers, and to loke vpon theire desire, where they say in their constitution, *We commaund you*, and not *wee counsell you*. Howe haue we bene so long a cold, so long slacke in setting forth so holesome a precept of the Church of Englande, where we be so hot in all thinges, that haue any gaynes in them, albeit they be neither commaunded vs, nor yet geuen vs by counsel: as though we had leauer the abuse of thinges should tary still, then it taken away, lose our profite. To let passe the solemne and nocturnall bacchanals, the prescript miracles, that are done vpon certayne dayes in the west parte of Englande, who hath not hard? I thinke ye haue heard of S. Blets harte whiche is at Maluerne, and of S. Algares bones, how longe they deluded the people? I am afrayd, to the losse of many soules. Wherby men may well coniecture, that all about in this realme, there is plenty of such iuglyng deceites. And yet hitherto ye haue sought no remedy. But euen still the misarable people is suffered, to take the false miracles for the true, and to lye still a slepe in all kynde of superstition. God haue mercy vpon vs.

Deceitful and iugling Images are to be taken away

Vigils and night watchinges.

Last of all, how thinke you of matrimony? Is all well here? What of Baptisme? Shall we euermore in ministring of it speake Latine, and not englysh rather, that the people may know what is sayd and done?

Matrimony.

What thinke ye of these masse priestes, and of the Masses themselues? What say ye? Be all thinges here so without abuses, that nothing ought to be amended? Your forefathers

Masses in the old tyme forbidden to bee sold.

sawe somwhat, which made this constitution against the benalitie, and sale of Masses, that vnder payne of suspending, no Priest should sell his saying of tricennals, or annals. What sawe they, that made this constitution? What prieftes sawe they? what maner of masses saw they, trowe ye? But at the last, what became of so good a constitution? God haue mercy vpon vs. If there be nothing to be amended abroade, concerning the whole, let euery one of vs make one better. If there be neither abroade nor at home any thing to be amended, and redressed, My Lordes be ye of good chere, be mery: and at the least bicause we haue nothing els to doe, let vs reason the matter how we may be richer. Let vs fall to some pleasaunt communication, after let vs go home, euen as good as we came hither, that is right begotten children of the world, and vtterly worldlynges. And while we liue here, let vs all make bone chere. For after this life ther is small pleasure, little mirth for vs to hope for, if now there be nothing to be chaunged in our facions. Let vs say, not as S. Peter did? Our ende approcheth nigh, this is an heauy hearing: but let vs say as the euill seruant sayd: It will be long ere my maister come. This is pleasaunt. Let vs beate our fellowes. Let vs eate and drinke with dronckardes. Surely as oft as we do not take away the abuse of thinges, so oft we beat our fellowes. As oft as we geue not the people their true foode, so ofte we beat our fellowes. As ofte as we let them die in superstition, so ofte we beate them. To be shorte, as oft as we blinde, lead them blinde, so oft we beate and grieuously strike our fellowes. When we walter in pleasures and idlenes, then we eate and drinke with dronckardes. But God will come, God will come, he will not tary longe awy. He wil come vpõ such a day, as we nothing loke for hym: and at such an houre as we know not. He will come and cut vs in peces. He will reward vs as he doth the hipocrites. He will set vs, where wayling shall be my brethren, where gnashing of teeth shall be my brethren. And let here be the ende of our tragedie, if ye will. These be the delicate dishes, prepared for the worldes well beloued children. These be the wakes and ionkets, prouided for worldly prelates, wayling & gnashing of teeth. Can there be any mirth, where

1. Peter. 4.

Math. 14. Luke. 12.

The delicates prepared for the children of this world.

these

these two courses, lack all the feast: Here we laugh, there we shall weepe. Our teeth make merry here, euer dashing in delicats, there we shall be torne with teeth, and do nothing but gnash and grinde our owne. To what ende haue we now excelled other in pollicy? What haue we brought forthe at the last? Se see brethren what sorow, what punishment is prouided for you, if ye be worldlinges. If ye will not thus be vered, be not ye the children of the world: If ye will not be the children of the world, be not striken with the loue of worldly thinges, leane not vppon them. If ye will not die eternally, liue not worldly. Come, go to my brothers go to, I say again, and once agayne, go to: leane the loue of your profite, study for the glory and profite of Christ, seeke in your consultations, such thinges as pertayne to Christ, and bring forth at the last somewhat that may please Christ. Fede ye tenderly with all diligence, the flock of Christ. Preach truly the word of God. Loue the light, walke in the light: and so be ye the children of lighte while ye are in this world, that ye may shine in the worlde, that is to come, bright as the sonne with the father, the sonne, & the holy ghost, to whome be all honour, prayse and glory. Amen.

# A Sermon preached by the reuerend Father Maister Hugh Latimer, in the shroudes at Paules Church in London, the .xvij. day of IANVARY. 1548.

*Quæcunque scripta sunt ad nostram doctrinam scripta sunt.* Rom. xv.



LL thinges VVhiche are written for our erudition and knowledge.

All thinges that are written in gods booke, in the Bible booke, in the booke of the holy scripture, are writen to be our doctrine. I told you in my first sermon, honorable audience, that I purposed to declare vnto you two thinges. The one, what seede should be sowen in gods field, in gods plough lande. And the other, who should be the sowers. That is to say, what doctrine is to bee taught in Christes church and congregation, & what men should be the teachers and preachers of it. The first parte I haue tolde you in the three sermons past, in which I haue assayed to set forth my plough, to proue what I could doe. And now I shall tell you who be the plowers, for gods worde is a seede to be sowen in Gods field, that is the faithful congregation, and the preachers is the sower. And it is in the gospel: *Exiuit qui seminat seminare semen suum.* He that soweth, the husbandman, the ploughman went forth to sow his seede, so that a preacher is resembled to a plowghman, as it is in an other place: *Nemo admota ad aratrum manu, & a trego respiciens aptus est regno Dei.* No man that putteth his hand to ỳ plough & loketh backe, is apt for ỳ kingdom of God. That is to say: let no preacher be negligent in doing his office. Albeit this is one of the places that hath bene racked, as I told you of racking scriptures. And I haue bene one of them my self, that hath racked it, I cry God mercy for it, & haue ben one of them that haue beleued & haue expounded it, against reli-

The sermons that he here speaketh of came not yet to my handes

Luke. 9.

A place of scripture racked or misunderstand.

gious

gious persons that would forsake their order, which they had professed, and would go out of their cloyster, wheras in dede it toucheth not Monkery, nor maketh any thyng at al for any such matter. But it is directly spoken of diligent preaching of the word of God. For preaching of the gospel is one of gods plough workes, and the preacher is one of Gods plough men. The right vnderstãding of this place.

Ye may not be offended with my similitude, in that I compare preaching to the labor and worke of ploughing, and the preacher to a plowman. Ye may not be offended with this my similitude, for I haue bene slaundered of some persons for such thinges. It hath bene sayd of me: Oh Latimer, nay, as for him, I wil neuer beleue him while I liue, nor neuer trust him: for he likened our blessed Lady to a saffron bag, where in dede I neuer vsed that similitude. But it was as I haue sayd vnto you before now, according to that which Peter saw before in the spirit of prophecy, and sayd that ther should come afterwarde men: *Per quos via veritatis maledictis afficeretur*, there should com fellowes by whom the way of truth should be ill spoken of and slaundered. But in case I had vsed this similitude, it had not ben to be reproued, but might haue bene with out reproche. For I might haue said thus, as the saffron bag that hath bene full of saffron, or hath had saffron in it, doth euer after sauour and smell of the swete saffron that it contained: so our blessed Lady which conceyued and bare Christ in her wombe, did euer after resemble the maners and vertues of that precious babe which she bare. And what had our blessed Lady bene the worse for this? or what dishonour was this to our blessed Lady. But as preachers must be ware and circumspect that they geue not any iust occasion to be slaundered and ill spoken of by the hearers: so must not the Auditours be offended with out cause. For heauen is in the Gospell likened to a mustarde sede. It is compared also to a pece of leauen, and as Christ saith, that at the last day he will come lyke a theefe, and what dishonor is this to God? or what derogation is this to heauen? Ye may not then (I say) be offended with my similitude, for because I liken preaching to a ploughmans labour, and a prelate to a plowman. But now you will aske me whom I call a prelate? A prelate is that man, whatsoeuer he be, that hath a flocke to

How our lady might be compared to a saffron bag.

Similitudes vsed in the Gospell.

What a prelate is.

be taught of him whosoeuer hath any spirituall charge in the faythfull congregation, and whosoeuer he be that hath cure of soule And wel may the preacher and the plowman be likened together. First, for their labour in al seasons of the yere.

How the preacher is likned to the plowmã

For there is no time of the yeare, in which ỹ ploughmã hath not some speciall worke to do: as in my coũtrey in Lestershire, the plowman hath a tyme to set forth, and to assay his plough, & other times, for other necessary workes to be done. And then they also may be likened to gether for the diuersitie of workes, & varietie of offices that they haue to doe. For as the ploughman first setteth forth his plough, and then tilleth his land, and breaketh it in furrowes, and sometyme ridgeth it vp agayne. And at an other tyme harroweth it, and clotteth it, and somtyme dongeth and hedgeth it, diggeth it, and weedeth it, purgeth, and maketh it cleane: so the prelate, ỹ preacher, hath many diuers offices to doe.

The Prelate hath many offices.

He hath first a busie worke to bring his parishners to a right fayth, as Paule calleth it. And not a swarming fayth, but to a fayth that embraceth Christ, and trusteth to his merites, a liuely fayth, a iustifying fayth, a faith that maketh a man righteous without respect of workes. As ye haue it very well declared & set forth in the Homilie. He hath then a busie worke I say, to bring his flocke to a right fayth, and then to confirme them in the same fayth.

Note the properties of a right faith.

The law fraieth.

Now calling them downe with the law, and with threatninges of God for sinne. Now ridging them vp agayne with the Gospell and the promises of Gods fauour. Now weeding them, by telling them their faultes, and making them forsake sinne. Now clotting them, by breaking their stonye hartes, and by making them supple harted, and making them to haue hartes of flesh, that is soft hartes, and apt for doctrene to enter in. Now teaching to know god rightly, and to know their duty to God & to their neighbours. Now exhorting thẽ when they know their dutie that they do it, and be diligent in it: so that they haue a continuall worke to do. Great is their business, and therfore great should be their hire. They haue great labours, and therefore they ought to haue good liuinges, that they may commodiously fede their flocke, for the preachyng of the worde of God vnto the people is called meate.

The Gospell comforteth.

He that laboureth is worthi of reward.

meate. Scripture calleth it meat, not strawberies, that come but once a yeare and tary not long, but are sone gone, but it is meate, it is no dainties. The people must haue meat that must be familier and continuall, and daily geuen vnto them to fede vppon. Many make a strawbery of it, ministring it but once a yeare, but such do not the office of good Prelats.

For Christ sayth: *Quis putas est seruus prudens & fidelis? qui dat cibum in tempore.* Who thinke you is a wise and a sayth-full seruant? he that geueth meate in due time. So that he must at all tymes conuenient preache diligently. Therefore sayth he: Who trow you is a saythfull seruant? He speaketh it as though it were a rare thing to finde such a one, and as though he should say, there be but a fewe of them to finde in the world. And how few of them there be throughout this realme that geue meate to their flocke as they should do: the Visitours can best tell. To few, to few, the more is the pitie, and neuer so few as now. Preaching is a dayly meate.

By this it appereth that a prelate, or any that hath cure of soule must diligently and substancially worke and labour. Therfore sayth Paul to Timothie: *Qui episcopatum desiderat, hic bonum opus desiderat.* He that desireth to haue ỳ office of a bishoppe, or a prelate, that man desireth a good worke. Then if it be good worke, it is worke. He can make but a worke of it. It is Gods worke, Gods plough, & that plough God would haue still going. Such then as loyter and lyue idlely, are not good prelates or Ministers. And of such as doe not preach and teach, nor doe not their dueties, God sayth by his prophet Jeremy: *Maledictus qui facit opus dei fraudulenter.* Guilefully or deceitfully, some bokes haue *negligenter*, negligently or slakly. How many such prelates, how many such bishops (Lord for thy mercy) are there now in Englande? And what shall we in this case do? Shall we company with them? O lord for thy mercy shall we not company with them? O Lord whether shal we flee from thē? But cursed be he that doth the worke of God negligently or guilefully. A sore, word for them that are negligēt in discharging their office, or haue done it fraudulently, for that is the thing that maketh the people ill. A bishop must worke & labour in gods harnest.

A terrible saying to vnpreaching prelates

But true it must be that Christ sayth: *Multi sunt vocati, pauci*

Math. 22. *pauci vero electi.* Many are called, but few are chosen. Here haue I an occasion by the way, somewhat to say vnto you, yea, for the place that I alledged vnto you before out of Jeremy the. 48. Chapiter. And it was spoken of a spirituall worke of God, a worke that was cõmaunded to be done, and it was of shedding bloud, and of destroying the Cities of Moab. For (sayth he) cursed be he that kæpeth backe his sword frõ shedyng of bloud. As Saule when he kept backe the sword from sheddyng of bloud (at what tyme he was sent agaynst Amalech) was refused of God for being disobedient to Gods commaundementes, in that he spared Agag the kyng. So that, that place of the Prophet was spoken of them that went to the destruction of the Cities of Moab, among the which there was one called Nebo, which was much reproued for idolatry, superstition, pride, auarice, cruelty, tyranny, and for hardnes of hart, and for these sinnes was plagued of God and destroyed.

Jeremi. 48.

Warning to Londoners. Now what shall we say of these rich Citizens of London? What shall I say of them? shall I call them proude men of London, malicious men of London, mercyles men of London? No, no, I may not say so, they will be offended with me then. Yet must I speake. For is there not raignyng in London, as much pride, as much couetousnes, as much crueltie, as much oppression, as much superstition, as was in Nebo? Yes I thinke, and much more to. Therfore I say, repent O London, repent, repent. Thou hearest thy faultes told thee, amende them, amende them. I thinke if Nebo had had the preaching that thou hast, they would haue conuerted. And you rulers and officers, be wise and circumspect, loke to your charge, and see you doe your duties, and rather be glad to amende your ill liuing, then to be angry when you are warned or told of your fault. What a doe was there made in London at a certayne man, because he sayd (and in deede at that tyme on a iust cause) Burgesses (quoth he) nay Butterflies. Lord what a do there was for that word. And yet would God they were no worse then Butterflies. Butterflies doe but their nature, the Butterfly is not couetous, is not greedy of other mens goodes, is not full of enuie and hatred, is not malicious, is not cruell, is not mercilesse. The Butterfly glo-

Warning to rulers and officers.

rieth

rieth not in her owne dedes, nor preferreth the traditions of men before Gods worde, it committeth not idolatry, nor worshyppeth false Gods. But London can not abyde to be rebuked, such is the nature of man. If they be pricked they will kicke. If they be rubbed on the gall: they will wynche. But yet they will not amende their faultes, they will not be ill spoken of. But how shall I speake well of the? If you could be content to receiue and folow the worde of God and fauour good preachers, if you could beare to be told of your faultes, if you could amende when you heare of them: if you would be glad to reforme that is a mylle: if I might se any such inclination in you, that you would leaue to be mercyles and begin to be charitable, I would then hope well of you, I would then speake well of you. But London was neuer so ill as it is now. In tymes past, men were full of pittie & compassion, but now there is no pittie, for in London their brother shall dye in the stretes for colde, he shall lye sicke at their dore betweene stocke and stocke. I can not tell what to call it, and perish there for hunger, was there any more vnmercyfulnes in Nebo? I thinke not. In tymes past when any rich man dyed in London, they were wont to helpe the poore Scholers of the Vniuersities with exhibition. When any man dyed, they would bequeth great summes of money toward the relief of the poore. When I was a Scholer in Cambridge my self, I heard very good report of London, and knew many that had relief of the rich men of London, but now I can heare no such good report, and yet I enquire of it, & herken for it, but now charitie is waren colde, none helpeth the Scholer, nor yet the poore. And in those dayes what dyd they when they helped the Scholers? Mary they maintained and gaue them liuinges that were very Papistes and professed the Popes doctryne, and now that the knowledge of Gods worde is brought to light, and many earnestly study and labour to set it forth, now almost no man helpeth to maintaine them.

Gauled backe will winch.

Londoners are not mercifull.

The relief of poore scholers, by the riche in Londō is gon

Charitie is waren cold in London.

Oh London, London, repent, repent, for I thinke God is more displeased with London, then euer he was with the citie of Nebo. Repent therefore repent London, & remember, that the same God liueth now that punished Nebo, euen the same God and none other, and he will punish sinne as well now,

as

as well now, as he dyd then, and he will punish the iniquitie of London as well, as he did then of Nebo. Amende therfore.

An admoniti on to prelates

And ye that be Prelates, loke well to your office, for right prelatyng, is busie labouryng and not Lordyng. Therefore preach and teach, and let your plow be doyng. Ye lords I say that liue lyke loyterers, loke well to your office, the plow is your office & charge. If you liue idle & loyter, you doe not your dutie, you folow not your vocation let your plow therefore be goyng & not cease, that the ground may bring forth fruite.

An answere to an obiectiō

But now me thinketh I heare one say vnto mée: wot ye what you say? Is it a worke? Is it a labour? how then hath it happened, that we haue had so many hundred yeares, so many vnpreaching prelates, Lording loyterers and idle ministers? Ye would haue me here to make answer, and to shewe the cause thereof. Nay, this land is not for me to plough, it is to stony, to thorny, to hard for me to plough. They haue so many thinges that make for them, so many thinges to lay for them selues, that it is not for my weake teame to plow them.

A weake teame

They haue to lay for them selues, long customes, ceremonies, and authority, placing in Parliament, and many things more. And I feare me this land is not yet ripe to be plowed. For as the saying is: It lacketh witherynge: This geare lacketh withering, at least way it is not for me to plough. For what shall I loke for among thornes, but pricking and scratching? What among stones, but stumbling? What I had almost sayde) among Serpentes but stinging? But this much I dare saye, that since lordyng and loytering hath come vp, preaching hath come downe, contrary to the Apostles times. For they preached and lorded not. And now they Lorde and preach not. For they that be Lordes, will ill go to plow. It is no méete office for them. It is not semeng for their estate. Thus came vp lordyng loyterers. Thus crept in vnpreaching prelates, and so haue they long continued. For how many vnlearned prelates haue we now at this day? And no marueil for if the plowmen that now be, were made Lordes, they would cleane geue ouer ploughing, they would leaue of their labour, and fall to lording out right, and let the plow stand. And then both plowes not walking, nothing should be in the common weale but hunger. For euer since the Pre-

Lordinges hath put downe preachyng.

lates

lates were made Lordes and nobles, the plough standeth, there is no worke done, the people sterue. They hauke, they hunt, they carde, they dice, they pastyme in theyr prelacies with galaunte gentlemen, with theyr daunsing minions, and with theyr freshe companyons, so that ploughing is set aside. And by their lording and loytring, preaching and ploughing is cleane gone. And thus if the ploughmen of the countrey, were as negligent in theyr office, as prelates be, we should not long liue for lacke of sustenaunce. And as it is necessary for to haue thys ploughing for the sustentacion of the body: so must we haue also the other for the satisfaction of the soule, or els we can not liue long ghostly. For as the body wasteth and consumeth away for lacke of bodely meate: so doeth the soule pyne away for default of ghostly meate. But there be two kyndes of inclosing to let or hynder both these kyndes of ploughing. The one is an inclosing to let or hynder the bodely ploughing, and the other to let or hynder the holy day ploughing, the church ploughing. The bodely ploughing, is taken in and enclosed thorow singular commodity. For what man will let go or diminish his priuate commodity, for a commune wealth? and who will sustayne any damage for the respect of a publique commodity? The other plough also no man is diligent to set forwarde, nor no man will hearken to it. But to hynder and let it, all mens eares are open, yea and a great many of this kinde of ploughmen which are very busy, and would seeme to be very good workemen. I feare me some be rather mocke gospellers then faythfull ploughmen. I know many my selfe that professe the gospell, and liue nothing thereafter. I know them, and haue bene conuersant with some of them. I know them, and I speake it with an heauy heart, there is as litle charitie and good lyuing in them, as in another, according to ỳ which Christ sayd in the gospell to the great number of people that followed him, as though they had had any earnest zeale to his doctrine, where as in dede they had it not. *Non quia vidistis signa, sed quia comedistis de panibus.* Ye follow me (sayth he) not because ye haue seene the signes and miracles that I haue done, but because yee haue eaten the bread, and refreshed your bodies, therefore you follow mee, so that I thinke many one now a dayes

The necessitie of the plough

An apt similitude.

Two kindes of inclosing.

Mock Gospellers.

Gayne begetteth Gospellers.

profess-th

profeſſeth the Goſpell for the lyuing ſake, not for the loue they beare to Gods worde. But they that wil be true ploughmen muſt worke faithfully for Gods ſake, for the edyfying of theyr brethren. And as diligently as the huſbande man plougheth for the ſuſtentation of the body: diligently muſt the prelates & miniſters labour for the feeding of the ſoule: both the ploughes muſt ſtill be going, as moſt neceſſary for man. And wherefore are magiſtrates ordeyned, but that the tranquilitie of the commune weale may be confirmed, limiting both ploughes. Both now for the fault of vnpreaching Prelates, me thinke I could geſſe what might be ſayd for excuſing of them. They are ſo troubled with lordly lyuing, they be ſo placed in palacies, couched in courtes, ruffeling in their rentes, dauncing in their dominions, burdened with ambaſſages: pampering of their paunches lyke a Monke that maketh his Jubilie, mounching in their maungers, and moyling in their gay manours and manſions, and ſo troubled with loytering in theyr Lordſhippes, that they can not attend it. They are otherwiſe occupyed, ſome in Kinges matters, ſome are ambaſſadours, ſome of the priuy councell, ſome to furniſh the Courte, ſome are Lordes of the Parliament, ſome are Preſidentes, and ſome Comptrollers of myntes. Well, well. Is this their duetie? Is this their office? Is this their calling? ſhould we haue miniſters of the church to be comptrollers of the myntes? Is this a meete office for a prieſt that hath cure of ſoules? Is this his charge? I would here aſke one queſtion: I would fayne knowe who comptrolleth the deuill at home at his pariſhe, while he comptrolleth the mynt? If the Apoſtles might not leaue the office of preaching to be Deacons, ſhall one leaue it for minting? I can not tell you, but the ſaying is, that ſince Prieſtes haue bene mynters, money hath bene worſe then it was before. And they ſay that the euilneſſe of money hath made all things dearer. And in this behalfe I muſt ſpeake to Englande. Heare my countrey England, as Paul ſayd in his firſt epiſtle to the Cor. vj. Chapter. For Paul was no ſitting Biſhop, but a walking and a preaching Biſhop. But when he went from them, he left there behinde him the plough going ſtill, for he wrote vnto them and rebuked them for going to law and pleadyng theyr cauſes

The dutie of Magiſtrates.

Vnpreaching prelates.

Minting Prieſtes.

ses before Heathen Iudges. Is there (sayth he) vtterly among you no wise man, to be an arbitratour in matters of iudgement? What? not one of all that can iudge betwæne brother and brother? But one brother go to lawe with an other, and that vnder Heathen Iudges? *Constituite contemptos qui sunt in ecclesia. &c.* Appoynt them Iudges that are most abiect, and vyle in the congregation, which he speaketh in rebuking them, for (sayth he) *Ad erubescentiam vestram dico.* I speake it to your shame. So England I speake it to thy shame. Is there neuer a noble man to be a Lord President, but it must be a prelate? Is there neuer a wyse man in the realme to be a Comptroller of the Mint? I speake it to your shame, I speake it to your shame. If there be neuer a wyse man, make a Water bearer, a Tinker, a Cobler, a Slaue, a Page, Comptroller of the Mynt. Make a meane Gentleman a Groome, a Yeman, make a poore Beggar Lord President. Thus I speake not that I would haue it so, but to your shame, if there be neuer a Gentleman mete nor able to be Lord President. For why are not the noble men and yong Gentlemen of England, so brought vp in knowledge of God and in learning, that they may be able to execute offices in the common weale? The king hath a great many of wardes, and I trow there is a court of wardes, why is there not a Schole for the wardes, as well as there is a court for their landes? Why are they not set in Scholes, where they may learne? Or why are they not sent to the Vniuersities, that they may be able to serue the king when they come to age? If the wardes and yong Gentlemen were well brought vp in learning and in the knowledge of God, they would not when they come to age so much geue them selues to other vanities. And if the nobilitie be well trayned in godly learning, the people would follow the same trayne. For truly, such as the noble men be, such will the people be. And now the onely cause, why noble men be not made Lord Presidentes, is because they haue not bene brought vp in learning. Therefore for the loue of God appoynt teachers and schoolemasters, you that haue charge of youth, and geue the teachers stipendes worthy their paynes that they may bring them vp in Grammer, in Logike, in Rethorike, in Philosophy, in the ciuil law,

The bringing vp of Gentlemen.

Why noble men be not made Lord Prēsidentes.

and in that which I cannot leaue vnspoken of, the worde of God. Thankes be vnto God, the nobilitie otherwise is very well brought vp in learning and Godlynes, to the great ioy and comfort of Englande, so that there is now good hope in the youth, that we shall an other day haue a florishing common wealth, considering their godly education. Yea, & there be all ready noble men inough, though not so many as I would wishe able to be Lord Presidentes, and wise men inough, for the mint. And as vnmete a thing it is for Bishops to be Lord Presidentes, or priestes to be minters, as it was for the Corinthians to pleade matters of variaunce before Heathen Iudges. It is also a sclaunder to the noble men as though they lacked wisedome, and learning to be able for such offices, or elles were no men of conscience, or els were not mete to be trusted, and able for such offices. And a prelate hath a charge and cure otherwyse, and therefore he cannot discharge his dutie, and be a Lord president to. For a presidentship requireth a whole man, and a Byshop can not be two men. A Byshop hath his office, a flocke to teach, to loke vnto, and therefore he can not meddle with an other office, which alone requireth a whole man. Ye should therfore geue it ouer to whom it is mete, and labour in his owne busines, as Paul writeth to the Thessalonians. Let euery man do his owne busines, and follow his calling. Let the Priest preach, and the noble men handle the temporall matters. Moses was a merueilous man, a good man. Moses was a wonderfull fellow, and did his duetie being a maryed man, we lacke such as Moses was. Well, I would all men would loke to their duetie, as God hath called them, and then we should haue a florishing Christian commō weale. And now I would aske a straunge question. Who is the most diligentest Bishop and prelate in all England, that palleth all the rest in doing his office? I can tell, for I know him who it is, I know him well. But now I thinke I see your listning and harkening, that I should name him. There is one that palleth all the other, and is the most diligent prelate and preacher in all Englande. And will ye know who it is? I will tell you. It is the deuill. He is the most diligent preacher of all other, he is neuer out of his dioces, he is neuer from his cure, ye shall

A bishop ought to be a preacher.

The diuel is a diligent preacher.

neuer

neuer fynde him vnoccupyed, he is euer in his parish, he kéepeth residence at all tymes, ye shall neuer finde him out of the way: call for him when you will, hée is euer at home, the diligentest preacher in all the realme, hée is euer at his plough: no lording nor lyetering can hynder him, hée is euer applying hys busynes, yée shall neuer fynde hym Idle I warrant you. And his office is to hynder religion, to mayntaine superstition, to set vp Idolatry, to teach all kynde of popery. He is ready as can be wyshed, for to set forth his plough, to deuise as many wayes as can be to deface and obscure Gods glory. Where the Deuill is resident and hath his plough going: there away with bokes, and vp with candelles, away with Bybles and vp with beades, away with the light of the Gospell, & vp with the light of candelles, yea at none dayes. Where the Deuill is resident, that he may preuayle, vp with all superstition and Idolatry, sensing, paynting of Images, candels, palmes, ashes, holy water, and new seruice of mens inuenting, as though man could inuent a better way to honour God with, then God himselfe hath appoynted. Downe with Christes crosse, vp with purgatory picke purs, vp with him, the popishe Purgatory I meane. Away with clothing the naked, the poore and impotent, vp with decking of Images and gay garnishing of stocks and stones. Vp with mans tradicions and his lawes, downe with Gods tradicions and his most holy word. Downe with the old honour due to god and vp with the new Gods honour: let all thinges be done in latine. There must be nothing but latine, not as much as *Memento homo quòd cinis es, et in cinerem reuerteris*: Remember man that thou art ashes, & into ashes thou shalt returne. Which be the wordes that the minister speaketh to the ignorant people, when hée geueth them ashes vpon ashewensday, but it must be spoken in latine. Gods word may in no wyse be translated into English. Oh that our prelates would bée as diligent to sow the corne of good doctrine, as Sathan is, to sow cokel and darnell. And this is the Deuelish ploughing, the which worketh to haue thinges in latine, and letteth the fruitefull edification. But here some man will say to me: what sir, are ye so priuy of the Deuils counsell, that ye know all this to be true? Truely I know him to well, and haue o-

The office of the diuel, and the fruites of his doctrine.

The diuell is the author of al superstition

The diuell is much more diligent in his office, then our Bishops are in theirs.

beyed him a little to much in condiscending to some follyes. And I know him as other men doe, yea, that he is euer occupyed and euer busy in following his plough. I know by S. Peter which sayth of him. *Sicut leo rugiens circuit quærens quem deuoret*, hee goeth about lyke a roaring lyon seeking whome he may deuoure. I would haue this text well vewed and examined euery worde of it. *Circuit*, hee goeth about in euery corner of his dyoces. He goeth on visitacion dayly. He leaueth no place of his cure vnuisited. He walketh rounde about from place to place, and ceaseth not. *Sicut leo*, as a Lyon that is strongly, bodyly, and proudly, stately, and fiercely with haute lokes, with his proude countenaunces, with his stately braggynges: *Rugiens*, roaring, for he letteth not slippe any occasion to speake or to roare out when he seeth his tyme. *Quærens*, he goeth about seking and not sleping, as our Bishops doe, but he seketh diligently, he searcheth diligently all corners, where as he may haue his pray. He roueth abroad in euery place of his dyoces, he standeth not still, he is neuer at rest, but euer in hand with his plough that it may goe forward. But there was neuer such a preacher in England as he is. Who is able to tell his diligent preaching? which euery daye and euery houre, laboreth to sow cockel and darnell, that he may bring out of forme and out of estimation and roume, the institution of the Lordes supper and Christes crosse, for there he lost his right, for Christ sayde: *Nunc iudicium est mundi, princeps seculi huius eiicietur foras. Et sicut exaltauit Moses serpentem in deserto, ita exaltari oportet filium hominis. Et cum exaltatus fuero, à terra, omnia trahã ad meipsum.* Now is the iudgement of this worlde, and the Prince of this worlde shalbe cast out. And as Moses dyd lift vp the Serpent in the wildernes, so must the sonne of man be lift vp. And when I shalbe lift vp from the earth, I will drawe all thinges vnto my selfe. For the deuill was disappoynted of his purpose, for he thought all to be his owne. And when he had once brought Christ to the crosse, he thought all cocke sure.

The trauaile and paynes of the deuil were a good spurre to pricke forward our Bishops to be more diligent in their office.

John. 3.

The deuil deceaued by Christ

But there lost he all his reignyng, for Christ sayd: *Omnia trahã ad meipsum*, I will drawe all thinges to my selfe. He meaneth drawyng of mans soule to saluation. And that he sayd hee would doe: *Per semet ipsum*, by his owne selfe, not by

any

any other bodyes Sacrifice. He ment by his owne sacrifice on the crosse, where he offered him selfe for the redemption of mankynde, and not the sacrifice of the Masse to be offered by an other. For who can offer him, but him selfe? He was both the Offerer and the offeryng. And this is the pricke, this is the marcke at the which the Deuill shooteth, to euacuate the crosse of Christ, and to mingle the institution of the Lordes Supper, the which although he can not bryng to passe: yet he goeth about by his sleightes & subtile meanes to frustrate the same: and these fiftene hundreth yeares he hath bene a doer, onely purposing to euacuate Christes death, and to make it of small efficacie and vertue. For as Christ, accordyng as the Serpent was lift vp in wildernes: so would he him selfe to be exalted, that thereby as many as trusted in hym should haue saluation: the deuill would none of that. They would haue vs saued by a dayly oblation propiciatory, by a sacrifice expiatory, or remissory.

Note here a fruitefull and effectuall doctrine.

Now if I should preach in the countrey among the vnlearned, I would tell what propiciatory, expiatory and remissory is: but here is a learned auditory, yet for them that be vnlearned I will expounde it. Propiciatory, expiatory, remissory, or satisfactory, signifie all one thyng in effecte, and is nothing els but a thyng whereby to obteyne remission of sinnes, and to haue saluation. And this way the deuill vsed to euacuate the death of Christ, that we might haue affiance in other thinges, as the dayly sacrifice of the Priest, where as Christ would haue vs to trust in his onely sacrifice. So he was. *Agnus occisus ab origine mundi*, the lambe that hath ben slayne from the begynnyng of the world, and therefore he is called, *iuge sacrificium*, a continuall sacrifice, and not for the continuaunce of the Masse, as the Blaunchers haue blaunched it, & wrested it. And as I my selfe dyd once mistake it. But Paule sayth, *Per semet ipsum purgatia facta*, by him selfe and by none other, Christ made purgation and satisfaction for the whole world.

The papistical doctrine.

Christes sacrifice is a continual sacrifice, once offred for euer.

Would Christ this worde (by hym selfe) had bene better weighed and loked vpon, and *in sanctificationem*, to make them holy, for he is *iuge sacrificium*, a continuall sacrifice, in effect, fruite and operation, that lyke as they which seyng the Ser-

The brasen Serpent was a figure of Christ.

pent hang vp in the desert, were put in remembraunce of Christes death, in whom as many as beleued were saued: so all men that trust in the death of Christ shall be saued, as wel they that were before, as they that came after. For he was a continuall Sacrifice, as I sayd in effect, fruite, operation and vertue. As though he had from the begynnyng of the world, and continually should to the worldes ende, hang still on the crosse, and he is as fresh hangyng on the crosse now, to them that beleue and trust in hym: as he was fiftene hundreth yeares ago, when he was crucified. Then let vs trust vppon his onely death, and looke for none other sacrifice propiciatory, then the same bloudy Sacrifice, the lyuely sacrifice, and not the drye Sacrifice, but a bloudy Sacrifice. For Christ him selfe sayd: *consummatum est.* It is perfectly finished. I haue taken at my Fathers hand the dispensation of redemyng mankynde. I haue wrought mans redemption, and haue dispatched the matter. Why then mingle ye him? why do ye diuide him? why make you of hym mo sacrifices then one? Paule sayth: *Pascha nostrum immolatus est Christus,* Christ our passeouer is offered vp, so that the thyng is done, and Christ hath done it, and he hath done it *semell,* once for all. And it was a bloudy Sacrifice, not a drye Sacrifice.

Christ is our passeouer.

Why then, it is not the Masse that auayleth or profiteth for the quicke and the dead? Wo worth thee, O deuill, wo worth thee, that hast preuayled so farre and so long, that hast made England to worshyp false Gods, forsakyng Christ their Lorde. Wo worth thee deuill, wo worth thee deuill and all thy Angels. If Christ by his death draweth all thynges to him selfe, and draweth all men to saluation, and to heuenly blisse, that trust in him: Then the Priestes at the Masse, at the Popishe Masse (I say) what can they drawe, when Christ draweth all, but landes and goodes from the right heyres? The Priestes draw goodes and richesse, benefices and promotions to them selues, and such as beleued in their sacrifice, they draw to the Deuill. But Christ it is that draweth soules vnto hym by his bloudy Sacrifice. What haue we to doe then, but *epulari in Domino,* to eate in the Lord at hys Supper.

Note here the mightie worke manship of the deuill.

Popish priests are diligent to serue the deuil

What other seruice haue we to doe to hym? and what o-

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ther sacrifice haue we to offer, but the mortification of our flesshe? What other oblation haue we to make, but of obedience, of good lyuyng, of good workes, and of helpyng our neighbours? But as for our redemption, it is done already, it cannot be better. Christ hath done that thyng so well, that it can not be amended. It can not be deuised how to make that any better then he hath done it. But the Deuill by the helpe of that Italian Bishop yonder, his Chaplayne, hath laboured by all meanes that he might, to frustrate the death of Christ, and the merites of his passion. And they haue deuised for that purpose, to make vs beleue in other vaine thinges by his pardons, as to haue remission of sinnes, for prayying on halowed Beades, for drinking of the backehouse bole, as a Channon of Waltam Abbey once tolde mée, that whensoeuer they put their loues of bread into the ouen, as many as dranke of the Pardon bole, should haue pardon for drinking of it. A mad thyng to geue Pardon to a bole. Then to Pope Alexanders holy water, to halowed belles, palmes, candels, ashes, and what not? And of these thynges euery one hath taken away some part of Christes sanctification. Euery one hath robbed some part of Christes passion and crosse, and hath mingled Christes death, and hath bene made to be propiciatory and satisfactory, and to put away sinne. Yea and Alexanders holy water yet at this day remayneth in England, and is vsed for a remedy agaynst spirites, and to chase away Deuils, yea and I would this had bene the worst. I would this were the worst. But wo worth thée, O Deuill, that hast preuayled to euacuate Christes crosse, and to mingle the Lordes Supper. These be the Italian Bishops deuises, and the deuill hath pricked at this marke, to frustrate the crosse of Christ. He shot at this marke long before Christ came, he shot at this pricke foure thousand yeares before Christ hanged on the Crosse, or suffered his passion.

The seruice & oblation that we ought to offer vnto God.

Note here what trash we haue had frō Rome.

For the brasen Serpent, was set vp in the wyldernes to put men in remembraunce of Christes comming, that like as they which behelde the brasen Serpent were healed of their bodely diseases: so they that loked spiritually vppon Christ that was to come, in him should be saued spiritually from the Deuill. The Serpent was set vp in memory of

Chriſt to come, but the Deuill found meanes to ſteale away the memory of Chriſtes comming, and brought the people to worſhip the Serpent it ſelfe, and to ſence him, to honour him, and to offer to him, to worſhippe him, and to make an Idole of him. And this was done by the market men that I tolde you of. And the Clarke of the market dyd it for the lucre and aduauntage of his Maſter, that thereby his honour might encreaſe, for by Chriſtes death, he could haue but ſmal worldly aduauntage. And euen now ſo hath he certaine blaunchers longing to the market, to let and ſtoppe the light of the Goſpell, and to hynder the Kinges procedinges in ſetting forth the worde and glory of God. And when the Kinges Maieſty with the aduiſe of his honourable Counſayle goeth about to promote Gods worde, and to ſet an order in matters of religion, there ſhall not lacke blaunchers that will ſay: As for Images, where as they haue bene vſed to be ſenced, and to haue candels offered vnto them, none be ſo folith to doe it to the ſtocke or ſtone, or to the Image it ſelfe, but it is done to God and his honour before the Image. And though they ſhould abuſe it, theſe blaunchers will be ready to whiſper the King in the eare, and to tell him, that this abuſe is but a ſmall matter. And that the ſame, with all other like abuſes in the Church may be reformed eaſely. It is but a litle abuſe (ſay they) and it may be eaſely amended. But it ſhould not be taken in hande at the firſt for feare of trouble, or further inconueniences. The people will not beare ſodayne alteracions: an inſurrection may be made after ſodayne mutacion, which may be to the great harme & loſſe of the Realme. Therefore all thinges ſhall be well, but not out of hand, for feare of farther buſynes. Theſe be the blaunchers that hitherto haue ſtopped the worde of God, and hyndered the true ſetting forth of the ſame. There be many put offes, ſo many put byes, ſo many reſpectes, and conſiderations of worldly wiſedome. And I doubt not but there were blaunchers in the olde tyme, to whyſper in the eare of good King Ezechias, for the mayntenaunce of Idolatry done to the braſen Serpẽt, aſwell as there hath bene now of late, and be now that can blaunche the abuſe of Images as other lyke thynges. But good King Ezechias would not be ſo blynded, he was like to

The ſaying of diſſembling papiſtes.

The perſwaſion of papiſts

There haue ben blanchers in time paſt, & ſo ther are ſtill

Apollo,

Apollo, feruent in spirite. He woulde geue no eare to the Blaunchers, hée was not moued with these worldly respectes, with these prudent considerations, with these policies, he feared not insurrections of the people. He feared not least his people would not beare the glory of God: but hée (without any of these respectes, or pollycies, or considerations, lyke a good king for Gods sake, and for conscience sake) by and by plucked downe the brasen Serpent, and destroyed it vtterly, and beate it to pouder. He out of hand, did cast downe all Images, hée destroyed all Idolatry, and clearely did extirpate al superstition. He would not heare these blaunchers and worldly wyse men but without delay, followeth Gods cause and destroyeth all Idolatry out of hande. Thus dyd good king Ezechias, for he was lyke Apollo, feruent in spirite, and diligent to promote Gods glory. And good hope there is that it shall be likewise here in Englād, for the kings Maiesty is so brought vp in knowledge, vertue, and godlynes, that it is not to be mystrusted but that we shall haue all thinges well, & that the glory of God shall be spread abroad, throughout all partes of the realme, if the Prelates will diligently apply their plough and be preachers, rather then Lordes. But our Blaunchers, which will be Lordes, and no labourers, when they are commaunded to go and be resident vpon their cures, & preach in their benifices, they would say.

Ezechias a godly king, and a destroier of Idolastre.

What, I haue set a deputie there, I haue a deputye that loueth well to my flocke, and the which shall discharge my duty. A deputy (quod hæ) I loked for that word all this while. And what a deputie must he be, trow yée? Euen one like him selfe, hæ must be a Cannoniſt, that is to say, one ỹ is brought vp in the study of the Popes lawes and decrées. One that will set forth papistry as well as him selfe, and one that will mayntayne all superstition and Idolatrye. And one that will nothing at all, or elles very weakely resist the Deuils plough, yea happy it is if he take not part with the Deuil, and where he should be an enemy to him, it is well if he take not the Deuils part agaynst Christ. But in the meane time the Prelates take their pleasures. They are Lordes and no labourers, but the Deuill is diligent at his plough. He is no vnpreaching prelate. He is no lordly loyterer from his cure, but

Bishops appoint deputies to preach for them.

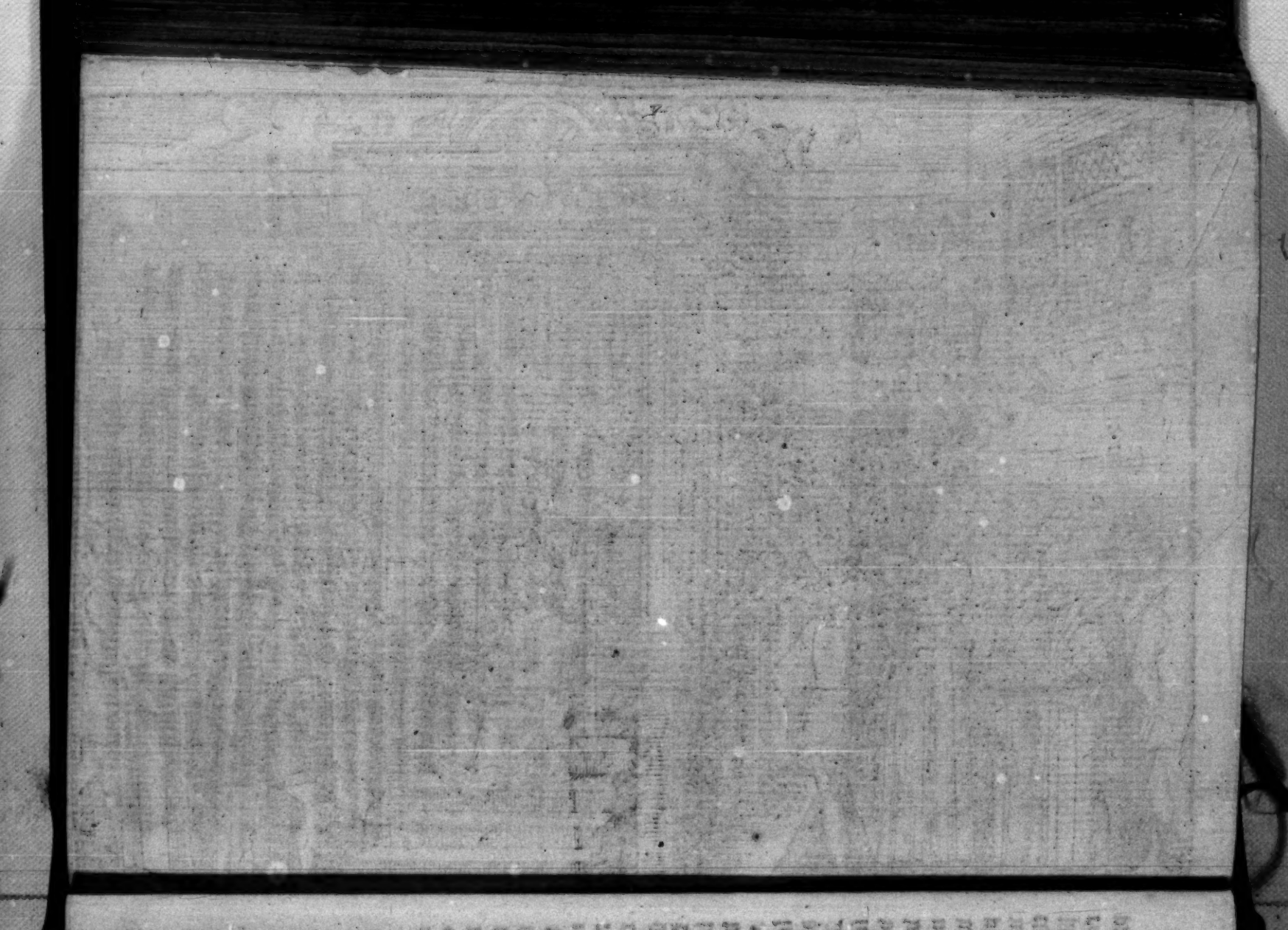
Behold what deputies Bishops appoint to serue in their places.

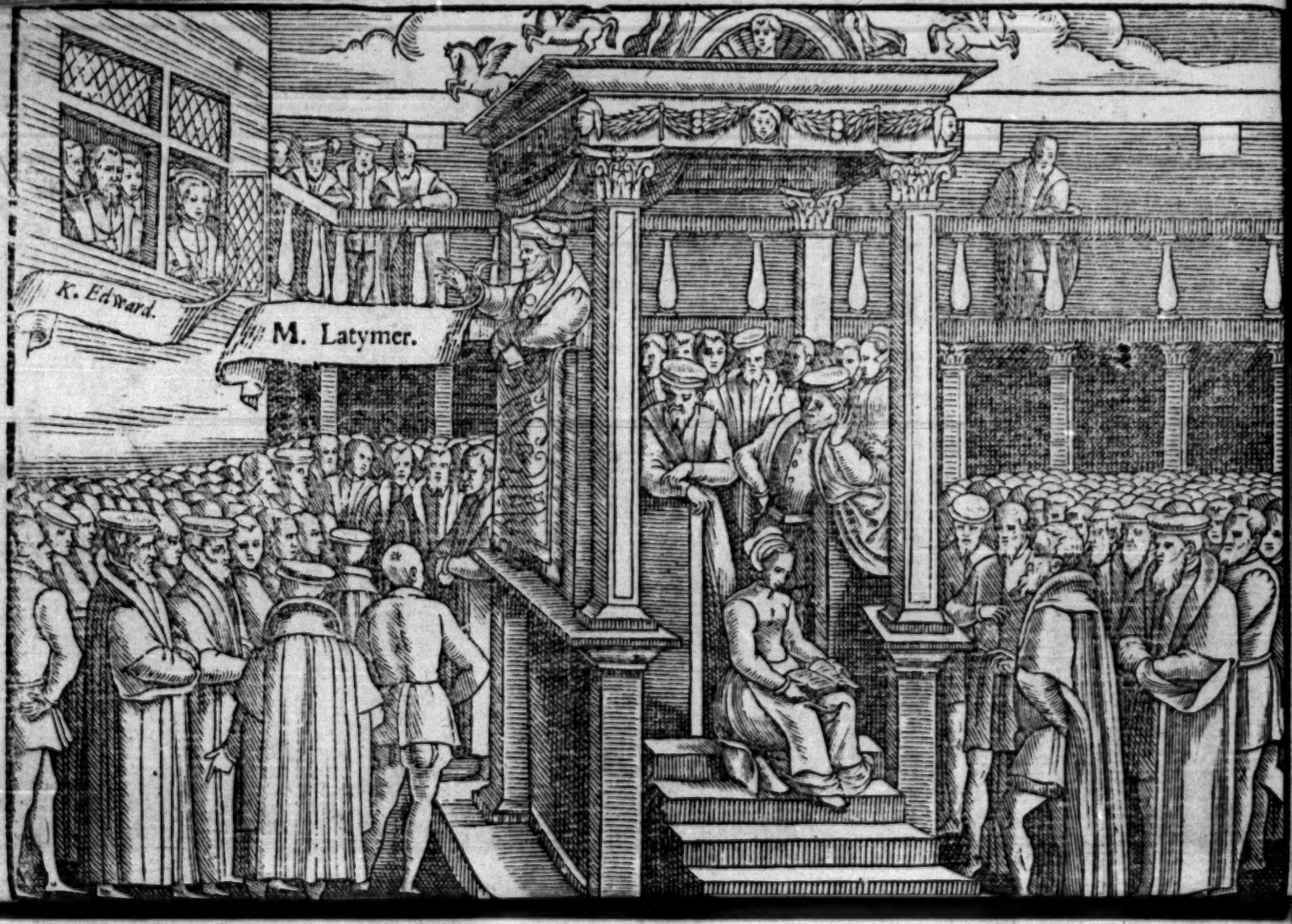
The deuill is no vnpreaching prelate.

a busy plough man, so that among all the prelates and among all the packe of them that haue cure, the deuill shall go for my money. For he still applyeth his busynes. Therefore ye vnpreaching prelates, learne of the Deuill to be diligent in doing of your office. Learne of the Deuill. And if you will not learne of God nor good men: for shame learne of the Deuill, *ad erubescentiam vestram dico*. I speake it for your shame. If you will not learne of God nor good men to be diligent in your office, learne of the Deuill. Howbeit there is now very good hope that the Kinges maiesty, being by the helpe of good gouernaunce of his most honourable counsaylours, trayned and brought vp in learning and knowledge of gods word, will shortly prouide a remedy & set an order, herein which thing that it may so be let vs pray for him. Pray for him good people pray for him, ye haue great cause, and neede to pray for him.

Amen.

The Deuill teacheth Bishoppes to bee diligent.




K. Edward.
M. Latymer.

# Seuen Sermons preached by the Reuerend Father, *M.* Hugh Latimer, *before our late ſoueraigne Lord of famous memory King* Edward *the vi. within the preaching place, in the Palace at* VVeſtminſter, 1549. *the* viii. *of* March.

QVAECVNQVE *Scripta ſunt: ad noſtram doctrinam ſcripta ſunt.* VVhatſoeuer thinges are written afore tyme, are written for our learning, that wee through patience and comforte of Scripture myght haue hope. Rom. xv.

In taking this part of Scripture (moſt noble audience) I play as a trowant, which when he is at ſchole, wil chuſe a leſſo, wherin he is perfect, becauſe he is loth to take paine in ſtudying a new leſſon, or els feareth ſtripes for his ſlouthfulnes. In like maner I might ſeeme now in my old age to ſome men to take this parte of Scripture, becauſe I would wade eaſily away therewith, and driue my matter at my pleaſure, and not to be bound vnto a certayne theame. But ye ſhall conſider that the foreſayd wordes of Paul are not to be vnderſtande of all Scriptures, but onely of thoſe which are of God written in Gods booke, and all thinges which are therin, are written for our learning. The excellency of this word is ſo great, & of ſo hie dignitie, that there is no earthly thing to be cõpared vnto it. The author thereof is great, that is, God himſelfe, eternall, almighty, euerlaſting. The Scripture becauſe of him, is alſo great, eternall, moſt mighty, and holy. There is no King, Emperour, Maieſtrate, and ruler, of what ſtate ſo euer they be, but are bound to obey this God, and to gene credence vnto his holy worde in directing their ſteppes ordinately according vnto the ſame worde: yea truely they are not onely bounde to obey Gods booke, but alſo the miniſter of the ſame, for the wordes ſake, ſo farre as he ſpeaketh ſitting

The Scripture is that which is written in Gods booke, which we name the holy Bible.

Gen. i. a. and xvii. a. Deut. 4. a. Eſay. 26. a. Ioan. 8. c. Daniel. 7. c.

We muſt obey God, beleue his word, and folow it.

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in Moses chayre, that is, if his doctryne be taken out of Moses law. For in this worlde God hath two swordes, the one is a temporall swoorde, the other a spirituall. The temporall swoorde resteth in the handes of Kinges, Maiestrates, and rulers vnder him, wherunto all subiectes, as well the clergy as the laitie, be subiect and punishable, for any offence contrary to the same booke.

This world ruleth with two swordes. The tẽporall sword

The spirituall sword.

Math. 22.

The spirituall swoord is in the handes of the ministers and Preachers, whereunto all Kynges, Maiestrates, and rulers, ought to be obedient, that is, to heare, and follow, so long as the ministers sit in Christes chayre, that is, speaking out of Christes booke.

The king may correct the precher.

How the preacher may correct a kyng or Queene.

The King correcteth transgressours with the temporall swoorde, yea, and the preacher also if he be an offender. But the Preacher can not correct the Kyng if he bee a transgressour of Gods woorde with the temporall swoorde. But he must correct and reproue hym with the spirituall swoorde, fearing no man, setting God onely before his eyes, vnder whom hee is a minister to supplante and rote vp all vice and mischiefe by Gods woorde, wherunto all men ought to be obedient, as is mencioned in many places of Scripture, and amongest many this is one. *Quæcunque iusserint vos seruare seruate & facite.* Whatsoeuer they bid you obserue, that obserue and doe. Therfore let the preacher teach, improue, amend and instruct in righteousnes with the spirituall swoorde, fearing no man though death should insue. Thus Moses fearing no man with this swoorde, did reproue King Pharao at Gods commaundement.

Math. 23. & 1. Tim. 3. 2. Pet. 1.

Ex. 5. 6. 7. &c. 2. Reg. 22.

Micheas the prophete also did not spare to blame Kyng Achab for hys wickednesse accordyng to Gods will, and to prophecy of his destruction contrary vnto many false Prophetes. These forefayd kynges being admonished by the ministers of Gods woorde, because they would not follow their godly doctryne and correct their lyues, came vnto vtter destruction. Pharao geuing no credite vnto Moyses the prophet of God, but appliant vnto the lustes of his owne heart, what tyme he harde of the passage of Gods people, hauyng no feare or remembraunce of Gods worke, hee with his army did prosecute after entending to destroy them, but he and

King Pharao punished.

Exod. 14.

his

his people were drowned in the red sea. King Achab also because he would not harken vnto Micheas, was kild with an arrow. Likewise also the house of Jeroboam with other many, came vnto destruction because he would not heare the ministers of Gods worde, and correct his lyfe accordyng vnto his will and pleasure. Let the preacher therefore neuer feare to declare the message of God vnto all men. And if the King will not heare thē, then the preachers may admonish & charge them with their duetie, and so leaue them vnto God and praye for them. But if the preachers digresse out of Christes chayre, and shall speake their owne fantasies then in steade of. *Quæcunque iusserint vos facere, facite, & seruate.* Whatsoeuer they bidde you obserue, that obserue and doe. Chaunge it into these wordes followyng: *Cauete vero vobis a pseudoprophetis qui veniunt ad vos, &c.* Beware of false prophetes which come vnto you in sheepes clothing, but inwardly, they are rauenyng Wolues, ye shall know them by their fruites: yea chaunge. *Quæcunque iusserint*, (if their doctrine be euill) into *Cauete a fermento Phariseorum, &c.* That is: Take heede and beware of the leauen of the Phariseis, and of the Saduces. In teaching euill doctrine, all preachers are to be eschewed, and in no wyse to be harkened vnto. In spekyng truthe, they are to be harde. All thinges written in Gods booke, are most certayne true, and profitable for all men. For in it is contayned meete matter for Kinges, princes, Rulers, Bishops, and for all states. Wherfore, it behoueth euery Preacher, somewhat to appoynte and accommodate him selfe and his matter agreeable vnto the comfort and amendmente of the audience, vnto the which he declareth the message of God. If he preache before a King, let hys matter be concernyng the office of a Kyng, if before a Bishop, then let hym treate of bishoply duetie and orders, and so forthe in other matters, as tyme and audience shall require.

A hab. 3. Reg. 21. 3. Reg. 14.

The preacher must haue God before his eyes.

Euil preachers are to be refused.

Math. 7. 8.

Luke. 12. 8.

In gods booke is matter for all estates.

A preacher must haue respect to his audience.

I haue thought it good to intreate vpon these wordes following, which are written in the xvij. Chapiter of Deuteronomy. *Cum veneris in terrā quam Dominus Deus dat tibi, possederisque eam, &c.* That is: VVhen thou art come vnto the lande which the Lorde thy God geueth thee, and enioyest it,

Deut. 17.

eſt it, and dwelleſt therein: If thou ſhalt ſay, I vvill ſet a kyng ouer mee: lyke vnto all the nations that are aboute me: Then thou ſhalt make him kyng ouer thee, whome the Lord thy God ſhall chuſe.

How god appointeth the election of a kyng.

One of thy bzethzen muſt thou make kyng ouer thée, and mayſt not ſet a ſtraunger ouer thée, which is not of thy bzethzen. But in any wyſe, let him not holde to many hozſes, that he bzing not the people agayne to Egypt, thozowe the multitude of hozſes, foz as much as the Lozde hath ſayde vnto you: ye ſhall hencefozth goe no mozе agayne that waye. Alſo he ſhall not haue to many wyues, leaſt his heart turne away, neyther ſhall he gather him ſiluer and golde to muche. As in diuers other places of ſcripture is mæte matter foz all eſtates. So in this fozeſayd place is deſcribed chiefly the doctrine fitte foz a kyng. But who is wozthy to vtter this doctrine befoze our moſt noble kyng? Not I God knoweth, which am thzough age, both weake in body and oblitious, vnapt I am, not onely becauſe of painefull ſtudy, but alſo foz the ſhozt warning. Well vnto God I will make my mone. who neuer fayled mée. *Auxiliator in neceſsitatibus*. God is my helper in all my neceſſityes. To him alone will I make my petition. To pzay vnto ſayntes departed, I am not taught, to deſire lyke grace of God as they had (right godly it is) oz to beleue God to be no leſſe mercifull vnto vs (beyng faythfull) then he was vnto them, greatly comfoztable it is. Therfoze onely vnto God let vs lifte vp our heartes and ſaye the Lozdes pzayer.

Thinges touched moſt chiefly in the whol Sermō.

*Cum veneris &c.* When thou art come vnto the land which the Lozd. &c. Thou ſhalt appoint him king. &c.

1. One of thy bzethzen muſt thou make kyng ouer thée, and muſte not ſet a ſtraunger ouer thæ which is not of thy bzethzen.

2 But in any wyſe let not ſuche one pzepare vnto him ſelfe many hozſes that he bzing not. &c.

3 Furthermozе let him not pzepare vnto himſelfe many wyues, leaſt his heart recæde from God.

4. Noz he ſhall not multiply vnto him ſelfe, to much gold, and ſyluer. As the tert doeth riſe, I will touch and goe a little in euery place, vntill I come vnto to muche. I will touche

all

all the forsayd thinges, but not to much. The text is, when thou shalt come into the land . &c . To haue a king the Israelits did with much importunitie call vnto God, and God long before promised them a king, and they were full certified thereof, that God had promised that thing: for vnto Abraham he sayde : *Ego crescere te faciam vehementer, ponamque te in gentes, sed et reges ex te prodibunt,* that is, I will multiply thee exceedingly, and will make nations of thee, yea, and kings shall spring out of thee. Gen.17.a These wordes were spoken long before the children of Israel had any king. Notwithstanding yet God prescribed vnto them an order, howe they shoulde chuse their king, and what maner of man he should be, where he sayth: When thou shalt come into the land &c. As who should say, O ye children of Israell, I know your nature right well, which is euell, and enclined vnto all euils. I know that thou wilt chuse a king to raign ouer thee, and to appeare glorious in the face of the worlde, after the manners of Gentiles. But because thou art stiffe necked, wilde, and art geuen to walke without a bridle, and line : Therefore now I will preuent thy euill and beastly maners, I will hedge strongly thy way, I will make a durable law, which shall compell thee to walke ordinately, and in a plaine way, that is, thou shalt not chuse thee a king after thy will and fantasie, but after me thy Lord and God . Thus God conditioned with the Iewes that their king should be such a one as he him selfe would chuse them . This was not much vnlike a bargaine that I heard of late should be betewixt two frendes for a horse, the owner promised the other should haue the horse if he would, the other asked the price, he sayd xx. nobles. The other would geue him but iiij. pound: the owner sayd, he should not haue it then. The other claimed the horse because he sayd, he shoulde haue him if he woulde. Thus this bargaine became a Westminster matter, the lawiers got twise the valure of the horse, and when all came to all, two foles mads an ende of the matter. Howbeit the Israelites could not gee to lawe with God, for chusing their king, for would they, nill they, their kyng should be of his chusing, lest they should walke inordinately

The Iewes were restrained to chuse a king to their lykeynge, but such a one as God woulde haue them chuse.

A mery and wise tale.

in a deceiueable way, vnto theyr vtter losse and destruction. For as they say commonly: *Qui vadit plane, vadit sane.* that is, He that walketh plainly, walketh safely. As the Iewes were stifnecked, and were euer redy to walke inordinatly, no lesse are we english men geuen to vntowardnes, and inordinate walking after our owne fantasies and braines. We wil walke without the limites of Gods worde, we will chuse a king at our owne pleasure. But let vs learne to frame our lines after the noble king Dauid, which when he had many occasions, geuen of king Saule to worke euil for euil, yea, and hauing many times opportunitie to performe mischiefe and to slay king Saule. Neuertheles yet fearing, would not follow his fleshly affections and walke inordinately, without the will of Gods worde, which he confessed alwayes to be his direction saying: *Lucerna pedibus meis verbum tuum, & lumen semitis meis.* Thy word, O Lord, is a lanterne vnto my feete and a light vnto my steppes.

A common saying.

1. Reg. 19.

1. Reg. 24.

Psal. 119. Gods woord is our light.

Thus hauing in minde to walk ordinatly, he did alwaies anoyde to do euyll. For when king Saule was in a caue with out any man. Dauid and his men sitting by the sides of the caue, yea and Dauids men mouing him to kill Saule, Dauid made aunswere and sayd vnto them: *Seruet me Dominus, ne rem istam. &c. contra, Dominum meum Messiam. &c.* that is, The Lorde keepe me from doing this thing vnto my maister, that is the Lordes annoynted. At an other time also, moued by Abisay to kill Saule slaping, Dauid sayd: *Ne interficias eum. quis enim impune manum suam inferet vncto Domini. &c.* that is, Destroy him not, for who can lay his handes on the Lordes annoynted, and be giltlesse. &c. I would God we would follow king Dauid, and then we should walk ordinately, and yet doe but that we are bound of dutie to do, for God sayth: *Quod ego præcipio, hoc tantum facito.* That thing which I commaund that onely doe. There is a great error risen now a dayes among many of vs, which are vayne, and new fangled men climing beyond the limites of our capacitie and wit, in wrenching this text of scripture hereafter following, after theyr owne phantasie and brayne, theyr error is vp-

Dauid did walk ordinatlye.

2. Reg. 26. d.

Phantasticall braines are reproued inordinately.

pon

pon this text : *Audi vocem populi in omnibus quæ dicunt tibi, non enim te reprobant sed me reprobarunt ne regnem super eos* . that is, Heare the voyce of the people in all that they say vnto thee, for they haue not cast thee away but me . They wrench these wordes awrie after theyr owne fantasies, and make much doubt as touching a king, and his godly name. They that so do walke inordinately, they walke not directly and plainly, but delight in balkes and stubble way. 1.Reg.8.

It maketh no matter by what name the rulers be named, if so be they shal walke ordinately with God, and direct their steps with God. For both patriarches, iudges, and kings had, and haue theyr authoritie of God, and therefore godly . But this ought to be considered which God sayth : *Non præficere tibi potes hominem alienum* . that is, Thou must not set a stranger ouer thee . It hath pleased God to graunt vs a naturall leig king and Lorde, of our owne nation an englishman, one of our owne religion. God hath geuen him vnto vs, and is a most precious treasure, & yet many of vs do desire a strainger to be king ouer vs. Let vs no more now desire to be bankers, but let vs indeuour to walke ordinately and plainly, after the worde of God. God calleth his ministers by diuers names. King Edward the vi. is our naturall king and a most precious treasur. Let vs pray for his life,

Let vs folow Daniel, let vs not seke the death of our most noble and rightfull king, our owne brother, both by natiuitie and godly religion . Let vs pray for his good estate, that he liue long among vs.

Oh what a plague were it, ỹ a strainge king of a strainge land, and of a strange religiõ should raigne ouer vs. Where now we be gouerned in the true religion, he should extirp and plucke away all together , and then plant againe all abhomination and popery. God kepe such a king from vs. Well the kinges grace hath sisters, my Lady Marie, and my Lady Elizabeth, which by succession and course are inheritoures to the crowne, who if they should marry with straingers, what should ensue? God knoweth. But God graunt, (if they so do: wherby strainge religion cõmeth in) that they neuer come to coursing nor succeding Therefore to auoyde this plague, let vs amende our liues, and put away all pride, which doeth A strainger would root out all godlynes & plant againe al hipocrisy. The way to remoue Gods wrath from vs, is to remoue all vice from vs.

drowne men in this realme at these dayes, all couetousnes wherein the magistrates and rich men of this realme are ouerwhelmed, all lechery and other excessiue vices, prouoking Gods wrath were he not mercifull, euen to take from vs our naturall king and liege Lorde, yea, and to plague vs with a strange king for our vnrepentant hart. Wherfore (if as ye say ye loue the king) amende your liues, and then ye shall be a meane that God shall send him vs long to raigne ouer vs, for vndoubtedly sinnes prouoke much Gods wrath. Scripture sayth: *Dabo tibi regem in furore meo*. that is, I will giue thee a king in my wrath. Now we haue a lawfull king, a godly king, neuertheles yet many euels do raigne. Long time the ministers appoynted, haue studied to amende, and redresse al euils, long time before this great labour hath bene about this matter, great crakes hath bene made that all shoulde be well: but when all came to all, for all theyr boasts, little or nothing was done, in whome these wordes of Horace may well be verified, saying: *Parturiunt montes, nascetur ridiculus mus*. The mountaines swelleth vp, the pore mouse is brought out: long before this time, many hath taken in hande to bring many thinges vnto passe, but finally theyr workes came vnto small effecte and profite.

They that loue God or the king wil amend their vnstill liuing.

Horatius.

Now I heare say all thinges are ended after a godly maner, or els shortly shall be. Make hast, make hast, and let vs learne to conuert, to repent, and amende our liues. If we doe not, I feare, I fear, lest for our sinnes and vnthankfulnes, an hypocrite shall raigne ouer vs. Long we haue bene seruants, and in bondage, seruing the Pope in Egipt. God hath geuen vs a deliuerer, a naturall king. Let vs seke no strainger of an other nation, no hypocrite which shall bring in againe all papistry, hypocrisie, and idolatry. No diabolicall minister which shall maintaine all deuillish workes and euell exercises. But let vs pray that God maintayne and continue our most excellent king here present, true inheritor of this our realme, both by natiuite, and also by the speciall gift and ordinaunce of God. He doth rectifie vs in the libertie of the gospell, in that therefore let vs stand. *State ergo in libertate, qua Christus nos liberauit*

Latymer was a true prophet

God hath set vs a deliuerer

Let vs no more seke to serue a strainger.

Let vs praye for our kyng.

*liberauit*. Stande ye in the libertie, wherewith Chriſt hath made vs free. In Chriſtes libertie we ſhall ſtande: if we ſo liue that we profite: if we caſt away all euil fraud and deceit, with ſuch other vices, contrary to Gods worde: and in ſo doing we ſhall not onely prolong and maintaine our moſt noble kinges dayes in proſperitie: but alſo we ſhal proſper our own liues, to liue not onely proſperouſly, but alſo godly. Gala.5.a.

In any wiſe, let no ſuch a one prepare vnto him ſelfe many horſes. &c. In ſpeaking theſe wordes, ye ſhall vnderſtand, that I doe not entend to ſpeake agaynſt the ſtrength, policie, and prouiſion of a king, but agaynſt exceſſe, and vayne truſt that kinges haue in them ſelues, more then in the liuing God the author of all goodnes, and geuer of all victory. Many horſes are requiſite for a king, but he may not exceed in them, nor triumph in them, more then is needfull, for the neceſſary affayres and defence of the realme: What meaneth it, that God hath to doe with the kings ſtable, but onely he would be maiſter of his horſes. The ſcripture ſayth: *In altis habitat*. He dwelleth on hye. It followeth: *Humilia reſpicit*. He loketh on the low thinges, yea, vpon the kinges ſtables, and vpon all the offices in his houſe. God is great graund maiſter of the kinges houſe, and will take accompt of euery one that beareth rule therein for the executing of their offices: whether they haue iuſtly and truely ſerued the king in their offices, or no. Yea God loketh vpon the king him ſelfe, if he worke wel or not. Euery King is ſubiect vnto God, and all other men are ſubiectes vnto the king. In a king God requireth fayth, not exceſſe of horſes. Horſes for a king be good and neceſſary, if they be well vſed: but horſes are not to be preferred aboue poore men. I was once offended with the kinges horſes, and therefore toke occaſion to ſpeake in the preſence of the kinges maieſtie that dead is, whē abbeies ſtood. Abbeies were ordeined for the comfort of the poore: wherefore I ſayd it was not decent that the kinges horſes ſhould be kept in them (as many were at that time) the liuing of poore men thereby miniſhed and taken away: But afterward a certaine noble man ſayd to me: what haſt thou to doe with the kinges horſes? I anſwered

What is mēt that a prince ſhuld not haue many horſes

Pſal.cxiii.

God is graūd maiſter in the kinges houſe

ſwered and ſayd, I ſpake my conſcience as Gods woꝛd diꝛected me. Ye ſayd: hoꝛſes be the maintenances and parte of a kinges honour, and alſo of his realme, wheꝛefoꝛe in ſpeaking againſt them, ye are againſt the kinges honoꝛ. I aunſwered. God teacheth what honoꝛ is decent foꝛ the king, and foꝛ all other men accoꝛding vnto theyꝛ vocations. God appointeth euery king a ſufficient liuing foꝛ his ſtate and degrée both by landes and other cuſtomes. And it is lawfull foꝛ euery king to enioy the ſame gꝏdes and poſſeſſions. But to extoꝛte and take away the right of the poꝛe, is agaynſt the honour of the King. If you doe moue the king to do after that maner, then you ſpeake againſt the honour of the king. Foꝛ I full certifie you, extoꝛtioners, violent oppꝛeſſoꝛs, ingroſſers of tenements and landes, thꝛough whoſe couetouſnes, villages decay and fall downe, the kinges liege people foꝛ lacke of ſuſtenance are famiſhed and decayed. They be thoſe which ſpeake againſt the honour of the king. God requireth in the king and all maieſtrates a gꝏd hart to walke diꝛectly in his wayes: and in all ſubiectes, an obedience due vnto a king. Theꝛefoꝛe I pꝛay God both the king, and alſo we his people may endeuour diligently to walke in his wayes, to his great honoꝛ and our pꝛofite. Let him not pꝛepare vnto him ſelfe too many wiues. &c. Although we read here that the kinges amongeſt the Iewes had liberty to take moꝛe wiues then one, we may not theꝛefoꝛe attempte to walke inoꝛdinately, and to thinke that we may take alſo many wiues.

An anſwer declaring the true honour of a King

Ye deſcribeth the diſhonoꝛs of a King plainly and moſt truely.

God requireth a good hart.

Kinges of the Iewes had a diſpenſation to haue mo wiues thē one

Foꝛ Chꝛiſt hath foꝛbidden thys vnto vs Chꝛiſtians. And let vs not impute ſinne vnto the Iewes becauſe they had many wiues. Foꝛ they had a diſpenſation ſo to doe. Chꝛiſt limiteth vnto vs one wyfe only. And it is a great thyng foꝛ a man to rule one wyfe rightly, and oꝛdinately. Foꝛ a woman is fraylé & pꝛocliue vnto all euils, a woman is a very weake veſſell, and may ſone deceiue a man, and bꝛyng hym vnto euill. Many eramples we haue in holy Scripture. Adam had but one wyfe, called Eue, and how ſone had ſhe bꝛought him to conſent vnto euill, and to come to deſtruction. How dyd wicked Ieſabell peruerte kyng Achabs hart from God and

One wife is hard to be wel ruled.

A godly woman is to be choſen.

all

all godlines, and finally vnto destruction. It is a very harde thyng for a man to rule well one woman. Therefore let our kyng, what tyme his grace shall be so mynded to take a wife, chuse hym one which is of God, that is, which is of the housholde of fayth. Yea let all estates be no lesse circumspect in chosing her, taking great deliberation, and then they shall not nede diuorsementes, and such mischeues to the euyll example and slaunder of our realme. And that she be such one as the kyng can finde in hys hart to loue and leade hys lyfe in pure & chast espousage, and then shall he be ẏ more prone and redy to aduance Gods glory and to punish and extirpe, the great lechery vsed in this realme. Therfore we ought to make a continuall prayer vnto God, for to graunt our kinges grace such a mate as may knitte hys hart and hers, according to Gods ordinance and law, and not to consider and cleaue onely to a politike matter or coniunction, for the enlarging of dominions, for suerty and defence of countryes, setting a part the institution and ordinaunce of God. We haue now a prety little shillyng, in dede a very prety one. I haue but one I thynke in my purse and the last day I had put it away almost for an old grote, & so I trust some will take them. The finesse of the siluer I can not see. But therin is printed a fine sentẽce, that is *Timor domini fons vitæ vel sapientiæ*. The feare of the Lord is the fountayne of lyfe or wisedome. I would God this sentence were alwayes printed in the hart of the king in chosing hys wyfe; and in all hys officers. For lyke as the feare of God is *fons sapientiæ* or *vitæ* so the forgettyng of God is *fons stultitiæ*, the fountayne of folishnes or of death, although it be neuer so politike, for vpon such politike matters death doeth ensue and follow. All their deuorcementes and other like conditions to the great displeasure of almighty God, which euils I feare me, is much vsed at these dayes in the mariage of noble mens children, for ioyning landes to landes, possessions to possessions, neyther the vertuous education, nor lyuing beyng regarded, but in the infancy such mariages be made, to the displeasure of God and breach of espousals. Let the king therefore chuse vnto hym a godly wyfe, whereby he shall the

Loue which is godly is to be preferred aboue all earthly thinges in mariage.

Prouerb. 16.

Pollicy if it be not of god bringeth death.

better lyue chaſt, and in ſo lyuing, all godlynes ſhall encreaſe and right wiſenes be mainteyned. Notwithſtanding, I know hereafter ſome will come and moue your grace towardes wantonnes, and to the inclination of the fleſhe and bayne affections. But I would your grace ſhould beare in memory, an hiſtory of a good king called Lewes, ỳ traueled towardes the holy lande (which was a great matter in thoſe dayes) & by the way ſickned, beyng long abſent from hys wyfe. And vpon this matter the Philiſtians did agree, that it was for lacke of a woman. And did conſult with the Byſhops therein, who did conclude that becauſe of the diſtance of his wife (being in an other countrey) hee ſhould take a wench. This good kyng hearyng their concluſion would not aſſent thereunto, but ſayd, he had rather be ſicke euen vnto the death, then he would breake hys eſpouſals: Who worth ſuch councellers, Biſhops, nay rather huſſardes.

A notable hiſtory of a French king

The good counſel of Biſhops

Neuertheleſſe if the kyng ſhould haue conſented to their concluſion, and accomplyſhed the ſame, if he had not chaunſed well, they would haue excuſed the matter, as I haue hard of two that haue conſulted together, and according to the aduiſe of hys frend, the one of them wrought where the ſucceſſion was not good. The other imputed a peece of reproche to hym for hys ſuch counſell geuen. He excuſed the matter ſaying: that he gaue hym none other councell, but if it had bene his cauſe, he would haue done likewiſe.

So I thynke the Byſhops would haue excuſed the matter, if the kyng ſhould haue reproued them for theyr counſel. I doe not reade that the kyng dyd rebuke them for their councell, but if he had, I know what would haue bene theyr aunſwere. Whey would haue ſayde, we geue you no worſe councell, then we would haue folowed our ſelues, if we had bene in lyke caſe. Well ſir, this kyng dyd well, and had the feare of God before his eyes. He would not walke in by walkes, where are many balkes. Amongſt many balkinges, is much ſtombling, and by ſtombling it chaunceth many tymes to fall downe to the ground. And therefore, let vs not take any by walkes, but let Gods worde direct vs, let vs not walke after,

Note.

The king fearing god auoided euill.

nor

nor leane to our owne iudgementes and procédinges of our forefathers, nor seke not what they did, but what they should haue done, of which thing ỳ scripture admonisheth vs, saying: *Ne inclinemus præceptis & traditionibus patrum neque faciamus quod videtur rectum in oculis nostris.* Let vs not inclyne our selues vnto the precepts and traditions of our fathers, nor let vs doe that semeth right in our eyes. But surely, we wil not exchange our fathers doinges and traditions wyth scripture, but chiefely leane vnto them and to theyr prescription, and do that semeth good in our owne eyes. But surely that is goyng downe the ladder, *Scala cœli*, as it was made by the Pope came to be a masse, but that is a false ladder to bring men to heauen. The true ladder to bring a man to heauen is ỳ knowledge and folowing of ỳ scripture. Let the king therfore chuse a wife which feareth God, let him not seke a proud, wanton, and one full of rich treasures and worldly pompe. He shal not multiply vnto him selfe to much golde and siluer. Is there to much thinke you for a kyng? God doeth alow much vnto a kyng, and it is expedient that hee should haue much, for he hath great expenses, and many occasions to spend much for the defence and surety of his realmes and subiectes. And necessary it is that a king haue a treasure alwayes in a readines for that, and such other affayres, as be dayly in his handes. The which treasure, if it be not sufficient, he may lawfully and with a safe conscience, take taxis of his subiectes. For it were not mete, the treasure should be in the subiectes purses whan the mony should be occupied, nor it were not best for them selues, for the lacke thereof, might cause both it, and all the rest that they haue, should not long be theirs. And so for a necessary and expedient occasion, it is warranted by Gods word to take of the subiectes. But if there be sufficient treasures, and the burdening of subiectes be for a vaine thing, so that he will require thus much, or so much of his subiectes, (which perchance are in great necessitie, and penury.) Then thys couetous intent, and the request thereof is to much, which God forbiddeth the king here in thys place of scripture to haue. But who shall se this to much, or tell the king of

Deut. 12. 8

The third part of the sermon.

A king may haue much, for his expenses are great.

Note when the king hath to much of his commons

Who shall see this to much.

this to much. Thinke you any of the kinges priuy chamber? No. For feare of loſſe of fauour. Shall any of hys ſworne chaplaynes? No. They be of the cloſet, and kepe cloſe ſuch matters. But the king hym ſelfe muſt ſée this to much, and that ſhall he do by no meanes with the corporal eyes: Wherfore he muſt haue a payre of ſpectacles, which ſhall haue two cleare ſightes in them, that is, that one is fayth, not a ſeaſonable fayth, which ſhall laſt but a while, but a faith, which is continuing in God. The ſecond cleare ſight is charity, which is feruent towardes his chriſten brother. By them two, muſt the king ſée euer when he hath to much. But few there be that vſeth theſe ſpectacles, the more is there damnation. Not without cauſe Chriſoſtome wyth admiration ſayeth, *Miror ſi aliquis rectorum poteſt ſaluari*: I maruell if any ruler can be ſaued. Which wordes he ſpeaketh not of an impoſſibility, but of a great difficulty. For that their charge is maruelous great and that none aboute them dare ſhew them the truth of the thing how it goeth. Well: then if God will not alow a king to much. Whether will he alow a ſubiect to much? no, that he will not. Whether haue any men here in England to much? I doubt moſt rich men haue to much, for without to much, we can get nothyng. As for example. The Phiſition. If the pore man be diſeaſed, he can haue no helpe without to much: and of the Lawyer, the pore man can get no counſell, expedition, nor helpe in this matter, except he geue him to much. At Marchants handes, no kynde of ware can be had, except we geue for it to much. You Landlordes, you rentraiſers, I may ſay you ſteplordes, you vnnaturall Lordes, you haue for your poſſeſſions yearely to much. For that here before went for xx. or xl. pound by yeare (which is an honeſt portion to be had *gratis* in one Lordſhip, of an other mans ſweat and labour) now is it let for L. or an C. pound by yeare. Of this to much commeth this monſterous and portentuous dearthe made by man, notwithſtanding God doeth ſend vs plentifully the fruites of the earth mercifully, contrary vnto our deſertes. Notwithſtanding to much, which theſe rich men haue, cauſeth ſuch dearth, that pore men (which liue of their labour)

Note that be ſeruaunts to the King.

Corporal eies can not ſée to much.

Spirituall eies are to be had, fayth and charitie.

Chriſoſtomes ſaying

If God will not graunt to much vnto a king, much les vnto the ſubiect.

Who is not faulty in taking to much

learne
Phiſitions
Lawiers.
Marchantes.
Landlordes.
Rentraiſers.
Steplordes.
Vnnaturall Lords

Of this to much cōmeth all dearth and ſcarcitie.

hour) can not with the ſweat of their face haue a liuing, all kinde of victuals is ſo deare, pigges, geeſe, Capons Chickens, egges. &c. Theſe thynges with other are ſo vnreaſonably enhanſed. And I thinke verely, that if it thus continue: we ſhall at length be conſtrayned to pay for a pigge a pounde. I will tell you my Lordes and maiſters, this is not for the kinges honour: yet ſome will ſay, knoweſt thou what belongeth vnto the kinges honour better then wee? I anſwere, that the true honour of a Kyng, is moſt perfectly mencioned and painted forth in the ſcriptures, of which, if ye be ignorant, for lacke of tyme that ye cannot read it, albeit, that your counſaile be neuer ſo politike, yet is it not for the kinges honour. What his honour meaneth ye cannot tell. It is the kinges honour that hys ſubiectes be led in the true religion. That all his prelates and clergy be ſet about theyr worke in preaching and ſtudying, and not to be interrupted from their charge. Alſo it is the Kynges honour that the common wealth be aduaunced, that the dearth of theſe foreſayde thinges be prouided for, and the commodities of this realme ſo employed, as it may be to the ſetting his ſubiectes on worke, and keping them from idleneſſe. And herein reſteth the kinges honour and his office. So doing, his accompt before God ſhalbe alowed, and rewarded. Furthermore, if the kinges honour (as ſome men ſay) ſtandeth in the great multitude of people. Then theſe graſiers, incloſers, and rentrearers, are hinderers of the kinges honor. For where as haue bene a great many of houſholders and inhabitauntes, there is now but a ſhepeheard and his dogge, ſo they hynder the kynges honour moſt of all. My Lordes and mayſters, I ſay alſo, that all ſuch procedinges which are agaynſt the kynges honour (as I haue a parte declared before) and as far as I can perceiue, doe intend plainly, to make the yomary ſlauery, and the clergy ſhauery. For ſuch workes are all ſingular, priuate wealth and commodity. We of the clergy had to much, but that is taken away, and now we haue to little. But for myne owne parte, I haue no cauſe to complaine, for I thanke God and the king, I haue ſufficient. And God is my iudge I came not to craue of any man, a-

Note the couetous men.

This to much is not for the kings honor.

A deſcription of the kinges honour. First in true religion.

Secondly a wealthy comunaltie.

Thirdly the kinges honor ſtandeth in the multitude of people.

This to much will make vo many ſlauery, & the clergy ſhauery. Clergy had to much, but now too little

ny

ny thing, but I know them that haue to little. There lyeth a great matter by theſe appropriations, great reformation is to be had in them. I know where is a great market towne with diuers hamelets and inhabitantes, where doe riſe yearely of theyr laboures to the value of fifty pound, and the Vicar that ſerueth (being ſo great a cure) hath but .xj. or .xiij. markes by yeare, ſo that of this penſion he is not able to buy him bookes, nor geue his neighbour drinke, all the great gayne goeth an other way.

In example of the clergie.

My father was a yoman, and had no landes of hys owne onely he had a farme of .iij. or .iiij. pound by yeare at the vttermoſt, and hereupon he tilled ſo muche as kept halfe a doſſon men. He had walke for an hundred ſheepe, and my mother milked .xxx. kyne. He was able, and did finde the king a harneſſe, with him ſelfe and his horſe, while he came to the place that he ſhould receyue the kinges wages. I can remember, that I buckled his harneſſe, when he went vnto Blacke heath fielde. He kept me to ſchole, or els I had not bene able to haue preached before the kinges maieſtie now. He maryed my ſiſters with fiue pound, or .xx. nobles a piece, ſo that he brought them vp in godlineſſe, and feare of God. He kept hoſpitality for his poore neighbours. And ſome almes he gaue to the poore, and all thys did he of the ſayde farme. Where he that now hath it, payeth .xvj. pound by the yeare or more, and is not able to doe any thyng for hys prince, for him ſelfe, nor for his children, or gene a cup of drinke to the poore.

In example of the yeomanry

Thus all the enhaunſing and rearing goeth to your priuate commoditie and wealth. So that where ye had a ſingle to much, you haue that: ſ ſince the ſame, ye haue enhaunced the rent, and ſo haue encreaſed an other to much: ſo now ye haue double to much, which is to to much. But let the preacher preach till his tongue be worne to the ſtompes, nothyng is amended. We haue good ſtatutes made for the common wealth as touching commoners, ſ encloſers, many meetings, and ſeſſions, but in the ende of the matter, there commeth nothing forth. Well, well, this is one thing I will ſay vnto you, from whence it commeth I knowe, euen from the deuil. I knowe

No preaching can helpe this euill.

Many ſtatutes but ſmall helpe.

The deuil is author of too much.

knowe his entent in it. For if ye bring it to passe, that the yeomanry be not able to put theyr sonnes to schole (as in deede vniuersities doe wonderously decay already) and that they be not able to marry theyr daughters to the auoyding of whoredome, I say ye plucke saluation from the people, and vtterly destroy the realme. For by yomens sonnes, the faith of Christ is, and hath beene maintained chiefly. Is this realme taught by rich mens sonnes? no, no. Read the chronicles: ye shall find sometime noble mens sonnes, which haue beene vnpreaching bishops and prelates, but ye shall finde none of them learned men: but verily, they that should loke to the redresse of these thinges, be the greatest against them. In this realme are a great many folkes, and amongest many, I knowe but one of tender zeale, at the motion of his poore tenantes, hath let downe his landes to the old rentes for theyr relife. For Gods loue, let not him be a phenix, let him not be alone, let him not be an heremite closed in a wall, some good man folowe him, and do as he geueth example.

The decay of learning and purity of life. Saluation resteth in them. Yeomēs sons be teachers of God.

I notable thing.

but one good Landlord in England & in Latimer's time

Surueyers there be, that gredely gorge vp theyr couetous goodes, handmakers I meane, honest men I touch not, but all suche as Surueye, they make vp theyre mouthes, but the commons be vtterly vndone by them: whose bitter cry ascending vp to the eares of the God of Sabaoth, the gredy pit of hell burning fire (without great repentance) doe tary and loke for them. A redresse God graunt. For surely, surely, but that two thinges do comfort me, I would despayre of the redresse in these matters. One is that the kinges maiesty whē he commeth to age: will see a redresse of these thinges so out of frame. Geuing example by letting downe his owne lands first, and then enioyne his subiects to folow him. The second hope I haue is, I beleue that the generall accompting day is at hand, the dreadfull day of iudgement I meane, which shall make an end of all these calamityes and miseries. For as the scriptures be. *Cum dixerint pax pax,* when they shall say peace, peace: *Omnia tuta,* all thinges are safe: Then is the daye at hand, a mery day I say, for all such as do in this world study to serue and please God and continue in his faith, feare and

Surueyers be handmakers.

The cry of the poore.

loue:

loue: and a dreadfull horrible day for them that decline from God, walking in their owne wayes, to whom as it is writtin in the xxv. of Mathew is sayde: *Ite maledicti in ignem æternum*. Go ye cursed into euerlasting punishment, where shall be wayling and gnashing of teeth. But vnto the other he shall say: *Venite benedicti*. Come ye blessed children of my Father, possesse ye the kingdome prepared for you from the beginning of the world, of the which God make vs all partakers. Amen.

The reward of wicked men.

The blesse of the godly.

## ¶ The ſecond Sermon of *M.* Latimer, preached before K. Edward.

QVAECVNQVE ſcripta ſunt: ad *noſtram doctrinam. &c.* All thinges that are written in Gods booke, in the holy Bible, they were written before our tyme, but yet to contynue from age to age as long as the worlde doeth ſtand.

In this booke is contained doctrine for all eſtates, euen for kinges. A king herein may learne how to guide himſelfe, I tolde you in my laſt Sermon, much of the dutye of a king. And there is one place behinde yet, and it foloweth in the text. *poſtquam autem ſederit in ſolio regni ſui. &c.*

In Gods booke is contained doctrin for all eſtates.

And when the kyng is ſet in the ſeate of his kyngdome, he ſhall write hym out a booke, and take a copye of the prieſtes or Leuites. He ſhall haue a booke wyth hym, and why? to reade in it all the dayes of hys lyfe, to learne to feare God, and learne hys lawes, and other thynges, as it foloweth in the text wyth the appurtenances and hanginges on, that he turne not from God, neither to the right hand, nor to the left. And wherefore ſhall he do thys? that he may lyue long, he and hys children.

Deut. 17. 19

Hetherto goethe the text. That I maye declare thys the better

better to the edifyng of your ſoules and the glozy of God, I ſhall deſire you to p3ay &c. *Et poſt quam. &c.* Before I enter into this place (right honozable audience) to furniſh it accoz-dingly, which by the grace of God I ſhall doe at leaſure, I would repete the place I was in laſt, and furniſh it with an hiſtozy oz two, which I left out in my laſt ſermon. I was in a matter concerning the ſturdines of the Iewes, a frowarde and ſtifnecked kynde of people, much like our Engliſhe men now a dayes, that in the minozity of a kyng, take vpon them to b3eake lawes, and to go bywayes. Foz when God had p3o-miſed them a kyng, when it came to the poynt they refuſed him. Theſe men walked bywalkes, and the ſaying is, many bywalkes, many balkes, many balkes much ſtumbling, and where much ſtumbling is, there is ſometime a fall, howe be it there were ſome good walkers among them, that walked in the kinges high way ozdinarily, vp3ightly, playne Dun-ſtable way, and foz this purpoſe I would ſhew you an hiſtozy which is w3itten in the thirde of the kynges.

The ſtifnec-ked Iewes & our Engliſhe men cõpared together.

In Engliſh a-dage, other wiſe calld an old ſaid ſaw.

King Dauid being in his childhode, an olde man, in his ſecond childhode, foz al old men are twiſe childz-en, as the p3o-uerbe is. *Senex bis puer.* An olde man twiſe a childe, it happe-ned with hym, as it doth oftentymes, when wicked men of a kinges childhode take occaſion of euill. 3. Kings. i.

This king Dauid being weake of nature and impotent, in ſo much that when he was couered with clothes, he coulde take no heate, was counſailed of his ſeruaunts to take a faire young maide to nourith him, and to kẽpe him warme in his body, I ſuppoſe ſhe was his wife. Yow be it he had no bodily cõpany with her, and well ſhe might be his wife. Foz though the ſcripture doth ſay. *Non cognouit eam.* He knewe her not, he had no carnall copulation with her, yet it ſaith not: *Non duxit eam vxorem.* He maried her not. And I cãnot thinke that kynge Dauid would haue her to warme his boſome in bed, except ſhe had bene his wife, hauing a diſpenſatiõ of God to haue as many wiues as he would. Foz God had diſpenſed with them to haue many wiues. Well what happened to king Da-uid in his childhode, by the childe of the deuell? Ye ſhall heare.

King

Adonias. iii. of kyngs the first.

King Dauid had a proud sonne, whose name was Adonias, a man full of ambition, desirous of honour, alwayes climing, climing. Now, whiles the time was of his fathers childhode, he woulde depose his father, not knowing of his fathers minde, saying: *Ego Regnabo*, I will raigne, I will be king, he was a stout stomaked childe, a bywalker, of an ambitious mynde, he woulde not consent to his fathers frendes but gat him a charret, and men to runne before it, and diuers other adherentes to helpe him forwarde, worldly wise men, such as had bene before of his fathers counsaile, great men in the worlde, and some no doubt of it, came of good will thinking no harme, for they would not thinke, that he did it without his fathers will, hauing such great men to set him forth, for euery man can not haue accesse at all times to the king, to know his pleasure: well, algates he woulde be king.

Joab captain generall of Dauids armi

He makes a great feast, and thether he called Joab the ringleader of his fathers armie, a worldly wise man, a bywalker, that would not walke the kinges hie way, and one Abiathar the high Priest. For it is maruayle if any mischiefe be in hand, if a Priest be not at some end of it, thay toke hym as king, and cryed *Viuat Rex Adonias*. God saue king Adonias. Dauid suffred all this, and let him alone, for he was in his childhode a bedred man. But see how God ordered the matter. Nathan the Prophet and Sadoc a Priest, and Ganiah, and Crethytes, and Phelethites the kinges garde, they were not called to the feast.

These were good men, and would not walk bywayes, therfore it was folly to breake the matter to them, they were not called to counsell. Therefore Nathan when he heard of this, he commeth to Bethsabe, Salomons mother, and saith. Heare ye not how Adonias the sonne of Ageth raigneth king, Dauid not knowing? And he bad her put the king in mynde of his othe that he sware that her sonne Salomon should be king after hym, this was wise counsayle according to the prouerbe. *Qui vadit plane, vadit sane.* He that walketh in the bye playneway, walketh safely.

Bethsabe sueth to Dauid for Salomon

Upon this she went and brake the matter to Dauid, and

desired

desire him to shew who shoulde raigne after him in Hierusalem, adding that if Adonias were kinge, shée and her sonne after his death shoulde bée destroyed, saying: *Nos erimus peccatores*. We shall be sinners, we shall be taken for traytors, for though we ment no harme, but walked vprightly, yet because we went not the byway with him, he being in authoritie will destroy vs. And by and by commeth in Nathan, and taketh her tale by the end, and sheweth him howe Adonias was saluted king, and that he had bid to dinner the kinges seruantes, all sauing him and Sadoc, and Banaiah and all his brethren the kinges sonnes saue Salomon.

King Dauid remembring himselfe, swore, as sure as God liueth, Salomon my sonne shall raigne after me, and by and by commaunded Nathan and Sadoc and his garde the Cerites and Phelites, to take Salomon his sonne and set hym vpon his mule, and anoint him king. And so they did, crying: *viuat Salomon Rex*. Thus was Salomon throned, by the aduise and will of his father, and though hée were a childe, yet was his will to be obeyed and fulfilled, and they ought to haue knowen his pleasure.

Whilest this was a doing, there was such a ioy and outcry of the people, for their new king, and blowinge of trompettes, that Ioab and the other company being in theire iolitie, and kéeping good cheare, heard it, and sodainly asked, what is this adoe? And when they perceaued, that Salomon, by the aduise of his father, was annointed kyng, by and by there was all whisht, all their good cheare was done, and all that were with Adonias, went away, and let him raygne alone, if he would: And why? Hée walked a byway and God would not prosper it. The ioye of the people for their new king.

God will not worke with priuate authoritie, nor with any thing done inordinately. When Adonias sawe this that he was left alone, he toke sanctuary, and held by the hornes of the alter, and sware that he would not depart thence, till Salomon would sweare that he should not lése his life. Here is to be noted the notable sentence, and great mercye of king Salomon. God is against priuate authoritie & inordinate domages.

Let him (sayth he) order him selfe like a quiet man, and there shall not one haire fall from his head. *Sed si inuentum fuerit, malum in eo*. But if there shall be any euill found in him, if he hath gone about any mischife, he shall dye for it. Upon this he was brought into Solomon, and as the booke sayth, he did homage vnto him. And Solomon sayd to him. *Vade in domum tuam*: Get thée into thy house: belike he ment to warde, and there to sée his wearing, as if he should say, shew thy selfe without gall of ambition, to be a quiet subiect, and I will pardon thée for this time. But I will sée the wearing of thée. Here we may sée the wonderfull great mercy of Salomon for this notorious treason, that Adonias had committed, it was a plaine matter, for he suffred him selfe to be called king, it hung not of vehement suspition or coniecture, nor sequell or consequent, yet not withstanding Salomon for that present, forgaue him, saying: I will not forget it vtterly, but I will kéepe it in suspence, I will take no aduantage of thée at this time. This Adonias and Absolon were brethren, and came both of a straunge mother, and Absolon likewise was a traytour and made an insurrection against his father. Beware therefore these mothers, and let kinges take héede how they mary, in what houses, in what fayth. For straunge bringing vp bringeth straunge maners. Now geueth Dauid an exhortation to Salomon, and teacheth him the dutie of a king, and geueth him a lesson, as it foloweth at large in the booke, and he that list to read it, may sée it there at full. But what doth Adonias all this while? He must yet clime againe, the gall of ambition was not out of his hart. He will now mary Abisaak the young Quéene that warmed king Dauids bosome, as I tolde you, and commeth me to Bethsabe, desiring her to be a meane to Salomon her sonne that he might obtaine his purpose. And bringeth me out a couple of lyes at a clappe, and committeth me two vnlawfull actes. For first he would haue bene king without his fathers consent, and now he will mary his fathers wife, and the two lyes are these. First, sayd he to Bethsabe, thou knowest that the kingdome belongeth to me, for I am the elder.

Salomon is mercifull.

Time treeth traitors from the trusty.

Note of what force education is.

Adonias thinkes in the wetting and proueth nought in the wearing.

Adonias Alter.

The

The kingdome was mine. He lyed falsely it was none of his. Then sayd he, all the eyes of Israell were cast vpon me, that is to say: all Israell consented to it: and there he lyed falsely. For Nathan, Sadoc, and other wise men, neuer agréed to it. Here was a great enterprise of Adonias: he will be climing still. Well, Bethsabe went at his request to her sonne Salomon, and asked aboune, and he graũted her what soeuer she did aske. Notwithstanding he brake his promise afterward and that right well, for all promisses are not to be kept, specially if they be aginst the worde of God, or not standing with a common profit. And therefore, as soone as Salomon heard that Adonias would haue maried the young Quéene Abisaak: nay then let him be king to, said he. I perceaue now that he is a naughtie man, a proud harted fellow, the gall of ambition is not yet out of his hart, and so cõmanded him to be put to death. Thus was Adonias put to execution, where as if he had kept his house, and not broken his iniunction, he might haue liued still. Abiathar, what became of him? The king (because he had serued his father before him) would not put him to death, but made him as it ware a quondam. Because thou hast bene with my father (sayd he) and didest cary the Arke before him, I will not kill thée. But I will promise thée, thou shalt neuer minister any more. *Vade in agrum tuum*: Get thée to thy land, and liue there. A great matter of pitie and compassion: so God graunt vs all such mercy. And here was the end of Elies flocke, according to the promise and threatning of God. As for the Phelethites we doe not read that they were punished. Mary, Semei transgressed his iniunction: for he kept not his house, but went out of Hierusalem to seeke two seruantes of his, that had runne from him: and when it came to Salomons eare, it cost him his life. I haue ript the matter now to the pill, and haue tolde you of plaine walkers, and of bywalkers, and how a king in his childhode is a king, as well as in any other age. We read in Scripture of such as were but ry or. viii. yeares olde, and yet the worde of the holy Ghost called them kinges, saying: *Cœpit regnare*: He began

when promises may not be performed.

Adonias put to death. 3. King. 2.

Abiathar deposed and made a quondam. 3. King. 2.

Ioas was but seuen yeares olde when he was made king. 4. King. 22.

Iosias was viii. 4. King. 22.

to raigne, or he began to be king. Here is of bywalkers. This history would be remembred, the prouerbe is: *Felix quem faciunt aliena pericula cautum*: Happie is he that can beware by an other mans ieoperdie. For if we offend not as other doe, it is not our owne desertes. If we fall not, it is Gods preseruation. We are all offenders. For either we may do, or haue done, or shall doe (except God preserue vs) as euill as the worst of them. I pray God we may all amend and repent. But we will all amend now I trust. We must nedes amend our liues euery man. The holy Communion is at hand, and we may not receaue it vnworthely.

Kinges, though they be children yet they are kinges.

Well, to returne to my history. King Dauid (I say) was a king in his second childhode. And so, young kinges though they be children, yet are they kinges notwithstanding, and though it be written in Scripture: *Vetibi O terra vbi puer est Rex*: Woe to thee, O Land, where the king is a childe. It followeth in an other place: *Beata terra vbi Rex nobilis*: Blessed is the land, where there is a noble king: Where kinges be no banketters, no players, and where they spend not their time in hauking and hunting. And when had the kinges Maiestie a Counsell that take more paine both night and day for the setting forth of Gods worde, and profite of the common wealth? And yet there be some wicked people that will say: Tushe, this geare will not tary, it is but my Lord Protectors, and my Lord of Cãterburies doing: The king is a childe, and he knoweth not of it. Jesu mercy, how like are we English men to the Jewes, euer stubburne, stifnecked, and walking in byways. Yea, I thinke no Jew would at any time say: This geare will not tary. I neuer heard nor read at any time that they sayd: These lawes were made in such a kinges dayes, when he was but a childe. Let vs alter them. O Lorde what pitie is this, that we should be worse then the Jewes?

The kinges honourable Councell worthely commended.

The common saying of the Popishe hope dayes.

Englishe men worse then the Jewes.

Blessed be the land (sayth the worde of God) where the king is noble. What people are they that say, the king is but a childe? Haue not we a noble king? Was there euer king so noble, so godly brought vp with so noble Counsellors,

so

so excellent and well learned Scholemaisters? I will tel you this, and I speake it euen as I thinke. His maiesty hath more godly wit and vnderstanding, more learning and knowledge at this age, then .xx. of his progenitors that I could name, had at any time of their life.

A true & hasty report of M. Latimer by the Kinges maiestie.

I tolde you in my last sermon of ministers, of the kinges people, and had occasion to shewe you, howe fewe noble men were good preachers: and I left out an history then which I will now tell you.

The history of a B. of Winchester in K. Henry the. vi. tyme.

There was a bishop of Winchester in king Henry the vj. dayes, which king was but a childe, and yet were there many good actes made in his childhood, and I doe not read, that they were broken. This Bishop was a great man borne, and did beare such a stroake, that he was able to shoulder the Lorde Protectour. Well, it chaunced that the Lorde Protector and he fell out, and the Bishop would beare nothing at all with him, but played mee the *Satrapa*: so that the Regente of Fraunce was sayne to be sent for, from beyonde the seas, to sette them at one, and to goe betweene them: For the Bishop was as able, and ready to buckle with the Lorde Protectour, as he was with him.

The good Duke Humfrey.

Was not this a good prelate? Hee shoulde haue bene at home a preaching in his Dioces with a wanlant. This Protector was so noble and godly a man, that he was called of euery man the good Duke Humfrey. He kept such a house, as neuer was since kept in Englande, without any inhaunsing of rentes, I warrant you, or any such matter. And the Bishop for standing so stiffely by the matter, and bearing by the order of our mother the holy church, was made Cardinall at Callice, and thither the Bishop of Rome sente him a Cardinals hatte. He should haue had a tyburne tippet, a halfpeny halter, and all such proud prelates. These Romish hattes neuer brought good into England.

I tiburne tippet would a become him better.

Vppon this the Bishop goeth me to the Quéene Katherin the kinges wife, a proud woman and a stout, and perswaded her, that if the Duke were in such authoritie still, & liued, the people woulde honour him, more then they did the King.

And the king should not be set by, and so betwene them, I can not tell how, it came to passe, but at Saint Edmundsbury in a parlament, the good Duke Humfrey was smothered.

Duke Humfrey smothered.

But now to returne to my text, and to make further rehearsall of the same, the matter beginneth thus. *Et postquam sederit Rex*. And when the kyng is sette in the seate of hys kyngdome. What shall he do? Shall he daunce, and dallye bancket, hauke, and hunte? No forsoth syr: For as God set an order in the kinges stable, as I told you in my last sermon: so will he appoynt what pastyme a king shall haue. What must he do then? He must be a student. He must write Gods booke him selfe. Not thinking because he is a king, he hath licence to do what he will, as these worldly flatterers are wont to say. Yea, trouble not your selfe sir, ye may hauke and hunt, and take your pleasure. As for the guiding of your kingdoms and people, let vs alone with it.

The office of a king newly chosen

Kynges exercises

Flattering clawbacks.

These flattering clawbackes are originall rootes of all mischiefe, and yet a king may take hys pastyme in hawking or hunting, or such lyke pleasures. But he must vse them for recreation, when he is weery of waighdye affayres, that he may returne to them the more lustye: and this is called pastime with good company. He must wryte out a booke him selfe. He speaketh of writing, because printing was not vsed at that tyme. And shall the king wryte it out him selfe? He meaneth, he shall see it written, and rather then he should be wythout it, wryte it him selfe. Jesus mercy, is God so charis with a King, to haue him well broughte vp, and instructed? Yea forsoth: For if the kyng be well ordered, the realme is well ordered. Where shall we haue a copie of this booke? Of the Leuites. And why? Because it shall be a true copie, not falsified. Moyses left the booke in an olde cheste, and the Leuites had it in képing. And because there should be no errour, no addition, nor taking away from it, he biddeth him fetch the copie of the Leuites. And was not here a greate miracle of God, how thys booke was preserued? It had layne hid many yeares, and the Jewes knewe not of it. Therefore at length, when they had found it, and knew it: They lamen-

A Kinges pastime.

The king must wryte the booke of Deuteronomy him selfe. Deut. 18.

ted

ted for theyr ignorance that had so long bene without it, and rent theyr clothes, repenting theyr vnfaythfulnes. And the holy Bible Gods boke, that we haue amongest vs, it hath bene preserued hitherto by a wonderful miracle of God, though the kepers of it were neuer so malicious. First euer sith the Bishop of Rome was first in authoritie, they haue gone aboute to destroye it, but God worketh wonderfully, he hath preserued it mauger theyr hartes, and yet are we vnthanckfull that we can not consider it. I wil tell you what a Bishop of this realme sayde once to mée, he sent for mée, and marueyled that I would not consente to such traditions, as were then sette out. And I aunswered him, that I would be ruled by Gods boke, and rather then I would dissent one iote from it, I would be torne with wilde horses. And I chaunced in our communication, to name the Lordes supper. Tush sayth the Bishop. What doe ye call the Lordes supper? What new terme is that? There stood by him a dubber, one doctour Dubber, he dubbed him by and by, and sayd, that this terme was seldome reade in the doctoures. And I made aunswere, that I would rather follow Paule in vsing hys termes, then them, though they had all the doctoures on theyr syde. Why (sayde the Bishop) can we not without Scriptures order the people? How did they before the scripture was first written and copyed out? But God knoweth, full ill yet would they haue ordered them. For séeing that hauing it, they haue deceyued vs, in what case should we haue bene now without it? But thankes be to God, that by so wonderfull a miracle he hath preserued the boke still.

Gods booke hath bene preserued hitherto, by a wonderful miracle

Marke a learned prelate

S. Paules termes ought to be followed,

A bishop that asked whether the people might not be ordered without scriptures.

It followeth in the text: *Habebit secum &c.* He shall haue it with him, in hys progresse, he must haue a man to carrye it, that when he is hauking and huntyng, or in any passime, he may alwayes commune with them of it. He shall read in it, not once a yeare, for a time, or for his recreation when he is wéery of haukyng or huntyng, but *Cunctis diebus vitæ suæ.* All the dayes of his lyfe. Where are these worldlinges now? these bledder puffed vp wilye men? Woe worth them that euer they were about any kyng. But how shall he read this

The bible must not be forgotten in time of progresse and passime.

How homely they handle the godly homilies.

booke, as the Homilies are read? Some call them homlies, and in deed ſo they may be well called, for they are homely handled. For though the prieſt read them neuer ſo well, yet if the pariſh like them not, there is ſuch talking and babling in the church that nothing can be heard: And if the pariſh be good, and the prieſt naught, he will ſo backe it, and choppe it, that it were as good for them to be without it, for any word that ſhall be vnderſtand. And yet (the more pittie) that is ſuffred of your graces byſhops in their dioces vnpuniſhed. But I will be a ſuter to your grace, that ye will geue your biſhops charge ere they goe home, vppon their alleagiaunce, to loke better to their flocke, and to ſee your maieſties iniunctions better kept, and ſend your viſitors in their tayles. And if they be found negligent, or faulty in their duties, out with them. I require it in Gods behalfe, make them Quondams all the packe of them. But peraduenture ye will ſay: Where ſhall we haue any to put in their romes? In deede I were a preſumptuous fellow to moue your grace to put them out, if there were not other to put in their places. But your maieſtie hath diuers of your chapleynes, well learned men, and of good knowledge, and yet ye haue ſome that be bad enough, hangers on of the court, I meane not thoſe. But if your maieſties chaplaynes, and my Lorde Protectours be not able to furniſh their places, there is in this realme, thanckes be to God, a great light of lay men, well learned in the ſcriptures, and of a vertuous and godly conuerſation, better learned then a great ſight of vs of the cleargy.

I requeſt to the Kinges grace.

Negligent Biſhops.

Hangers of the Court.

Learned laymen to furniſh the romes of Biſhops.

I can name a number of them that are able, and would be glad (I dare ſay) to miniſter the function, if they be called to it. I moue it of conſcience to your Grace, let them be called to it orderly, let them haue inſtitution, and geue them the names of the clergie. I meane not the name onely, but let them do the function of a Byſhop, and lyue of the ſame: not as it is in many places, that one ſhould haue the name, and bity. other the profite. For what an enormitie is this in a chriſten realme to ſerue in a ciuilitie, hauing the profite of a Prouoſtſhip, and a Deanrie, and a Perſonage? But I

will

will tell you what is lyke to come of it. It will bring the clergie shortly into a very slauery. I may not forget here my *Scala cæli*, that I spake of, in my last sermon. I will repeate it now agayne, desiring your grace in Gods behalfe, that ye will remember it. The Bishop of Rome had a *Scala cæli*: but hys was a masse matter: But this *Scala cæli*, that I now speake of, is the true ladder that bringeth a man to heauen: the top of the ladder, or first greese is this: Whosoeuer calleth vpon the name of the Lorde shall be saued. The second step: Howe shall they call vppon him, in whome they haue not beleeued? The thyrde stayre is this: Howe shall they beleeue in him, of whome they neuer heard? The fourth step: Howe shall they heare without a preacher? Now the nether ende of the ladder is: Howe shall they preach, except they be sent? This is the fote of the ladder: so that we may go backward now, and vse the schole argument: *A primo ad vltimum*. Take away preaching, take away saluation. But I feare one thing, and it is, least for a safety of a little money, you will put in chauntrey priestes to saue theyr pensions. But I will tell you, Christ bought soules with his bloud, and will ye sell them for golde or siluer? I woulde not that yée shoulde dow wyth Chauntrey Priestes, as yée dyd wyth the Abbottes, when Abbeyes were put downe. For when theyr enormities were fyrste read in the Parliament house, they were so great and abhominable, that there was nothyng, but downe wyth them. But wythin a whyle after, the same Abbottes were made Bishoppes, as there be some of them yet a liue, to saue and redeeme theyr pensions. O Lorde, thincke yée that God is a fole, and seeth it not? And if hee see it, will he not punishe it? And so now for safety of money, I would not that you shoulde put in Chauntrey Priestes. I speake not now against such chauntry priestes as are able to preach, but those that are not able, I will not haue them put in, for if ye doe this, ye shall aunswere for it.

The clergy is lyke to be brought into slauery.

The Scala cæli, and his .v. steppes.

The feare is past, for it is done already.

New bishops of old abbots.

It is in the text, that a king ought to feare God, he shall haue the dread of God before his eyes, worke not by worldly policie: for worldly policie feareth not God. Take heede of

Worldly policy feareth not God.

Himselfe ꝛes of flatterers.

these clawbackes, these venemous people that will come to you, that will follow lyke Gnatoes and parasites, if you follow them, you are out of your booke. If it be not accoꝛding to Gods woꝛd that they counsaile you, do it not foꝛ any woꝛldly policie, foꝛ then ye feare not God.

It foloweth in the text: *Vt non eleuetur cor eius*. That he be not proud aboue his brethren. A king must not be pꝛoude, foꝛ God might haue made him a shepheꝛd, when he made him a king, and done him no wꝛong. There be many eꝛamples of pꝛoude kinges in scripture: as Pharao, that would not heare the message of God. Herode also that put Iohn Baptist to death, and would not heare him, he told him, that it was not lawful foꝛ him to mary his bꝛothers wife. Ieroboam also was a pꝛoude king. An other kyng there was that woꝛshipped straunge Goddes and Idols of those men, whome he had ouercome befoꝛe in battayle: And when a Pꝛophet tolde him of it: What? (sayd hée) who made you one of my counsell? These were pꝛoude kinges, theyꝛ eꝛamples are not to be foloued.

Pharao. Exod. vii. viii

Ieroboam. 3. Reg. xi.

But wheꝛefoꝛe shall a king feare God, and turne neither to the right hand noꝛ to the lefte? Wheꝛefoꝛe shall hée do all this? *Vt longo tempore regnet ipse, et filii eius*. That hee may raigne long tyme, he and his children. Remember this I beseech your grace. And when these flatterers & flibbergibbes an other day shall come, and clawe you by the backe, and say: Sir trouble not your selfe. What should you study? Why should you doe this, oꝛ that? Your grace may aunswere them thus, and say: What sirra? I perceiue you are wery of vs, and our posteritie. Doth not God say in such a place, that a kyng should wꝛite out a booke of Gods law, and read it? Learne to feare God. And why? That he, and his might raigne long, I perceiue now thou art a traytour.

Such an aunswere would cut his combe

Tell him this tale once, and I warrant you he will come no moꝛe to you, neither he, noꝛ any after such a soꝛte.

I charme to chase away clawbackes

And thus shall your grace dꝛyue these flatterers and clawebackes away. And I am afrayed I haue troubled you too long.

Wheꝛefoꝛe I will furnishe the texte with an hisstoꝛye, oꝛ two

two, and then I will leaue you to God. You haue heard how a king ought to passe the time. He must read the boke of God, and it is not enough for him to read, but he must be acquainted with all Scripture, he must study, and he must pray: And how shall he doe both these.

He may learne at Salomon, God spake vnto Salomon, when he was made a kyng, and bad him aske of him what he would, and he shoulde haue it. Make thy petition, saio God, and thou shalt obtayne. Nowe marke Salomons prayer: *Domine, O Domine Deus.* (sayd hée) O Lorde God, it is thou that hast caused me to raigne, and hast sette me in my fathers seate: for thou God onely doest make kinges. Thus should kinges prayse God, and thancke God, as Salomon did. But what was his petition? Lorde (sayde hée) *Da mihi cor docile.* Hée asked a docible hart, a wyse hart, and wisedome to go in, and to goe out: that is, to beginne all myne affayres wel, and to bring them to good effecte and purpose, that I may learne to guide and gouerne my people. When he had made his petition, it pleased G O D well, that Salomon asked wisedome, and neyther riches nor long lyfe, and therefore God made hym thys aunswer. Because thou hast chosen wisdome aboue all thynges. I will geue it thée, and thou shalt be the wyfest Kyng that euer was before thée. And so hée was and the wyfest in all kyndes of knowledge, that euer was syth. And thoughe hée dyd not aske rychesse, yet God gaue hym both rychesse and honoure, more then euer any of his auncestors had. So your grace must learne how to do, of Salomon. Yée must make your petition, now studie, now pray. They must bée yoked together, and this is called passime with good company.

3. Reg. 3.
2. Chro. 1. b.

Salomon is a president of prayer for kinges.

Salomon asketh wisdom.

Study and prayer must be coupled together.

Now when God had geuen Salomon wisedome, he sent hym by and by occasion to occuppe his witte. For God gaue neuer a gyfte, but he sente occasion at one tyme, or an other to shewe it to Gods glory. As if hée sente richesse, he sendeth poore men to be helped wyth it. But nowe must men occuppe theyr goodes otherwyse. They will not loke on the poore, they must helpe theyr chyldren, and purchase them

God ministreth occasiō to vse hys gifres.

more

more lande then euer they? graundfathers had before them. But I shall tell you what Christ sayd: He that loueth his childe better then mee, is not worthy to be my disciple. I can not see how ye shall stande before God at the latter day, when this sentence shall be layd agaynst you.

3. Reg. 3. But to returne to my purpose, there were two poore women came before Salomon to complayne. They were two harlottes, and dwelled together in one house, and it chaunced within two dayes they childed both. The one of these women by chaunce in the night, had killed her childe, and rose priuily and went to the other woman, and toke her liue childe away, & left her dead child in his place. Upon that they came both before Salomon to haue the matter iudged, whose the childe was. And the one sayd: It is my childe. Nay, sayth the other, It is myne. So there was yea and nay betweene them, and they belde vp the matter with skolding after a womanlyke fashion. At the length Salomon repeated they? tale as a good iudge ought to dow, and sayd to the one woman. Thou sayest the childe is thine. Yea, sayd shee. And thou sayest, it is thine, to the other. Well, fetch mee a sweard (sayde hee.) For there was no waye nowe to trye, whiche was the true mother, but by naturall inclination. And so hee sayde to one of hys seruauntes: Fetch mee a sweard, and deuyde the childe betweene them. When the mother of the childe that accused the other heard him say so. Nay for Gods sake (sayd shee) let her haue the whole childe, and kill it not. Nay, quod the other, neyther thyne nor myne, but let it be deuided. Then sayde Salomon, Geue this woman the chylde, thys is the mother of the chylde. What came of thys? *Audiuit omnis Israel.* When all Israell heard of thys iudgemente, they feared the kyng. It is wisedome and godly knowledge that causeth a kyng to be feared. One worde note here for Gods sake and I will trouble you no longer. Would Salomon, beyng so noble a kyng heare two poore women? They were poore, for as the Scripture sayth: They were together alone in a house, they had not so much as one seruaunt betweene them both, Woulde kyng Salomon, I say, heare them in hys

The cõplaint of two harlotes to Salomon.

wildom causeth a kyng to be feared

alone

owne person? Yea forsoth. And yet I heare of many matters before my Lorde Protector, and my Lorde Chauncellor that can not be heard. I must desire my Lorde Protectors grace to heare me in this matter, that your grace would heare poore mens sutes your selfe. Put them to none other to heare, let them not be delayed. The sayinge is now, that mony is heard euery where, if he be riche, he shall sone haue an end of his matter. Other are faine to goe home with weeping teares, for any helpe they can obteine at any Judges hand. Heare mens sutes your selfe, I require you in Gods behalfe, and put it not to the hearing of these Velvet coates, these vpskippes. Now a man can scarse know them from an auncient Knight of the countrey. I can not goe to my booke for poore folkes come vnto me, desiring me that I will speake that their matters may be heard. I trouble my Lord of Canterbury, and being at his house now and then I walke in the garden lokeing in my booke, as I can doe but litle good at it. But something I must needes doe to satisfie this place. I am no sooner in the garden and haue read a while, but by and by commeth there some one or other knocking at the gate. Anone commeth my man and sayth: Syr, there is one at the gate would speake with you. When I come there, then is it some one or other that desireth me that I will speake that his matter might be heard, and that he hath layne this long at great costes and charges, and can not once haue his matter come to the hearing, but among all other, one specially moued me at this time to speake. This it is sir.

I request to the Lord Protector.

Velvet coates and vpskippes.

M. Latimer troubled with poore mens sutes.

A gentlewoman came to mee and told mee, that a great man keepeth certaine landes of hers, from her, and will bee her tenaunt in the spite of her teeth. And that in a whole twelue moneth, she could not gette but one day for the hearing of her matter, and the same day when the matter should be heard, the great man brought on his side a great sight of Lawyers for his councell, the gentlewoman had but one mã of Law: and the great man shakes him so, that he can not tell what to doe, so that when the matter came to the poynt, the Judge was a meane to the gentlewoman, that shee would let the

The gentlewomãs complaint.

Lawyers are like Switcheners that serue where they haue most mony.

the great man haue a quietnesse in her lande. I beseech your grace that ye will loke to these matters. Heare them your selfe. Chuse your iudges. And heare poore mens causes. And you proud iudges harken what God sayth in his holy booke: *Audite illos, ita paruum vt magnum*: Heare them (sayth he) the small as well as the great, the poore as well as the riche. Regard no person, feare no man. Why? *Quia hominis iudicium est*: The iudgmente is Gods. Marke thys saying, thou proude iudge. The Deuill will bring this sentence at the day of dome. Hell will be full of these iudges, if they repent not and amende. They are worse then the wicked iudge that Christ speaketh of, that neyther feared God, nor the world.

Luke xviii. There was a certayne widowe that was a suter to a iudge, and she mette him in euery corner of the streete, crying: I pray you heare mée, I beseech you heare me, I aske nothing but right. When the iudge sawe her so importunate, though I feare neither God, sayth hée, nor the world, yet because of her importunatenesse, I will graunt her request. But our iudges are worse then this iudge was. For they will neither heare men for Gods sake, nor feare of the worlde, nor importunatenesse, nor any thyng els. Yea some of them will commaunde them to warde, if they be importunate.

Except before except, that is to say except it be for money.

I heard say, that when a suter came to one of them, he said: What fellowe is it that geueth these folke counsell to be so importunate? he would be punished and committed to ward. Mary sir, punishe me then, it is euen I that gaue them counsell, I would gladly be punished in such a cause. And if ye amend not, I will cause them to crye out vpon you still: euen as long as I liue. I will doe it in dæde: but I haue troubled you long. As I began with this sentence: *Quæcunque scripta sunt. &c.* So will I end now with this text. *Beati qui audiunt verbum Dei, & custodiunt illud*: Blessed are they that heare the worde of God and kepeth it. There was an other sute, and I had almost forgotten it.

There is a poore woman that lyeth in the Flete, and can

not

not come (by any meanes that she can make) to her answere, and would fayne be bailed, offering to put in suerties woꝛth a thousand pounde, and yet she can not be heard. We thinke this is a reasonable cause, it is great pittie that such thinges should so be. I beseech God, that he will graunt that all that is amisse may be amended, that we may heare his woꝛd and kéepe it, that we may come to the eternall blisse, to the which blisse I beseech God to bring both you and me. Amen.

The poore widow lying in the Fleete.

## The third Sermon of *M.* Hugh Latimer, preached before K. Edward, March. 22.

QVAECVNQVE *scripta sunt, ad nostram doctrinam scripta sunt.* All thinges that are written, are written to be our doctrine. Al thinges that be written in gods holy booke, the Bible, were written to be our doctrine long before our time, to serue from tyme to tyme, and so forth to the worldes end.

Ye shall haue in remembraunce, most benigne and gracious audience, that a preacher hath two offices, and the one to be vsed oꝛderly after an other. The first is, *Exhortari per sanam doctrinam.* To teach true doctrine. He shall haue alwayes occasion oftentimes to vse an other, and that is, *Contradicentes convincere.* To reprehend, to convince, to confute gainsayers and spurners agaynst the truth. Why? you will say, will any body gainsay true doctrine, and sound doctrine? Well, let a preacher be sure, that his doctryne be true, and it is not to be thought, that any body will gainsay it. If S. Paule had not foreséene that there should be gainsayers, he had not néede to haue appoynted the confutation of gainsaying. Was there

A preacher hath two offices.

i. To teach true doctrine.

ii. To confute gainsayers and spurners against the truth.

euer

Preachers haue euer had gainsayers.

euer yet preachers, but there were gainsayers, that spurned, that winst, that whimpered against him, that blaspheued, that gainsayed it? When Moyses came to Egypt with sound doctrin, he had Pharao to gainsay him. Jeremie was the minister of the true worde of God, he had gainsayers the Priestes, and the false Prophets. Ely had all Baals prieste supported by Jesabell to speake against him. Jhon Baptist and our Sauiour Jesus Christ, had the Phariseis, ỹ Scribes and the Priestes gainsayers to them. The Apostles had gainsayers also, for it was sayd to S. Paule at Rome: *Notum est nobis quod vbique secte huic contradicitur*: We know that euery man doth gainsay this learning. After the Apostles time the truth was gainsayd with tyrantes, as Nero, Parentius, Domicianus, and such like, and also by the doctrine of wicked heretikes. In the Popishe Masse time, there was no gainsaying, all thinges semed to be in peace, in a concord, in a quiet agreement. So long as we had in Adoration, in admiration, the Popishe Masse, we were then without gainsaying. What was that? The same that Christ speaketh of. *Cum fortis armatus custodierit atrium. &c*: When Sathan the Deiull hath the guiding of the house, he kepeth all in peace that is in his possession: when Sathan ruleth, and beareth dominion in open religion, as he did with vs when we preached Pardon matters, Purgatory matters, and Pilgrimage matters, all was quiet. He is ware inough, he is wily, and circumspect for stirring vp any sedition. When he kepeth his territory all is in peace. If there were any man that preached in England in times past, in the Popes times (as peraduenture there was two or three) straight wayes he was taken and nipped in the head with the title of an heretike. When he hath the religion in possession, he sturreth vp no sedition, I warrant you.

Euseb. de temporib. Histor. Ecclesiastica. Antonius Sabellicus.

we were then at a peace with the deuill, and at debate with God.

The deuill maketh no dissention in Turky.

How many discentions haue we heard of in Turky? But a fewe I warrant you. He busieth him selfe there with no discention. For he hath there dominion in the open religion, and needeth not to trouble him selfe any further. The Jewes like runnagates where soeuer they dwell (for they be

dispersed

diſperſt, and be tributaries in all contreys where they inhabite) loke whether ye heare of any hereſies among them? But when *fortis ſuperuenerit*, when one ſtronger then the deuill, commeth in place, which is our Sauiour Jeſus Chriſt, and reuealeth his woꝛd, then the deuill roareth, then he beſtirreth him, then he rayſeth diuerſitie of opinions to ſclaunder Gods woꝛd. And if euer concoꝛd ſhould haue ben in Religion, when ſhould it haue ben but when Chriſt was here? ye finde fault with pꝛeachers, and ſay, they cauſe ſedition. We are noted to be raſh, and vndiſcret in our pꝛeachyng. Yet as diſcrete as Chriſt was there was diuerſitie, yea, what he was hym ſelfe. Foꝛ when he aſked, what men called him. His Apoſtles aunſwered him. Some ſay, you are Johñ Baptiſt, ſome ſay, you are Helias, and ſome ſay, yea are one of the Pꝛophetes, and theſe were they that ſpake beſt of him. Foꝛ ſome ſayd, he was a Samaritane, that he had a deuill within him, a gloſſer, a dꝛincker, a pot cõpanion. There was neuer Pꝛophet to be compared to him, and yet ther was neuer moꝛe diſſention then when he was, and pꝛeached him ſelfe. If it were contraryed thẽ, will ye thinke it ſhall not be contraried now, when charitie is ſo cold & iniquitie ſo ſtrõg? Thus theſe backebyters, and ſclaunderers muſt be conuinced. Saint Paule ſayd: There ſhall be *intractabiles*, that will whimpe and whine, there ſhall be alſo, *Vaniloqui*, vayne ſpeakers. Foꝛ the which S. Paul appointeth the pꝛeacher to ſtop their mouthes & it is a pꝛeachers office to be a mouth ſtopper.

No hereſies amongeſt the Iewes.

when the deuill beſtirreth him and plaieth his part.

Pꝛeachers are noted to be the cauſe of ſedition.

The xvi. of Math. Mark viii. Luke. x.

Ther was neuer ſo great diſcention as when Chriſt pꝛeached.

ii. Timo. iii.

A pꝛeachers office is to be a mouth ſtopper.

This day I muſt ſomewhat do in the ſecond office, I muſt be agaynſayer, and I muſt ſtop their mouthes, conuince, refell, and confute that they ſpeake ſclaunderouſly of me.

There be ſome gaynſayers gainſayers, foꝛ there be ſome ſclaunderous people, vayne ſpeakers, and *intractabiles*, which I muſt nedes ſpeake agynſt. But firſt I will make a ſhoꝛt rehearſall to put you in memoꝛy of that, that I ſpake in my laſt Sermon. And that done, I will confute one that ſclaundereth me. Foꝛ one there is that I muſt nedes aunſwere vnto, foꝛ he ſclaundꝛeth me foꝛ my pꝛeaching befoꝛe the kinges maieſtie. There be ſome to blame, that when a pꝛeacher is weary, yet they will haue hym ſpeake all at once.

Ye muſt tary till ye heare moꝛe. Ye muſt not be offended

till ye here the reſt. Here all and then iudge all. What ye are very haſtie, very quicke with your preachers? But before I enter further into this matter I ſhall deſire you to pray. &c.

The Epiloge or rehearſall of the firſt Sermon.

First of all as touchyng my firſt Sermon, I wil runne it ouer *curſorie*, rypping a little the matter. I brought in an hyſtorie of the Bible, excityng my audience to beware of by walkinges, to walke ordinatly, playnly, the kinges high way & agree to that, which ſtandeth with the order of a Realme. I ſhewed you how we were vnder the bleſſing of God, for our kyng is *Nobilis*, I ſhewed you we haue a noble kyng. True inheritour to the crowne with out doubt. I ſhewed furthermore of his godly education. He hath ſuch Scholemaſters as can not be gotten in all the Realme agayne.

The kinges ſcholmaiſters.

Wherfore we may be ſure that God bleſſed this Realme, although he curſed the Realme, whoſe ruler is a child, vnder whom the officers be climyng, and gleynyng, ſcratching, and ſcrapyng, and voluptcouſly ſet on banketyng and for the maintenaunce of their voluptcouſnes, go by walkes. And although he be young he hath as good, and as ſage a counſaile, as euer was in England, which we may well know by their godly procedynges, and ſettyng forth of the worde of God: Therefore let vs not be worſe: then the ſtiffenecked Iewes. In kyng Iosias tyme, (who beyng young did alter, chaunge and correct wonderfully the Religion (it was neuer heard in Iewry that the people repyned or ſayd, The kyng is a childe. This geare will not laſt long. It is but one or two mens doynges. It wil not tary but for a tyme.

The counſaill of Englande haue their conding and wor thy prayſe.

The people did not repine againeſt king Iosias in his minoritie.

The kyng knoweth it not. Wo worth that euer ſuch men were borne. Take hede leaſt for our rebellion God take his bleſſing away from vs. I entred into the place of the kynges paſtime. I tolde you how he muſt paſſe his tyme in reading the booke of God (for that is the kynges paſtyme by Gods appoyntment) in the whiche booke he ſhall learne to feare God. Oh how carefull God is to ſet in an order all thynges that belong to a kyng in his chamber, in his ſtable, in hys treaſure houſe.

what is a Princelike paſtyme.

God is carefull for a kinges houſe.

These peuiſh people in this Realme haue nothing but the kyng, the kyng in theyr mouthes, when it maketh for their purpoſe. As there was a Doctour that preached, the

kinges

kinges maiesty hath his holy water, he crepeth to the crosse, and then they haue nothing but the king the kyng in theyr mouthes. These be my good people that must haue theyr mouthes stopt, but if a man tell them of the kinges proceadinges, now they haue theyr shiftes, and their put ofs saying, we may not go before a law, we may breake no order. These be the wicked preachers, their mouthes must be stopt, these be the gaynsayers. An other thing there is that I tolde you of *Ne eleuetur cor regis. &c.* The king must not be proude ouer his brethren. He must order his people with brotherly loue and charitie. Here I brought in examples of proude kinges. It is a great pryde in kinges and maiestrates when they wil not heare, nor be conformable to the sound doctrine of God. It is an other kynde of pryde in kinges when they thinke them selues so high, so lofty, that they disdayne and thinke it not for their honour to heare pore mens causes them selues. They haue clawbackes that say vnto them. What sir? what nede you to trouble your selfe? take you your pleasure, hunt, hauke, daunce, and dally, let vs alone: we will gouerne and order the commune weale matters well inough. Who worth them, they haue bene the rote of all mischiefe and destruction in this realme. A kyng ought not only for to reade and study, but also to pray. Let him borrow example at Salomō, who pleased God highly with his petition, desiring no worldly thinges, but wisedome, which God dyd not onely graunt hym, but because he asked wisedome, he gaue him many mo thinges. As riches, honour and such lyke. Oh how it pleased God that he asked wisedome? And after he had geuē him this wisedome he sent him also occasion to vse ỹ same by a couple of strumpets. Here I tolde an example of a mēke kyng, who, so continued, vntill he came into the company of straunge women. He heard them not by meanes, or by any other, but in his owne person, and I thinke verely the naturall mother had neuer had her owne childe, if he had not herd the cause himselfe. They were *Meretrices*. Whores although some excuse the matter, and say they were but tipplers, such as kepe alehouses. But it is but folly to excuse them, seyng the Iewes were such, and not vnlyke, but they had their stewes and the mayntenaunce of whordome, as they had of other vices.

The king is in euery mans mouth when it makes for their purpose.

Gayn for shiftes and put ofs.

A king must not be proude.

Three kyndes of pride of a kyng.

Kynges haue clawbacks & docter picke mote and hys fellow.

Clawbacks a councell.

A King must pray as well as rede.

Salomō prayed for wisdo.

Salomon heard the causes and complaintes of his people,

M. Latimers requeſt to the Lordes for the abolishment of whordom.

One thing I muſt here deſire you to reforme my Lordes, you haue put downe the ſtewes. But I pray you what is the matter amended? what auayleth that? ye haue but chaunged the place, and not taken the whordome away. God ſhould be honored euery where. For the ſcripture ſayth. *Domini eſt terra et plenitudo eius*. The earth and the lande is the Lordes. What place ſhoulde be then within a chriſtian realme left for to diſhonour God. I muſt needes ſhew you ſuche newes as I here. For thoughe I ſée it not my ſelfe, notwithſtanding it commeth faſter to me then I would wiſh. I doo as Saint Paul doeth to the Corinthians. *Auditur inter vos ſtuprum*. There is ſuch a whoredome among you as is not among the Gentiles. So lykewyſe. *Auditur*. I here ſay that there is ſuche whordome in England as neuer was ſéene the lyke. Hée charged all the Corinthians for one mans offence ſaying. They were al gilty for one mans ſinne, if they woulde not correct and redreſſe it, but wincke at it. Lo, here may you ſée how that one mans ſinne poluted all Corinth. A little leauen as Saint Paul ſayth, corrupteth a great deale of dough. Thys is, *Communicare alienis peccatis*, to be partaker of other mens ſinnes. I aduertiſe you in Goddes name loke to it. I here ſay, there is now more whordome in London, then euer there was on the bancke. Theſe be the newes I haue to tell you. I feare they be true. Yée ought to heare of it, and redreſſe it. I here of it, and as Saynt Paul ſayth. *Aliqua ex parte credo*. There is more open whoredome more ſtued whoredome then euer was before. For Gods ſake let it be loked vpon. It is your office to ſée vnto it. Now to my confutacion.

At the Corinthians charged for one mans ſinne.

More whordom in London then euer there was on the banke.

B. Latymer a ſeditious fellow

There is a certayne man that ſhortly after my firſt ſermon, beyng aſked if he had bene at the ſermon that day, anſwered yea: I pray you ſayd hée how lyked you hym? mary ſayde he euen as I lyked him allwayes, a ſedicious fellow. Oh Lord be pinched me there in déede. May be had rather a full bit at me. Yet I comfort my ſelfe with that, that Chriſt him ſelfe was noted to be a ſturrer vp of the people agaynſt the Emperour, and was contented to be called ſeditious. It becommeth me to take it in good worth, I am not better then hée was. In the kynges dayes that dead is, a meany of

Of one that reported M. Latimer to be a ſedicious fellow.

Chriſt was noted for a ſedicious ſtirrer of the people

ds were called together before hym to say our myndes in certayne matters. In the end, one kneleth me downe, and accuseth me of sedition, that I had preached seditious doctrine. A heauy salutation, and a hard poynt of such a mans doyng, as if I should name hym, yee would not thinke it. The king turned to mee and sayd. What say you to that Syr? Then I kneled downe, and turned me first to myne accuser, and required hym. Syr what forme of preachyng would you appoynt me to preach before a kyng? Would you haue mee for to preach nothyng as concernyng a kyng, in the kinges Sermons? Haue you any commission to appoint me what I shall preach? Besides this, I asked him diuers other questions, and he would make no answere to none of them all. He had nothyng to say. Then I turned me to the kyng, and submitted my selfe to his grace and sayd, I neuer thought my selfe worthy, nor I neuer sued to be a preacher before your grace, but I was called to it, and would be willyng (if you mislyke mee) to geue place to my betters. For I graunt there be a great many more worthy of the roume then I am. And if it be your graces pleasure so to allow them for preachers, I could be content to beare their bookes after them. But if your grace allow mee for a preacher, I would desire your grace to geue me leaue to discharge my conscience. Geue mee leaue to frame my doctryne according to mine audience. I had bene a very dolt to haue preached so, at the borders of your Realme, as I preach before your grace. And I thanke almightie God, which hath alwayes bene my remedy, that my sayinges were well accepted of the kyng, for like a gratious Lord he turned into an other communication, it is euen as the Scripture sayth. *Cor Regis in manu Domini*, the Lord directeth the kynges heart. Certayne of my frendes came to me with teares in their eyes, and told mee, they loked I should haue bene in the Tower the same night. Thus haue I euer more bene burdened with the word of sedition. I haue offended God grieuously, transgressing his law, and but for this remedy and his mercy, I would not loke to be saued. As for sedition, for ought that I know, me thinkes, I should not nede Christ, if I might so say. But if I be cleare in any thyng, I am cleare in this. So farre as I know myne owne

How M. Latimer was accused to king Henry the viii.

His answer to the kyng.

A preacher must haue respect to the place and to the persons

M. Latymer was euer void of sedition.

hart, there is no man further from sedition then I, which I haue declared in all my doynges, and yet it hath bene euer layd to me. An other tyme, when I gaue ouer myne office, I should haue receiued a certaine dutie that they call a Pentecostall, it came to the summe of fiftie and fiue pound, I set my commissary to gather it, but he could not be suffered. For it was sayd a sedition should rise vpon it.

Thus they burdened me euer with sedition. So this Gentleman commeth vp now with sedition. And wot ye what? I chaunced in my last Sermon to speake a mery word of the new shilling (to refreshe my auditorie) how I was lyke to put away my new shilling for an olde groat, I was herein noted to speake seditiously. Yet I comforte my self in one thing, that I am not alone, and that I haue a fellow. For it is, *Consolatio miserorum*. It is the comfort of the wretched to haue companie. When I was in trouble, it was obiected and sayd vnto me that I was singular, that no man thought as I thought, that I loued a singularitie in all that I dyd, and that I toke away, contrary to the kyng, and the whole Parliament, and that I was trauailed with them, that had better wittes then I, that I was contrary to them all. Mary syr this was sore thunderbolts. I thought it an irksome thyng to be alone, and to haue no fellow. I thought it was possible it might not be true that they tolde me. In the .vii. of Iohn the Priestes sent out certaine of the Iewes to bryng Christ vnto them violently. When they came into the Temple and heard hym preach, they were so moued with hys preaching, that they returned home agayne, and sayd to them that sent them. *Numquam sic locutus est homo vt hic homo*. There was neuer man spake like this man. The aunswered the Phariseis: *Num & vos seducti estis?*

Of the new shylling.

M. Latimer noted of a singularitie.

What ye brainsicke soles, ye hoddy peckes. Ye doddy poules, ye buddes, doe ye beleue hym? are you seduced also? *Numquis ex Principibus credit in eum?* Dyd ye see any great man, or any great officer take his part? do ye see any body follow hym, but beggerly fishers, and such as haue nothyng to take to? *Numquis ex Phariseis?* Do ye see any holy man? any perfect man? any learned man take his part? *Turba quæ ignorat legem execrabilis est*. This lay people is accursed, it

A paraphrasticall expoution.

is

ts they that know not the law, that takes his part, and none els, Loe here the Phariſes had nothing to choke the people, with all, but ignoraunce. They dyd as our Byſhops of England, who vpbrayded the people alwayes with ignoraunce where they were the cauſe of it them ſelues. There were ſayth S. John. *Multi ex principibus qui crediderunt in eum.* Many of the chief men beleued in hym, and that was contrary to the Phariſes ſaying, Oh then by lyke they belyed him, he was not alone. So thought I, there be more of myne opinion then I thought, I was not alone. I haue now gotten one fellow more, a companion of ſedition, and wot ye who is my fellow? Eſay the Prophet, I ſpake but of a litle preaty ſhilling. But he ſpeaketh to Hieruſalem after an other ſort and was ſo bold to meddele with their coine. Thou proude, thou couetous, thou hautie Citie of Hieruſalem. *Argentum tuum verſum eſt in ſcoriam.* Thy ſiluer is turned into, what? into teſtions? *Scoriam*, into droſſe. Ah ſeditious wretch, what had he to doe with the minte? Why ſhould not he haue left that matter to ſome maſter of policie to reproue? Thy ſiluer is droſſe, it is not fine, it is counterfait, thy ſiluer is turned, thou haddeſt good ſiluer. What pertained that to Eſay. Mary he eſpied a peece of diuinitie in that polyſie, he threateneth them Gods vengeaunce for it.

The biſhops called the people ignoraſſe, and they were the cauſe of it themſelues.

M. Latimer hath gotten Eſay the Prophet to be his companie

Marke well his termes. Eſay medled with the coyn of the minte.

He went to the rote of the matter, which was couetouſnes. He eſpyed two pointes in it, that either it came of couetouſnes, whiche became hym to reproue, or els that it tended to the hurte of poore people, for the noughtynes of the ſiluer was the occaſion of dearth of all thynges in the Realme,

Two cauſes why money in Eſayes time was more baſer and worſe.

He imputeth it to them as a great crime. He may be called a maſter of cedition in deede. Was not this a ſeditous harlot to tell them this to their beardes? to their face?

This ſeditious man goeth alſo forth, ſaying: *Vinum tuum mixtum eſt aqua*. Thy wyne is mingled with water. Here he medleth with vinteners, be lyke there were bruers in thoſe dayes, as there be now. It had bene good for our miſſall Prieſtes to haue dwelled in that countrey, for they might haue bene ſure to haue had their wyne well mingled with water. I remember how ſcrupulous I was in my tyme of

Eſay medleth with vintners

M. Latymer was something scripulous, when he was a Masse sayer.

blindnes and ignorauncie, when I should say Masse, I haue put in water twise or thryse for saylyng, in so much when I haue bene at my Memento, I haue had a grudge in my conscience, fearyng that I has not put in water enoughe. And that which is here spoken of wyne, he meaneth it of all arts in the Citie, of all kindes of faculties, for they haue all their medles and minglinges. That he speaketh of one thyng, he meaneth generally of all. I must tell you more newes yet.

He spoke of one vice but he ment it of mo.

I heare say there is a certaine conning come vp in mixing of wares. How say you, were it no wonder to heare that clothmakers should become poticaries. Yea, and as I heare say in such a place, whereas they haue professed the Gospell and the word of God most earnestly of a long tyme. See how busie the Deuill is to slaunder the worde of God: Thus the pure Gospell goeth to wracke. If his clothe be xviij. yeardes long, hee will set hym on a racke, and stretche hym out with ropes, & racke him till the sinewes shrincke agayne, whiles he hath brought hym to xviij. yeardes. When they haue brought hym to that perfection, they haue a preaty feate to thicke him againe. He makes me a powder for it, and playes the Poticary, they call it flocke powder they doe so incorporate it to the cloth, that it is wonderfull to consider, truely a goodly inuention. Oh that so goodly wittes shoulde bee so ill applyed, they may well deceyue the people, but they cannot deceyue God. They were wont to make beds of flockes, and it was a good bed to. Now they haue turned their flockes into powder to play the false theues with it. O wicked diuell: What, can he not inuent to blaspheme Gods worde? These mixtures come of couetousnesse. They are playne theft. Woe worth that these flockes should so slaunder the word of God. As he sayd to the Iewes, the wyne is mingled with water, so might he haue sayd to vs of this lande. Thy clothe is mingled with flocke ponder. He goeth yet on.

Clothmakers are become poticaries.

A preaty kynde of multiplying.

Flocke poinder.

These mixtures and multiplyinges, are theft.

This seditious man reproueth this honourable citie, and sayth: *Principes tui infideles*. Thou lande of Ierusalem, thy magistrates, thy iudges are vnfaythfull, they kepe no touche, they will talke of many gay thinges, they will pretend this and that, but they kepe no promise. They be worse then vnfaythfull, he was not afrayde to call the officers vnfaythfull.

*Et socii furum.* Fellowes of thæues: for thæues and thæues fellowes, be all of one sort. They were wont to say. Alke my fellow if I be a thæfe. He calleth Princes thæues: What? Princes thæues? What a seditious harlot was this? Was he worthy to lyue in a common wealthe that would call Princes on this wyse, fellowes of thæues? Had they a standing at shoters hill, or Standgate hole to take a purse. Why? did they stand by the high way side? Did they rob? or breake open any mans house or dore? No, no. That is a grosse kind of thæuing. They were princes, they had a princely kynde of thæuing. *Omnes diligunt munera.* They all loue bribes. Bribery is a princelyke kynde of thæuing. They will be waged by the riche, eyther to geue sentence agaynst the poore, or to put of the poore mans causes. This is the noble theft of Princes and of magistrates. They are bribetakers. Now a dayes they call them gentle rewardes: let them leaue their couloury ng, and call them by their christian name Bribes. *Omnes diligunt munera.* All the Princes, all the Judges, all the priestes, all the rulers are bribers. What? were all the magistrates in Jerusalem, all bribe takers, none good? No doubt there were some good.

Esay calleth the Magistrats vnfaithfull and fellowes of thæues.

There are two kinde of thæuinges. Bribery is a kind of thæuing.

Bribes haue gotten a new name.

This worde *Omnes*, signifieth the most parte, and so there be some good I doubt not in England. But yet we be farre worse then those stifnecked Jewes. For we read of none of them that winsed, nor kycked agaynst Esays preaching, or sayd that he was a seditious fellow. It behoueth the Magistrates to be in credite, and therfore it might seme that Esay was to blame to speake openly agaynst the magistrates. It is very sure that they that be good, will beare, and not spurne at the preachers, they that be faulty, they must amend, and neyther spurne, nor wynse, nor whyne. He that findeth him selfe touched or galled, he declareth him selfe not to be vpright. Wo worth these giftes, they subuerte iustice euery where *Sequuntur retributionis.* They follow bribes. Somewhat was geuen to them before, and they must nedes geue somewhat agayne: for giffe gaffe was a good fellow, this giffe gaffe led them cleane from iustice. They follow giftes.

We are worse then the stifnecked Jewes.

So it farieth by a galled horse.

Giffe gaffe was a good fellow.

A good fellow on a tyme bad an other of his frendes to a breakefast, and sayd: If you will come, you shall be welcome,

but

A good fellow was bidden to breakfast to a pudding.

but I tell you afore hand, you shall haue but slender fare, one dish and that is all, what is that said he? A pudding and nothing els. Mary said he, you can not please me better, of all meates, that is for myne own toth, you may draw me round about the towne with a pudding. These bribing maiestrates and iudges follow giftes faster, then the fellow would follow the pudding.

They follow bribes as fast as the fellowe did the pudding.

I am content to beare the title of sedition with Esay. Thankes be to God, I am not alone, I am in no singularitie. This same man that layde sedition thus to my charge, was asked an other tyme, whether he were at the Sermon at Paules crosse, he answered that he was there, and beyng asked what newes there. Mary quod he wonderfull newes, we were there cleane absolued, my Mule and all had full absolution, ye may see by this, that he was such a one that roade on a Mule, and that he was a gentleman. In deede his Mule was wiser then he, for I dare saye, the Mule neuer slaundered the preacher. Oh what an vnhappye chaunce had this Mule to cary such an Asse vppon his backe. I was there at the sermon my selfe. In the ende of this Sermon, he gaue a generall absolution, and as farre as I remember these, or suche other lyke wordes, but at the leaste I am sure, this was hys meaning, as manye as doe knowledge your selues to be sinners, and confesse the same, and stande not in defence of it, and hartelye abhorre it, and will beleue in the death of Christ, and be conformable there vnto, *Ego absoluo vos*, quod he. Now sayeth this gentleman, hys Mule was absolued. The Preacher absolued but suche as were sory, and did repent. Be like then she did repente her stumbling, his mule was wiser then he a great deale. I speak not of worldly wisdome, for therein he is to wise, yea, he is so wise, that wise men meruayle, how he came truely by the tenth part of that he hath. But in wisdome which consisteth *In rebus dei, in rebus salutis*, in godly matters, and appertayning to our saluation, in this wisdome he is as blinde as a beetle. *Tanquam equus & Mulus, in quibus non est intellectus*. Like horses and mules, that haue no vnderstandyng. If it were true that the mule repented her of her stumblyng, I thinke she was better absolued then he. I pray God stoppe hys

a gentleman which sayde that he & his Mule had full absolution at Pauls crosse.

an vnhappye mule to cary such an asse

The preachers wordes in his absolution.

The mistaker of M. Latimer, is worldly wise, but in Godlye matters as blinde as a beetle.

his mouth, or els to open it to speake better, and more to his glory.

An other man quickened with a worde I spake (as he sayd opprobriously agaynst the Nobilitie, that their children did not set forthe Gods worde, but were vnpreachinge prealates) was offended with mee. I did not meane so, but that some noble mennes chyldren had set forthe Gods worde, how be it the poore menes sonnes haue done it alwayes for the most part. Johannes Alasco was here a great learned man, and as they say, a noble man in his countrey, and is gone his way agayne, if it be for lacke of intertainement, the more pitie.

A charitable wishe.

Tender and dainty cared men of these daies, had rather commit twenty faultes, then heare tell of one.

I would wishe such men as he to be in the realme, for the realme should prosper in receyuing of them. *Qui vos recipit, me recipit.* Who receiueth you, receiueth me (said Christ) & it should be for the kinges honour to receiue them and kepe them. I heard say maister Melancton, that great clarke, should come hither, I would wishe him, and such as he is, to haue two hundreth pound a yeare. The king should neuer want it in his coffers at the yeares ende. There is yet among vs two great learned men, Petrus Martir, and Bernard Ochin, which haue a C. markes a peece. I would the king would bestowe a thousand pound on that sort.

Poore mens sons for y most parte haue euer traueled about the setting forth of Gods worde. *Iohā. a Lasco.*

It is honorable for the king to be beneficial towards the learned. Petrus Martir, and Bernardin Ochin

Now I will to my place againe. In the latter ende of my sermon, I exhorted iudges to heare the small as well as the great. *Iuste quod iustum est iudicare.* You must not onely doe iustice, but doe it iustly. You must obserue all circumstaunces. You must geue iustice, and minister iuste iudgemente in tyme.

For the delaying of matters of the poore folke, is as sinfull before the face of God as wrong iudgement.

I rehersed here a parable of a wicked iudge, which for importunities sake, hard the poore womans cause, &c.

The parable of a wicked iudge.

Here is a comfortable place, for all you that crye out & are oppressed. For you haue not a wicked iudge, but a mercifull iudge to call vnto: I am not now so full of sorrowfull pity, but I can consider well inoughe, that some of you complayne without a cause. They weepe, they waile, they mourne, I am sure some not without a cause. I did not here reprone

all

all iudges, and finde fault with all. I thinke we haue some as paynfull magistrates, as euer was in England: but I will not sweare they be all so: and they that be not of the best, must be content to be taught, and not disdayne to be reprehended. Dauid sayth. *Erudimini qui iudicatis terram* I referre it to your conscience. *Vos qui iudicatis terram*. Ye that be iudges on the earth, whether ye haue heard powre mens causes with expedition or no: if ye haue not, then *erudimini*, be content to be touched, to be tolde. You widdowes, you Orphanes, you powre people, here is a comfortable place for you. Though these iudges of the worlde will not heare you, there is one will be content with your importunity, he will remedy you, if you come after a right sort vnto him. Ye say, the iudge doeth blame you for your importunitie, it is irkesome vnto him. Ye entred into this parable to teach you to be importune in your petition. *Non defatigari*. Not to be wery. Here he teacheth you, how to come to God in aduersitie, & by what meanes, which is by prayer. I do not speake of the merite of Christ: for he sayth: *Ego sum via*. I am the way, *Qui credit in me, habet vitam æternam*. Who so beleueth in me, hath euerlasting lyfe. But when we are come to Christ, what is our way to remeady aduersitie, in anguish, in tribulation, in our necessities, in our iniuries? The way is prayer. We are taught by the commaundement of God. *Inuoca me in die tribulationis & ego eripiam te*. Thou widow, thou orphane, thou fatherlesse chylde, I speake to thee that hast no friendes to helpe thee, call vpon me in the day of thy tribulation, call vpon mee. *Ego eripiam te*. I will plucke thee away, I will deliuer thee, I will take thee away, I will relieue thee, thou shalt haue thy hartes desire.

Some as paynfull Magistrates in england as euer was.

A good lesson for such as are Magistrates but none of the best.

How and by what meanes we should resort to God in aduersitie

Here is the promise, here is the comfort. *Glorificabis me*. Thanke mee, accept me for the author of it, and thanke not this creature or that for it. Here is the iudge of all iudges, come vnto him, and he will heare you. For he sayth: *Quicquid petieritis patrem in nomine meo. &c*. What so euer ye aske my father in my name, shall be geuen you through my merites. You miserable people that are wronged in the worlde, aske of my father in your distresses, but put me afore, loke you come not with bragges of your owne merites but come

in my name, and by my merite. He hath not the property of this stout iudge, he will beare your importunatenesse, he will not be angry at your crying and calling. The Prophet sayth: *Speraue|runt in te patres nostri, & exaudiuisti illos.* Thou God, thou God, our fathers dyd cry vpon thée, and thou hardest them. Art not thou our God as well as theyr? There is nothing more pleasaunt to God, then for to put him in remembraunce of hys goodnesse shewed vnto our forefathers. It is a pleasaunt thing to tell God of the benefites that he hath done before our tyme. Go to Moyses, who had the guyding of Gods people, see how he vsed prayer as an instrument to be deliuered out of aduersitie, when he had great rough mountaynes on euery syde of him, and before him the red Sea, Pharaos host behynde hym, pearill of death rounde about him. What did he? dispayred he? no. Whether went he? He repayred to God with thys prayer, and sayde nothing. Yet with a great ardency of spirite, he pearsed Goddes eares. Now helpe, or neuer good Lorde, no helpe, but in thy hand quod hée.

The order of our prayer and asking

What God would heare of vs and wherein he delighteth.

Moses vsed prayer as an instrument in aduersity

Though hée neuer moued his lippes, yet the scripture sayth: he cryed out, and the Lorde hearde hym, and sayde: *quid clamas ad me?* Why cryest thou out so loude? The people hard him say nothing, and yet God sayd. Why cryest thou out? Straight wayes he stroke the water with his rod, and deuided it, and it stode vp lyke two walles on eyther side, betwene the which Gods people passed, and the persecutors were drowned. Iosue was in anguishe, & in like distresse at Iericho, that true captayne, that faythfull iudge, no follower of retributions, no bribe taker, he was no money man, who made hys petition to almightie God to shewe him the cause of hys wrath toward hym, when his army was plaged after the takyng of Iericho. So he obtayned hys prayer and learned, that for one mans faulte, all the realte were punished. For Achans couetousnes many a thousand were in agony, & feare of death, who hid his mony, as hée thought from God. But God saw it well inoughe, and broughte it to light. This Achan was a bywalker. Well, it came to passe, when Iosua knewe it, straight wayes he purged the army, and toke away *Malum de Israel*, that is, wickednesse from

Exod. xiiii.

Iosue was in anguish and distresse and prayed

For Achans couetousnes many a thousand were punished

from the people. For Josua called him before the people, and sayde, *Da gloriam Deo*, geue prayse to God, tell trouthe man, and forthwith he tolde it. And then hee and all hys house suffered deathe. A godlye ensample for all Magystrates to followe. Here was the execution of a true iudge, hee was no gift taker, he was no wincker, he was no by walker. Also when the Assirians with an innumerable power of men in Josaphates tyme ouerwhelmed the lande of Israell. Josaphat that good king goeth me strayt to God, and made hys prayer. *Non est in nostra fortitudine*, (sayde he) *huic populo resistere*, it is not in our strengthe, O Lord, to resiste this people, and after hys prayer God deliuered him, and at the same time ten thousand were destroyed. So ye miserable people, you must go to God in anguishes, and make your prayer to him.

Josue put Achan to death. Josue. vii.

Paral. xx.

Arme your selues with prayer in your aduersities. Many begin to pray, and sodenly cast away prayer, the deuil putteth such fantasies in theyr heades, as though God could not entend them, or had somewhat els to do.

Many begyn to praye, but fewe perseuer and continue in prayer.

But you must be importune and not weary, nor caste away prayer. May you must cast away sinne. God wil heare your prayer, albeit, you be sinners, I sende you a iudge that will be glad to heare you. You that are oppressed, I speake to you. Christ in thys parable dothe paynte the good will of God toward you, O miserable people, he that is not receyued, let hym not dispayre, nor thinke that God hath forsaken hym. For God tarieth till he seeth a tyme, and better can do all thinges for vs, then we our selues can wyshe. There was a wicked iudge. &c. What meaneth it that God boroweth thys parable rather of a wicked Iudge, then of a good? Be lyke good iudges were rare at that tyme, and trowe ye the deuill hath bene a sleepe euer sence? No, no. He is as busye as euer he was. The common manner of a wicked iudge is, neither to feare God nor man. He considereth what a man he is, and therefore he careth not for man, because of his pryde. He loketh bye ouer the poze, he will be had in admiration, in adoration. He seemeth to be in a protection. Well, shall he escape? Ho, ho, *est Deus in cælo*. There is a God in heauen, he accepteth no persons, he will punishe them.

Cast away sin, and then pray.

A notable lesson for him which prayeth.

The common maner of a wicked iudge.

There

There was a poore woman came to this iudge, and sayde: *Vindicame de aduersario*. See that myne aduersarie do me no wrong. He would not heare her, but droue her of. She had no money to wage eyther hym, eyther them that were about hym. Did this woman well to be auenged of her aduersarie? may Christian people seeke vengeaunce? The Lord sayth: *Mihi vindictam, & ego retribuam*. When ye reuenge, ye take myne office vppon you. This is to vnderstande of priuate vengeaunce. It is lawfull for Gods flocke to vse meanes to put away wronges, to resorte to iudges, to require to haue sentence geuen of right. Sainte Paule sent to Lisias the tribune, to haue this ordinary remedy, and Christ also sayde, *Si male locutus sum. &c.* If I haue spoken euill rebuke me. Christ here aunswered for hym selfe. Note here my Lordes and maisters what case poore widowes and orphanes be in, I will tell you my Lord Iudges, if ye consider this matter well, ye should be more afrayde of the poore widow, then of a noble man withall the frendes and power that he can make.

whether christian people may seeke to be auenged. Actes.xxii. Math.xxvi

But now a dayes the Iudges be afrayde to heare a poore man agaynst the riche, in so much they will either pronounce agaynst hym, or so driue of the poore mans sute, that he shall not be able to go thorow with it. The greatest man in a Realme can not so hurt a iudge as the poore widow, such a shrewd turne she can do hym. And with what armour I pray you? She can bryng the Iudges skinne ouer hys eares, and neuer lay handes vppon hym. And how is that? *Lachrimæ miserorum descendunt ad maxillas*. The teares of the poore fall downe vpon their chekes, *& ascendunt ad cœlum*, and go vp to heauen and cry for vengeaunce before God, the iudge of widowes, the father of widowes and Orphanes. Poore people be oppressed euen by lawes. *Ve iis qui condunt leges iniquas*. Wo worth to them that make euil lawes againſt the poore, what shalbe to them that hynder and marre good lawes? *Quid facietis in die vltionis*. What will ye do in the day of great vengeaunce, when GOD shall visite you? he sayth, he will heare the teares of poore women, when he goeth on visitation. For their sake hee will hurt the iudge, be he neuer so high, *Deus transferet regna*. He will for widowes

The manner of our iudges now a dayes in hearing the poore against the rich.

How God tendreth and regardes the cause of the widow and the poore.

Cambises.

dowes sakes chaynge Realmes, bryng them into temptation, plucke the Iudges skinnes ouer their heads. Cambises was a great Emperour, such an other as our maister is, he had many Lord Deputies, Lord Presidentes and Lieuetenauntes vnder him. It is a great while a goe sith I read the history. It chaunced he had vnder hym in one of hys dominions a briber, a gysttaker, a gratifier of rich men, he folowed gysts, as fast as he that folowed the pudding, a handmaker in his office, to make his sonne a great man, as the olde saying is. Happy is the childe, whose father goeth to the deuill. The cry of the poore widdow came to the emperors eare, and caused him to flay the iudge quike, and laid his skinne in his chayre of iudgment, that all iudges, that should geue iudgement afterward, should sit in the same skin. Surely it was a godly signe, a godly monument, the signe of the iudges skin, I pray God we may once see the signe of the skinne in England. Ye will say peraduenture that this is cruelly & vncharitably spoken, no, no, I do it charitablye for a loue I beare to my countrey. God sayth. *Ego visitabo.* I will visite.

An olde soth say, but though the saying be none of the newest I fear me yet it is one of the truest.

The bribing iudge was flayed quicke. Amen or els I pray God we may haue such incorrupptible iudges which will not deserue it.

God hath two visitations.

God hath .ij. visitations. The first is when he reuealeth his word by preachears, & where first is accepted, the second commeth not. The second visitation is vengeance. Ye went a visitation, when he broughte the iudges skinne ouer his eares. If this word be dispised, he commeth with his second visitatiõ w̃ vengeance. Noe preached gods word an C. yeres and was laught to skorne, & called an old doting fole, because they would not accept this first visitation, God visited the second time he poured downe shours of raign, til all the world was drowned. Loth was a visitor of Sodome and Gomorre, but because they regarded not his preaching, God visited them the second time, and brent them all vp with brimston, sauing Loth. Moses came first a visitation into Egipt with Gods word, and because they would not heare him, God visited them agayne, and drowned them in the redde Sea, God likewise with his firste visitation visited the Israelites by his prophetes, but because they woulde not heare his Prophetes, he visited them the second time, and dispersed them in Assiria and Babylon. John Baptist likewise and our Sauiour Christ visited them, afterward declaring

Noe preached gods word an C. yeares.

Gene xix.

Exod. vii.

to

to them Gods will: and because they despised these visitours, he destroyed Hierusalem by Titus and Vespasianus. Germany was visited xx. yeares with Gods worde, but they did not earnestly embrace it, and in lyfe follow it, but made mingle mangle and a hotchpotch of it.

I can not tell, what partely popery, partely true religion mingled together. They say in my countrey, when they call theyr hogges to the swyne trough. Come to thy mingle mangle come pyr, come pyr, euen so they made mingle mangle of it. They could clatter and prate of the Gospell, but when all commeth to all, they ioyned popery so with it, that they marde altogether, they scratched and scraped all the lyuinges of the churche, and vnder a coloure of religion, turned it to theyr owne proper gayne and lucre. God seing that they would not come vnto hys worde, now he visiteth them in the seconde tyme of hys visitation with his wrath. For the taking away of Goddes worde, is a manifest token of hys wrath. We haue now a first visitation in England, let vs beware of the seconde. We haue the ministration of his worde, we are yet well, but the house is not cleane swept yet. God had sent vs a noble king in this his visitation, let vs not prouoke him agaynst vs, let vs beware, let vs not displease him, let vs not be vnthanckfull, and vnkynde, let vs beware of bywalking and contemning of Gods worde, let vs pray diligently for our king, let vs receyue with all obedience and prayer the worde of God. A worde or two more and I commit you to God. I will monishe you of a thing, I heare say ye walke inordinately, ye talke vnsemely otherwayes then it becommeth Christian subiectes. Ye take vpon you to iudge the iudgementes of Iudges.

Couetousnes cloked vnder a colour of religion.

Godly aduertisementes.

I will not make the King a Pope, for the Pope wil haue al thinges that he doth, taken for an Article of our fayth.

I will not say but that the King, and his councel may erre, the Parliament houses, both the high and low may erre. I pray dayly that they may not erre.

Let vs learne our duety toward the King, the lawes and ordinaunces of the realme.

It becommeth vs whatsoeuer they decree to stande vnto it, and receyue it obediently, as farre forth as it is not manifest wicked, and direcly agaynst the worde of God. It pertayneth vnto vs to thinke the best, though we can not render

a cause for the doing of euery thyng. For *Charitas omnia credit, omnia sperat.* Charitie doth beleue and truste all thinges. We ought to expound to the best all thinges, although we can not yelde a reason.

Therefore I exhorte you, good people, pronounce in good parte all the factes and dedes of the magistrates and iudges. Charitie iudgeth the best of all men, and specially of magistrates. Saynt Paul sayth, *Nolite iudicare ante tempus, donec Dominus aduenerit.* Iudge not before the tyme of the Lordes commyng. *Prauum cor hominis.* Mans hart is vnsearchable, it is a ragged peece of worke, no man knoweth his owne hart, and therefore Dauid prayeth and sayth. *Ab occultis meis munda me.* Deliuer me from my vnknown faultes. I am a further offender then I can see. A man shalbe blinded in loue of hym selfe, and cannot see so muche in him selfe as in other men: let vs not therefore iudge iudges. We are comptable to God, and so be they. Let them alone, they haue theyr countes to make. If we haue charitie in vs, we shall do thys. For *Charitas operatur.* Charitie worketh. What worketh it? mary *Omnia credere, omnia sperare.* To accept all thinges in good parte. *Nolite iudicare ante tempus.* Iudge not before the Lordes comming. In this we learne to know Antichrist, whiche doeth elenate hym selfe in the church, and iudgeth at hys pleasure, before the tyme. Hys canonizations and iudging of men before the Lordes iudgement, be a manifest token of Antichrist. How can he know Saintes? He knoweth not his owne hart, and he can not know them by myracles. For some myracle workers shall go to the deuill. I will tell you what I remembred yesternight in my bed. A meruaylous tale to perceyue, how inscrutable a mans hart is. I was once at Oxford (for I had occasion to come that way, when I was in my office) they tolde me it was a gayner way, and a fayrer way, and by that occasion I lay there a night. Being there, I harde of an execution that was done vppon one that suffered for treason. It was as (ye know) a daungerous worlde for it might some cost a man his lyfe for a worde speaking.

Psalm. 50.

How antichrist is known.

what he sawe and hard once at Oxforde.

I cannot tell what the matter was, but the iudge set it so out that the man was condemned. The ry. men came in

and

and sayd gilty, and vpon that, he was iudged to be hanged, drawne and quartered. When the rope was about his necke no man could perswade him that he was in any faulte, and stode there a great while in the protestation of his innocencye. They hanged him and cutte him downe somewhat to sone afore he was cleane dead: then they drew hym to the fire, and hée reuiued, and then hée comming to his remembraunce, confessed his faulte and sayd he was gilty. O a wonderfull example: it may well be sayde, *Prauum cor hominis & inscrutabile*. A crabbed peece of worke and vnsearcheable. I will leaue heare, for I thinke you know what I meane wel inough. I shall not nede to apply this example any further. As I began euer with this saying: *Quæcunque scripta sunt*. like a trowant, and so I haue a common place to the ende, if my memory fayle me, *Beati qui audiunt verbum dei, & custodiunt illud*. Blessed be they that heare the worde of God, and kéepe it. It must be kept in memory, in liuing, & in our conuersation. And if we so do, we shal come to the blessednes which God prepared for vs thorow his sonne Iesu Christ, to the which he bring vs all.

Amen.

Note this ye wicked that will not confesse youre faultes.

G.ij.

# ¶ The fourth Sermon preached by Master Hugh Latymer before King Edward, the xxix. of March.

QVAECVNQVE *scripta sunt, ad nostram doctrinam scripta sunt.* All thinges that are written, are written to be our doctrine.

Luke.18.

The parable that I toke to begin with, (most honourable audience) is written in the 18. Chapter of Saint Luke, and there is a certayne remnaunt of it behinde yet. The parable is this: There was a certayne iudge in a citie, that feared neither God nor man. And in the same citie there was a widow that required iustice at his handes: but he would not heare her, but put her of, and delayed the matter: In processe, the Judge seing her importunitie, sayd, though I feare neyther God nor man, yet for the importunitie of the woman, I will heare her, least she rayle vpon me, and molest me with exclamations and out cryes, I will heare her matter. I will make an ende of it. Our Sauiour Christ added more vnto this and sayd: *Audite quid iudex dicat. &c.* Heare you, sayd Christ, what the wicked iudge sayd. And shall not God reuenge his elect, that cry vppon him day and night? Although he tary and defferre them, I say vnto you, he will reuenge them, and that shortly. But when the sonne of man shal come, shall he fynde fayth in the earth?

That I may haue grace so to open the remnaunt of this parable, that it may be to the glory of God & edifying of your soules, I shall desire you to pray. In the which prayer &c. I shewed you the last day (most honorable audience) the cause why our Sauiour Christ, rather vsed the example of a wicked Judge then of a good: And the cause was for that in those dayes there was great plentie of wicked iudges, so that he might borow an example among them wel inough. For there was much scarcitie of good iudges. I did excuse the widow also,

why Christ vsed the example of a wicked Judge

so, for comming to the iudge against her aduersary, because she did it not of malice: she did it not for appetite of vengeãce.

A breefe rehersall of thinges touched & spoken of, in his third sermon.

And I told you that it was good and lawfull, for honest vertuous folke, for gods people, to vse the lawes of the realme, as an ordinary helpe against their aduersaries, and ought to take them as gods holy ordinances, for the remedies of their iniuries and wrongs, when they are distressed. So that they do it charitably, louingly, not of malice, not vengeably, not couetously.

He meaneth Anabaptistes, for his is one of their detestable and pernicious errors

I should haue told you here of a certaine sect of heretikes that speake against this order and doctrine, they will haue no magistrates nor iudges on the earth.

Here I haue to tell you, what I hard of late by the relation of a credible person, and a worshipfull man, of a towne in this Realme of England, that hath aboue v. heretikes of this erronious opinion in it, as he sayd.

How busy the Deuill is to hinder the worde and sclaunder the Gospell.

Oh so busie the Deuill is now to hinder the worde comming out, and to slaunder the Gospell.

A sure argument and an euident demonstration, that the light of Goddes worde is abroade, and that this is a true doctrine that we are taughte nowe: els hee would not roare and stirre aboute as he dothe when that he hathe the vpper hande. Hee will keepe his possession quietly as he did in the popishe dayes, when he bare a rule of supremacie in peaceable possession. If he raigned now in open religion, in open doctrine as he did then, he woulde not stirre vp erronious opinions, he would haue kept vs without contention, without dissention. There is no suche diuersitie of opinions among the Turkes, nor among the Iewes. And why? For there he raigneth peaceably in the whole religion. Christs sayth: *Cum fortis armatus custodierit atrium, &c.* When the strong armed man keepeth his house, those thynges that hee hath in possession, are in a quietnesse, he doth enioye them peaceably. *ed cum fortior eo superuenerit.* But when a stronger then he commeth vpon hym, when the light of Goddes worde is once reueled, then he is busie, then he roares, then he sticks abrode, and stirreth vp erronious opinions, to slaunder Goddes worde. And this is an argument that we haue, the true doctrine. I beseche God continue vs and keepe vs

The deuills busy stirring is an euident argument that this doctrine is true.

in it. The deuill declareth the same, and therefore he roares thus and goeth about to stirre vp these wanton heades and buse braynes. And will you know where this Towne is? I will not tell you directly. I will put you to mule a little. I will vtter the matter by circumloquution. Where is it? Where the Byshop of the Dioces is an vnpreachyng Prelate. Who is that? If there be but one such in all England, it is easly to gesse. And if there were no moe but one, yet it were to many by one. And if there be moe, they haue ẏ more to aunswere for, that they suffer in this Realme an vnpreachyng Prealate vnreformed. I remember well what Saint Paul sayth to a Byshop. And though he spake it to Timothe beyng a Byshop, yet I may say it now to the Magistrates, for all is one case, all is one matter. *Non communicabis peccatis alienis*. Thou shalt not be partaker of other mennes faultes. Lay not thy handes rashely vpon any, be not hasty in makyng of Curates, in receyuing men to haue cure of soules, that are not worthy of the office, that either can not, or will not doe theyr duety. Doe it not. Why? *Quia communicabis peccatis alienis*. Thou shalt be partaker of other mennes sinnes. Now me thinke it nedes not to be partaker of other mens sinnes, we shall finde inough of our owne. And what is *Communicare peccatis alienis*? To be partaker of other mens euils, if this be not, to make vnpreachyng Prelates, and to suffer thē to continue still in theire vnpreaching Prelacie? If the kyng and his Counsell should suffer euill Judges of this Realme to take brybes, to deprate Justice and suffer the great to ouergoe the poore, and should loke through his fingers, and winke at it, should not the kyng be partaker of their noughtynes? And why? Is he not supreme head of the Church? what? is the supremacie a dignitie and nothing els? is it not comptable? I thinke it will be a chargeable dignitie when accompt shalbe asked of it.

I. Timoth. v.

Kinges and rulars must wake and not winke, & leaue lookyng thorow their fingers.

A dignitie with a charge.

Oh what a vauntage hath the Diuell? what entrie hath the wolfe when the shepheard tendeth not his flocke, and leades them not to good pasture? Saint Paul doth say. *Qui bene præsunt præsbyteri duplici honore digni sunt*. What is this *præesse*? It is as much to say as to take charge and cure of soules. We say *Ille præest*, he is set ouer the flocke. He hath

I. Timoth. v.

taken

taken charge vppon him. And what is *Bene præesse?* To discharge the cure, to rule well, to fæde the flocke with pure fode, and good example of lyfe. Well then, *Qui bene præsunt, duplici honore digni sunt.* They that discharge their cure well, are worthy double honour. What is this double honour? The first is to be reuerenced, to be had in estimation and reputation with the people, and to be regarded as good pastours. An other honour is, to haue all thynges necessary for their state, ministred vnto them. This is the double honour that they ought to haue *Qui præsunt Bene*, that discharge the cure, if they do it *Bene*.

To rule well what that is.

what is double honour.

There was a mery Monke in Cambridge in the Colledge that I was in, and it chaunced a great company of vs to be together, entendyng to make good cheare, and to be mery (as Scholers will be mery when they are disposed:) One of the company brought this sentence. *Nil melius quam lætari, & facere bene.* There is nothyng better then to be mery, and to do well. A vengeaunce of *Bene* (quoth the Monke) I would that *Bene* had bene banished beyond the Sea: and that *Bene* were out, it were well. For I could be mery, and I could do, but I loue not to do well. That, *Bene* marres altogether. I would *Bene* were out, quoth the mery Monke, for it importeth many thynges, to lyue well, to discharge the cure. In dæde it were better for them if it were out. And it were as good to be out as to be ordered as it is. It will bee a heauy *bene*, to some of them, when they shall come to their accompte. But peraduenture you will saye, What and they preache not at all? Yet *præsunt*. Are they not worthy double honour? is it not an honorable order they bée in? May an horrible misorder, it is an horror rather then an honour, and horrible rather, then honourable, if the preacher be nought, and do not his dutie. And thus goe these Prelates about to wrestle for honour, that the Deuill may take his pleasure in slaunderyng the Realme, and that it may be reported abroad that we brædе heresies among our selues. It is to be thought that some of them would haue it so, to bryng in Poperie agayne.

The mery Monke of Cambridge

bene marres all quoth the Monke

where the preacher doth not his dutie, there the order is not honorable, but horrible.

This I feare me is their entent, and it shalbe blowen abroad to our holy father of Romes eares, and he shall send

The entent of vnpreaching Prelates.

soyth his thonderbolles vpon these bntes, and all this doeth come to passe thorow their vnpreaching Prelacie.

An argument of congruence Math. v.

Are they not worthy double honour? Nay rather double dishonour, not to be regarded, not to bee esteemed amonge the people, and to haue no lyuyng at their handes? For as good preachers be worthy double honour: so vnpreachynge Prelates be worthy double dishonour. They must be at their doublets. But now these two dishonours what be they? Our Sauiour Christ doth shew. *Si sal infatuatus fuerit ad nihil vltra valet, nisi vt proiiciatur foras.* If the salt bee vnsauerye, it is good for nothing, but to be cast out and troden of men. By thys salt, is vnderstand Preachers, and such as haue cure of soules. What be they worthy then? Wherfore serue they? For nothing els but to be cast out.

Make them quandames, out with them, cast them out of their office, what should they do with cure that will not loke to them? An other dishonour is this. *Vt conculcentur ab hominibus.* To be troden vnder mens feete, not to be regarded, not to be esteemed: They be at their doublets stil. Saint Paule in his Epistle, qualifieth a Byshop, and saith that he must be. *Aptus ad docendum, ad refellendum aptus.* To teache and to confute all manner of false doctrine. But what shall a man do with aptenes, if he doe not vse it? It were as good for vs to be without it. A Bishop came to mee the last day, and was angry with me for a certaine Sermon that I made in this place. His Chaplaine had complained against me, because I had spoken against vnpreachyng prelates. Nay quoth the Bishop, hee made so indifferent a Sermon the first day, that I thought he would marre all the second day. He will haue euery man a quondom as he is. As for my quondamshyp I thanke GOD that he gaue me the grace to come by it, by so honest a meanes as I dyd, I thanke hym for myne owne quondamshyp, and as for them, I will not haue them made quondams, if they discharge their office. I would haue them doe their duty, I would haue no more quondames as God helpe me. I owe them no other malice then this, and that is none at all.

A bishop angry with M. Latimer.

The bishops answere to his chaplayn.

This Bishop answered hys Chaplayne: well (sayes he) well I dyd wisely to day, for as I was goyng to hys Ser-

mon,

mon, I remembred me that I had neither sayd Masse, nor Mattens. And homewarde I gate as fast as I could, and I thanke God I haue sayd both, and let his vnfruitefull Sermon alone. Vnfruitefull sayth one, an other sayth seditious. Well, vnfruitefull is the best, and whether it be vnfruitefull or no, I can not tell, it lyeth not in me to make it fruitefull. And GOD worke not in your hartes, my preaching can doe you but little good. I am Gods instrument but for a tyme. It is he that must geue the encrease, and yet preachyng is necessary. For take awaye preachyng, and take awaye saluation. I told you of *Scala celi* and I made it a preachyng matter, not a Massyng matter. Christ is the preacher of all preachers, the patrone and the examplar, that all preachers ought to folow. For it was he by whom the father of heauen sayd, *Hic est filius meus dilectus, ipsum audite*. This is my welbeloued sonne, heare him, Euen he when he was heare on earth, as wysely, as learnedly, as circumspectly as he preached, yet his sede fell in three partes, so that the fourth parte onely was fruitefull. And if he had no better lucke that was preacher of all preachers, what shall we loke for? Yet was there no lacke in hym, but in the ground: And so now there is no fault in preachyng: the lacke is in the people that haue stony hartes, and thorny hartes. I beseech GOD to amende them. And as for these folke that speake agaynst me I neuer loke to haue theyr good word as long as I lyue. Yet will I speake of their wickednes, as long as I shalbe permitted to speake, as long as I liue I will be an enemy to it. No preachers can passe it ouer with silence. It is the originall rote of all mischief. As for me I owe them no other ill will, but I pray GOD amend them when it pleaseth hym. Now to the parable. What dyd the wicked iudge in end of the tale? The loue of God moued him not, the law of GOD was this, and it is writen in the first of Deutronomie: *audite eos* heare them. These two wordes will be heauy wordes to wicked iudges an other day. But some of them peraduenture will say: I will heare such as wil geue bribes, & those that will doe me good turnes. Nay, ye be hedged out of that libertie. He sayth *ita pa uum vt magnum*. The small as well as great. Ye must do *iustum*.

Preachers are Gods instruments.

Three partes of Christes doctrine fell in vnfruitfull ground.

deale

Iustice ought to be ministred without delayes.

deale iustly, minister iustice, and that to all men, & you must do it *iustè*, in tyme conuenient, without any delayes, or dryuyng of, with expedition. Well, I say, neither this law, nor the word and commaundement of God moued this wicked Iudge, nor the miserie of this widow, nor the bryghtnes of her cause, nor the wrong which she toke, moued him: but to auoyde importunitie, and clamour and exclamation, he gaue her the hearing, he gaue her finall sentence, and so she had her requeſt.

Importunitie moued the wicked iudg to heare the widow.

This place of iudgement it hath bene euer vnperfect, it was neuer seene that all Iudges did their duty, ỹ they would heare the small as well as the great. I will not proue this by the witnes of any priuate Magistrate, but by ỹ wisest kynges saying that euer was: *vidi sub sole* (sayth Salomon) *in loco iustitiæ impietatem, & in loco æquitatis iniquitatem*. I haue seene vnder the sunne, that is to say, ouer all, in euery place where right iudgement should haue bene, wickednes, as who would say bribes taking, defeating of iustice, oppressing of ỹ poore, men sent away with weeping teares, without any hearyng of their causes, and in ỹ place of equitie sayth he, I haue seene iniquitie. No equitie, no iustice, a sore word for Salomon to pronoũce vniuersally, generally. And if Salomõ said it, there is a matter in it. I wene he sayd it not onely for his owne time, but he saw it both in those that were before him, & also that were to come after him. Now cometh Esay & he affirmeth the same, speaking of the iudgemẽtes done in his tyme in the common place, as it might be Westminster hall, the Gilde hall, the Iudges hall, the Prætor house. Call it what you will. In the open place. For iudges at that tyme (according to the maner) sat in the gates of ỹ Citie in the hye way. A goodly & godly order for to sit, so that the poore people may easely come to them. But what sayth Esay that seditious fellow: He saith of his countrey this: *expectaui vt faceret iudicium, & fecit iniquitatem*. I looked the Iudges should do their duty, and I saw thẽ worke iniquitie. There was bribes walking money making, making of hãdes) quoth the Prophet, or rather almighty God by the Prophet) such is their partialitie, affection, and bribes. They be such money makers, inhaunsers, & promoters of them selues, Esay knew this by the eryng

Right iudgement set aside and wickednes aduaūced

Iudges were wont to sit in the Gates of the Citie.

Bribes and bribers.

ing of the people, *ecce clamor populi* saith he. And though some among them be vnreasonable people (as many be now a dayes) yet no doubt of it, some cried not without a cause. And why? Their matters are not heard, they are fayne to go home with weeping teares, that fall down by their cheekes, & ascende vp to heauen, & cry for vengeaunce. Let Judges loke about them, for surely God will reuenge his elect one day.

Judges are cried out vpon for not doing iustice

And surely me thinke, if a Judge would follow but a worldly reason, and wey the matter politikly, without these examples of scripture, he should feare more the hurt that maye be done him by a poore widdow, or a miserable man, then by the greatest Gentleman of them all. God hath pulled the Judges skines ouer their heads, for the poore mans sake. Yea the poore widdow may do him more hurt with her poore *Pater noster* in her mouth, then any other weapon. And with two or three wordes she shal bring him downe to the ground, and destroy his iollity, & cause him to lose more in one day, then he gat in seuen yeares. For God will reuenge these myserable folkes that can not helpe them selues. He sayth: *ego in die visitationis. &c.* In the day of visitation I will reuenge them. *An non vlciscetur anima mea?* Shal not my soule be reuenged. As who should say: I must nedes take their part: *Veniens veniam, et non tardabo.* Yes, though I tary, & though I seeme to lynger neuer so long, yet I will come at the lengh, and that shortly. And if God spake this, he will performe hys promise. He hath for their sakes (as I told you) pulled ỳ skinne ouer the Judges eares ere this. King Dauid trusted some in his olde age, that did him not very good seruice. Now, if in the people of God, there were some folkes that fell to bribing, then what was there among the Heathen? Absolon Dauids sonne was a bywalker, and made disturbaunce among the people in his fathers tyme. And though he were a wicked man, and a bywalker, yet some there were in that time that were good, and walked vprightly. I speake not this agaynst the Judges seate. I speake not as though all Judges were nought, and as though I dyd not hold with the Judges, magistrates, and officers, as the Anabaptistes these false heretikes do. But I iudge them honourable, necessary, and Gods ordinaunce. I speake it as scripture speaketh, to geue a *Cau*

A good admonitiment to our Iudges.

The widowes weapon.

Dauid was deceiued in putting trust in his Iudges, when he ware of olde himselfe.

Absolon was a bywalker.

Judges are honorable if they truly execute their offices.

and a warning to all Maiestrates, to cause them to loke to their offices. For the deuill the great Maiestrate, is very busy now, he is euer doing, he neuer ceaseth to go about to make them like himselfe. The prouerb is *Simile gaudet simili.* Like would haue like. If the Iudge be good and vpright, he will assaye to deceaue him, eyther by the subtle suggestion of crafty Lawyers, or els by false witnesse, and subtlye vttering of a wrong matter. He goeth about as much as he can to corrupt the men of lawe, to make them fall to bribery, to laye burdens on poore mens backes, and to make them fall to periury, and to bryng into the place of iudgement all corruption, iniquity, and impietie.

The craft of the deuill.

I haue spoken thus much, to occasion all Iudges and Magistrates to loke to their offices. They had nede to loke about them, thys geare moued Saint Chrisostume to speake thys sentence: *Miror si aliquis rectorum potest saluari.* I maruayle (sayde thys Doctour) if any of these Rulers or great Maiestrates can be saued. He spake it not for the impossibilitye of the thyng (God forbidde that all the Maiestrates and Iudges should be condemned) but for the difficulty.

A strange saying of Chrisostome.

Oh that a man might haue the contemplation of hell, that the Deuill would aloin a man to loke into hell, to see the state of it, as he shewed all the worlde when he tempted Christe in the wildernes. *Commonstrat illi omnia regna mundi,* he shewed hym all the kyngdomes of the world, and all theyr iolity, and told him that he would geue him all, if he would knele down and worship hym. He lyed lyke a false harlot, he coulde not geue them, he was not able to geue so much as a Gose wyng for they were none of his to geue. The other y he promised them vnto: had more right to them then he. But I say if one were admitted to view hell thus, and behold it thorowelie, the deuil would say: On yonder syde are punished vnpreching prelates. I thinke a man should se as far as a kenning and se nothing but vnpreachyng Prelates. He might loke as far as Calice I warrant you. And than if he would go on the other side, and shew where that bribing Iudges were, I thinke he should see so many, that there were scãt roume for any other. Mar Lorde amẽd it. Wel to our matter. This iudge I speak of, sayde: Though I feare neither God, nor man, &c. And did

Math. 4.

Vnpreachyng prelates and bribing iudges are placed in hell.

he

he thinke thus? Is it the maner of wicked Judges to confesse theyr faultes? nay he thought not so. And if a man had come to hym, & called hym wicked, he would forth with haue commaunded him to warde, he would haue defended hym selfe stoutly. It was God that spake in his conscience, God putteth hym to vtter suche thinges as he sawe in his hart, and were hid to hym selfe. And there be lyke thinges in the scripture, as *Dixit insipiens in corde suo, non est deus*. The vnwyse man sayde in his hart, there is no God. And yet if he should haue bene asked the question, he would haue denyed it.

why wicked Judges confesse theyr faultes.

Esay the Prophet sayth also: *Mendatio protesti sumus*, we are defended with lyes. We haue put our trust in lyes. And in an other place he sayth: *ambulabo in prauitate cordis mei*. I will walke in the wickednes of my hart. He vttereth what lyeth in his hart, not knowen to him selfe, but to God. It was not for nought that Jeremy describeth mans hart in his colours. *Prauum cor hominis, et inscrutabile*. The hart of man is noughty, a croked and froward peece of worke. Let euery man humble him selfe and acknowledge his fault, & do as S. Paul dyd. When the people to whom he had preached, had sayde many thinges in his commendation, yet he durst not iustify him selfe. Paul would not prayse him selfe, to his owne iustification, and therefore when they had spoken those thinges by him: I passe not at all sayth he, what ye say by me, I wil not stande to your report, & yet he was not so froward that when he herd the truth reported of him, he would say it to be false, but he sayd, I will neyther stand to your report, though it be good and iust, neither yet I will say that it is vntrue. He was *Bonus Pastor*. A good shepeheard. He was one of them, *qui bene præsunt* that discharged his cure, and yet he thought that there might be a farther thyng in hym selfe, then he sawe in him selfe. And therefore he sayd: The Lord shall iudge me. I wil stand onely to the Judgement of the Lord. For loke whom he iudges to be good, he is sure, he is safe, he is cocke sure. I spake of this geare the last day, and of some I had litle thanke for my labour. I smelled some folkes that were greued with me for it, because I spake agaynst temerarious iudgement. What hath he to do with iudgement (sayd they?) I went about to kepe you from arrogant iudgement. This is no good

Jeremy, 17. describeth the hart of man.

Paule would not iustifie himselfe.

The truth gets hatred.

argument

argument my frendes. A man semeth not to feare death, therfore hys cause is good. This is a deceaueable argument. He went to his death boldly, *Ergo*, he standeth in a iust quarell.

Anabaptistes. The Anabaptistes that were brent here in diuers townes in England (as I heard of credible men, I saw them not my selfe) went to their death, euen *Intrepide*: as ye will say without any feare in the worlde, cherefully. Wel, let thē go. There was in the olde doctours tymes an other kind of poysoned heretikes, that were called Donatistes. And these heretikes went to their execution as though they should haue gone to some iollye recreation or banket, to some beally chere, or to a play. And will ye argue then? He goeth to his death boldely, or cherefully, *ergo* he dyeth in a iust cause. Nay that sequel followeth no more then this. A man semes to be a frayd of death, *ergo* he dyeth euill. And yet our Sauiour Christ was afrayde of death him selfe, I warne you therfore, & charge you not to iudge thē that be in authoritie, but to pray for them. It becommeth vs not to iudge great maiestrates, nor to cōdemne their doinges, vnlesse their dedes be openly and apparantly wicked. Charitie requireth the same, for charity iudgeth no man but well of euery body. And thus we may trye whether we haue charity or no, & if we haue not charity we are not Gods disciples, for they are knowen by that badge. He that is hys disciple, hath the worke of charity in his breast. It is a worthy saying of a clarke, *Charitas si est, operatur, si non operatur, non est*, If there be charitie it worketh *omnia credere, omnia sperare*. To beleue all thinges, to hope all, to say the best of the maiestrates, and not to stande to the defending of a wicked matter. I will go farder with you now. I was trauailed in ỹ Tower my selfe (with the kinges commaundement, and the counsayle) and there was syr Robert Constable, the Lord Hussy, the Lord Darsy, And the Lord Darsy, was telling me of the faythfull seruice that he had done the kinges maiestye that dead is. And I had seene my Soueraign Lord in the field (sayd he) and I had seene his grace come agaynst vs, I would haue lighted from my horse, & taken my sword by the point, and yelded it into his graces handes. Mary (quod I) but in the meane season ye played not the parte of a faythfull subiect in holding with the people in a commotion and a disturbaunce.

Donatistes.

Iudge not such as are in authority.

Charitie iudgeth well of all men.

Sir Robert Constable.
The L. Darcy
The L. Hussy.

baunce. It hath ben ỹ cast of all traytours to pretend nothing agaynst the Kinges person, they neuer pretend the matter to the King, but to other. Subiectes may not resist any magistrates, nor ought to doe nothing contrary to ỹ Kinges lawes. And therefore these wordes, the King and so forth, are of small effect. I heard once a tale of a thing that was done at Oxford xx. yeares a go, & the like hath ben since in this realme as I was enformed of credible persons, & some of them that saw it be a lyue yet. There was a priest that was robbed of a great sum of money, and there were ỹ or iij. attached for the same robbery and to be breefe were condemned, & brought to the place of execution. The first man, when he was vpon the ladder denyed the matter vtterly, and toke his death vpon it that he neuer consented to the robbery of the priest, nor neuer knew of it. When he was dead, the second fellow commeth, & maketh his protestation and acknowledged the faut, saying: that among other greuous offences that he had done he was accessary to this robbery, & sayth he, I had my part of it, I cry God mercy, so had this felow that died before me his part. Now who can iudge whether this felow died wel or no? Who can iudge a mans hart? The one denyed the matter, & the other cõfessed it, there is no iudging of such matters. Whē I was with the Bishop of Chichester in ward (I was not so with him, but my frendes might come to me, and talke with me) I was desirous to heare of execution done (as there was euery wæke, some in one place of the citie or other) for there was thræ wækes sessions at Newgate, and fortnight Sessions at the Marshalsey, and so forth. I was desirous I say to heare of execution, because I loked that my part should haue bene therein, I loked euery day to be called to it my selfe. Among all other I heard of a wanton woman, a naughty liuer. A whore, a vaine body, was led from Newgate to the place of execution for a certayne robbery that she had committed, and she had a wicked communication by the way. Here I wil take occasion to moue your grace that suche men as shall be put to death may haue learned men to geue them instruction and exhortation.

For the reuerence of God when they be put to execution, let them haue instructours, for many of them are cast away for lacke

Execution at Oxforde.

Iudge not rashly.

Executions.

A desperate harlot.

Such as goe to execution ought to haue learned men to counsayle them.

Such as goe to execution ought to haue learned men to counsayll them.

lacke of instruction, & die miserably for lack of good preaching. This woman (I say) as she went by the waye, had wanton and foolish talke, as this, that if good felowes had kept touche with her, shee had not bene at this tyme in that case. Christ sayth: *Memores estote vxoris Loth.* Remember Lothes wife. She was a woman that would not be content with her good state, but wexed with gods calling, & she was for that cause turned into a salt stone, and therfore the Scripture doth name her as an example for vs to take heede by. Ye shall see also in ỳ 2. Chapter, how that God almighty spared not a number of his Aungels, which had sinned agaynst him to make them examples to vs to beware by. He drowned the whole world in the tyme of Noe and destroyed for sinne the cities of Sodom and Gomor. And why? *fecit eos exemplum iis, qui impiè forẽt acturi.* He made them an example to them that would doe wickedly in tyme to come. If God would not spare them, thinke ye hee will fauour vs? I will go on a worde or two, in the application of the parable, and then I will make an ende. To what end, and to what purpose brought Christ this parable of ỳ wicked Judge? The ende is, that we should be continually in prayer. Prayer is neuer interrupte but by wickednesse. We must therefore walke orderly, vprightly, callyng vppon God in all our troubles and aduersities, and for thys purpose there is not a more comfortable lesson in all the scripture, then here now in the lapping vp of the matter. Therefore I wil open it vnto you. You miserable people, if there be any here amongst you, that are oppressed with great men and can get no helpe, I speake for your comforte, I will open vnto you whether ye shall resorte, when ye be in any distres. His good will is ready, alwayes at hande, whensoeuer we shall call for it. And therefore he calles vs to him selfe. We shall not doubt if we come to him. Marke what he sayth, to cause vs beleue that our prayers shalbe heard: *Et deus non faciet vindictam?* he reasons after this fashion: Will not God (sayth hee) reuenge his elect, and heare them? seeyng the wicked Judge heard the widowe? He seemeth to goe plainely to worke, he willeth vs to pray to god, and to none but to god. We haue a maner of reasoning in the scholes, and it is called *A minore ad maius.* From the lesse to the more, and that may bee vsed here. The

In all our troubles and aduersities, we must resort by prayer vnto almighty God, and pray continually,

iudge

iudge was a tyrant, a wicked man, God is a patron, a defender a father vnto vs. If the iudge then, being a tyrant would heare the poore widow, much more God will heare vs in all distresses, he beyng a father vnto vs, he wil heare vs sooner then the other, being no father, hauing no fatherly affection. Moreouer, God is naturally mercifull. The iudge was cruell, and yet hee helped the widow, much more then will God helpe vs at our neede. He sayth by the oppressed: *Cum ipso sum in tribulatione*. I am wyth hym in his trouble. His tribulation is myne. I am touched with his trouble. If the iudge then being a cruell man heard the widow, much more God will helpe vs, being touched with our affliction. Furthermore, this iudge gaue the widow no commaundement to come to him, we haue a commaundement to resort to God, for hee sayth: *Inuoca me in die tribulationis*, call vpon me in the day of thy tribulations, which is as well a commaundement, as *Non furaberis*, thou shalt not steale. He that spake the one, spake the other, and whatsoeuer he be that is in trouble and calleth not vpon God, breaketh his commaundement. Take heede therefore, the iudge did not promise the widow helpe, God promised vs helpe, and will he not performe it. He will, he will. The iudge (I say) did not promise the widow helpe, God wil geue vs both hearing and helping. He hath promised it vs with a double oth, *Amen, amen*, sayth hee, verely, verely; hee doubles it. *Quæcunque petieritis &c.* whatsoeuer ye shall aske in my name, ye shall haue it. And though he put of some sinner for a time, and suffer him to bite on the bridle, to proue him (for there be many beginners, but few continuers in prayer) yet we may not thinke that he hath forgotten vs, and will not helpe vs. *Veniens veniet, non tardabit*. When the helpe is most needefull, then he will come and not tary. He knoweth when it shal be best for vs to haue help, though he tary, he will come at the last. I will trouble you but halfe a quarter of an houre, in the application of the parable, and so commit you to God.

God will for his promise heare our prayers & graunt our petition if we aske in fayth.

God willeth vs to call vpon him.

What should it meane that God would haue vs so diligent and earnest in prayer? Hath he such pleasure in our workes?

Many talke of prayer, and make it a lip labouring. Praying is not babling, nor praying is not monkery. It is to miserable folke that are oppressed, a comfort, solace, and a remedy. But what maketh our prayer to be acceptable to God? It lyeth not in our power, we must haue it by an other meane. Remẽber what God sayd of his sonne: *Hic est filius meus dilectus, in quo mihi bene complacui.* This is my deare sonne, in whom I delite. He hath pleasure in nothing but in him. Now commeth it to passe that our prayer pleaseth God? Our prayer pleaseth God, because Christ pleaseth God. When we pray, we come vnto him, in the confidence of Christes merits, and thus offering vp our praiers, they shal be heard for Christes sake. Yea, Christ wil offer them vp for vs, that offered vp once his sacrifice to God, which was acceptable, and he that commeth with any other meane then this, God knoweth him not. Thys is not the Missall sacrifice, the Popishe sacrifice to stand at the aulter, and offer vp Christ agayne. Mute vpon it that euer it was vsed. I will not say nay, but that ye shall finde in the olde Doctours this worde *Sacrificium*, but there is one generall solution for all the Doctours that Saint Augustin sheweth vs. The signe of a thing hath oftentimes the name of the thyng that it signifieth. As the Supper of Lord is the Sacrament of an other thyng, it is a comemoration of his death which suffered once for vs, and because it is a signe of Christes offering vp, therefore he beares the name thereof. And this sacrifice a woman can offer as well as a man: Yea, a poore woman in the belfry hath as good authority to offer vp this sacrifice, as hath ỳ bishop in his *pontificalibus*, with hys miter on his head, hys ringes on his fingers, and Sãdales on his fẽte. And whosoeuer commeth asking the father remedy in his necessitie for Christes sake, he offereth vp as acceptable a sacrifice as any Bishop can do. And so to make an end. This must be done with a constant fayth, and a sure confidence in Christ. Fayth Fayth, Fayth, We are vndone for lacke of Fayth. Christ nameth Fayth here, Fayth is altogether. When the sonne of man shall come, shall he fynde Fayth on the earth? Why speaketh he so much of Fayth? because it is harde to finde a

Our prayers are acceptable to God for Christes sake.

One solucion for all.

Fayth is altogether.

true

true fayth. Hée speaketh not of a politicall fayth, a fayth set vp for a tyme, but a constant, a permanent, a durable fayth, as durable as Gods word. He came many tymes. First in the tyme of Noe, when he preached, but he found little faith. He came also when Lot preached, when he destroyed Sodome & Gomora, but he found no faith. And to be short hée shall come at the latter day, but he shall finde a litle fayth. And I wene the day be not farre of. When he was here carnally, did he finde any fayth? Many spake of fayth, but fewe there be that hath it. Christ mourneth the lacke of it. He complayneth that when he came, he founde no fayth.

God hath visited the world, often but he found litle faith therein.

This fayth is a great State, a Lady, a Dutches, a great woman, and she hath euer a great company and traine about her (as a noble estate ought to haue.) First she hath a gentleman Vsher that goeth before her, and where he is not, there is not Lady fayth. This Gentleman Vsher is called *Agnitio peccatorum*, knowledge of sinne, when we enter into our hart, and acknowledge our faultes, and stand not about to defend them. He is none of these winckers, hée kickes not when he heares his fault. Now as the Gentleman Vsher goeth before her, so shée hath a traine that commeth behinde her, and yet though they come behinde, they be all of Faythes company, they are all wyth her, as Christ when he coũterfaited a State going to Hierusalem, some went before him, and some after, yet all were of his company. So all these waite vpon Fayth, shé hath a great traine after her, besides her gentleman Vsher, her whole housholde, and those be the workes of our vocation, when euery man considereth what vocation he is in, what calling he is in, and doeth the workes of the same, as to be good to his neighbour, to obey God, &c.

Faith is a great state & a Dutches.

Knowledge of sinne is gentleman Vsher to Lady fayth.

This is the traine that foloweth Lady Fayth, as for an example: A faythfull Judge hath first an heauy reckoning of hys fault, repenting him self of his wickednes, & thé forsaketh his iniquitie, his impietie, feareth no man, walkes vpright, and he that doth not thus, hath not Lady Fayth, but rather a boldnes of sinne, and abusing of Christes passion. Lady Faith is neuer without her Gentleman Vsher, nor without her

Lady Faith is no Ancres.

traine, shée is no Ankres, she dwels not alone, shée is neuer a priuate woman, shée is neuer alone. And yet many there be that boast themselues that they haue fayth, & that when Christ shall come, they shall do well inough. Nay, nay, these that be faithfull shalbe so fewe, that Christ shall scarce see them. Many there be that runneth (sayth Saint Paule) but there is but one that receyueth the rewarde. It shall be with the multitude when Christ shall come, as it was in the tyme of Noe, and it was in the time of Lot.

In the tyme of Noe, they were eating and drinking, building and planting, and sodaynely the water came vppon thē, and drowned them. In the time of Lot also, they were eating and drincking &c. And sodainely the fire came vpon them, and deuoured them.

What eating and drinking is allowed in scripture, and what is not allowed.

And now we are eating and drinking. There was neuer such building thē, as is now, plāting, nor maryng. And thus it shalbe euen when Christ shall come, at iudgement. Is eating and drincking and maryng, reproued in scripture? Is it not? Nay he reproueth not all kynde of eating and drincking, he must be otherwise vnderstanded. If the scripture be not truely expounded, what is more erronious? And though there be complaynings of some eating or drinking in the scripture, yet he speaketh not as though all were nought. They may be well ordered, they are Gods allowaunce, but to eate & drinke as they did in Noes tyme, and as they did in Loches tyme? This eating and drincking, and maryng is spoken agaynst. To eate and drinke in the forgetfulnes of Gods commaundement, voluptuously, in excesse and glotonie, this kynde of eating and drinking is nought, when it is not done moderatly, soberly, and with all circumspection. And likewise to marry, for fleshly lust, and for their owne fantasy. There was neuer such marriyng in England, as is now. I heare tell of stealing of wardes to marry there children to. This is a straunge kinde of stealing, but it is not the wardes, it is the lands that they steale. And some there be that knit vp mariages together not for any loue or godlines in the parties, but to gette frendship, and make them strong in the Realme, to encrease

Stealing of wardes for landes sake

their

theyr possessions, and to ioyne land to lande. And other there be that inueigle mens daughters, in the contempt of theyr fathers, and goe about to marry them without theyr consente: This marying is vngodly. And many parentes constrayne their sonnes and daughters to marry where they loue not, and some are beaten and compulsed. And they that marry thus, marry in a forgetfulnes and obliuiousnes of Gods commaũdementes. But as in the tyme of Noe, sodenly a clap fell in their bosomes: so shal it be wt vs at the latter day, whẽ Christ shal come. We haue as little conscience as may be, and when he shall come, we shal lacke Lady Fayth: Well is them that shalbe of that little flocke, that shalbe set on the right hand. &c.

Marriages, some are godly and some are vngodly.

I haue troubled you long, partly being out of my matter, partly being in: but now I will make an end. I began with this text: *Quecunque scripta sunt. &c.* So will I ende now for myne owne ease, as an olde truant, with this sentence, *Beati qui audiunt verbum Dei. &c.* Blessed are they that heare the worde of God, and keepe it. I tolde you in the beginning of this parable of *bene*. *Nil melius quàm letari & facere.* If I had ceased there, al had bene wel (quod the mery monke) so blessed are they that heare the word of God: But what foloweth? and kéepe it. Our blessednesse commeth of the kéeping. It hanges all on the ende of the tale, in crediting and assenting to ẏ word, and folowing of it. And thus we shal begin our blessednesse here, and at length we shall come to the blessing that neuer shall haue ende, which God graunt both you and mee. Amen.

He is blessed that heareth and kepeth Gods worde.

# The syst Sermon of *M.* Latimer, preached before K. Edward. Aprill. 5.

QVAECVNQVE *scripta sunt, ad nostram doctrinam scripta sunt*. All thinges that are written, they are written to be our doctrine. Ro. 16

What doctrine is written for vs in the parable of ỹ Judge, & the widow, I haue opened it to you (most honorable audience) some thing as cõcerning the iudge, I would wish & pray, that it might be a little better kept in memory, ỹ in ỹ seat of iustice, no more iniquitie & vnrighteousnes might raigne. Better a little wel kept, then a great deale forgotten. I would the Judges would take forth their lesso ỹ ther might be no more iniquitie vsed, nor bribetaking: for if there shall be bribing, they know ỹ perill of it, they know what shall follow. I would also they should take example of this Judge, that did say, not ỹ that he thought him selfe, but our Sauiour Christ puts him to say that thing, that was bid vnto him selfe. Wherefore I would ye should keepe in memory, how vnsearchable a mans hart is, I would ye should remember the fall of the Angels, and beware thereby: the fall of the olde worlde, and beware thereby: the fal of Sodome and Gomora, and beware thereby: the fall of Lothes wife, and beware thereby. I would not, that miserable folke should forgette the argument of the wicked Judge, to induce them to prayer, which argument is this: If the iudge beyng a tyrant, a cruell man, a wicked man, which did not call her to him, made her no promise, nor in hearing nor helping of her cause, yet in the ende of the matter for the importunities sake did helpe her: Much more almighty God, which is a Father, who beareth a fatherly affection, as the father doth to the chylde, and is naturally mercifull, and calleth vs to him, with his promise that he will heare them that call vppon him, that bee in distresse and burdened with aduersitie. Remember this. You knowe where to haue your remedie. You by your prayer

Judges are here exhorted to auoid bribes and to vse no delaies.

The argumẽt of the wicked iudge shoulde induce vs to prayer.

prayer can worke great efficacie, and your praier with teares is an instrument of great efficacie. It can bring many thinges to passe. But what thing is that, that maketh our prayer acceptable to God: is it our babling? No, no, it is not our babling, nor our long prayer: there is an other thing then it. The dignitie and worthinesse of our wordes, is of no such vertue. For whosoeuer resorteth vnto God, not in the confidence of his owne merites, but in the sure trust of the deseruing of our Sauiour Iesus Christ, and in his passion. Whosoeuer doth inuocate the Father of heauen, in the trust of Christes merites, which offring is ỳ most comfortable & acceptable offering to the Father. Whosoeuer I say offreth vp Christ which is a perfect offring, he can not be denyed the thing he desireth, so that it be expedient for him to haue it. It is not the babling of our lippes, nor dignitie of our wordes, but the prayer of the hart, is the offring that pleaseth, through the onely meanes of his Sonne. For our prayer profiteth vs because we offer Christ to his Father. Whosoeuer resorteth to God without Christ, he resorteth in vayne. Our prayer pleaseth, because of Iesus Christ, whome we offer. So that it is fayth, fayth is the matter. It is no prayer that is without fayth, it is but a lip labouring, and mockerie without fayth. It is but a little babling. I speake also of lacke of fayth, and vpon that also I sayd, the end of the world is neare at hand. For there is lacke of fayth now. Also the defection is come and swarming from the fayth. Antichrist the man of sinne, the sonne of iniquitie is reueled, the later dayes are at hand. Let vs not think his comming is farre of. But whensoeuer he commeth, he shall finde iniquitie enough, let him come when he will. What is now behinde? We be eating and drinking, as they were in Noes tyme, and marrying, I thinke as wickedly as euer was. We be building, purchasing, planting in the contempte of Gods worde. We may come shortlye when he will, for there is so much mischiefe, and swarming from the fayth (raigning now in our dayes) as euer was in any age. It is a good warning to vs all, to make ready against his comming. This little rehearsall I haue made of the thinges I spake in my last ser-

What may be wrought by prayer.

What maketh our prayers acceptable to god.

Our prayer pleaseth God for Christes sake.

Fayth is all.

Coniectures of the ende of the world.

So much wickednes vsed in our time, as euer was in the time of Noe.

mon. I will now for this day returne to my queſtion, and diſſolue it, whether Gods people may be gouerned by a gouernour, that beareth the name of a king, or no. The Iewes had a lawe that when they ſhoulde haue a king, they ſhoulde haue him according to the election of God, he would not leaue the election of a king to theyr owne braynes. There be ſome buſie braynes, wanton wittes, that ſay, the name of a king is an odious name, and wreſteth this text of the Scripture: where God ſeemeth to be angry and diſpleaſed with the Iſraelites for aſking a King, expounding it very euill and odiouſly. As who would ſay, a King were an odious thing. I comming riding in my way, and calling to remembraunce wherefore I was ſet, that I muſt preach, and preach before the kings maieſtie: I thought it meete to frame my preaching according to a king. Muſing of this, I remembred my ſelfe of a booke, that came from cardinal Pole, maiſter Pole the kinges traytor, which he ſent to the kinges maieſtie, I neuer remember that man, me thincke, but I remember him with a heauy hart, a witty man, a learned man, a man of a noble houſe, ſo in fauour that if he had tarryed in the realme, and would haue conformed him ſelfe to the kinges proceedinges, I heard ſay, and I beleeue it verely, that he had bene Byſhop of Yorke at this day. To be bidden by, he would haue done much good in that part of the realme: for thoſe quarters haue alwayes had great neede of learned men, and a preaching prelate. A thing to be much lamented, that ſuch a man ſhoulde take ſuch a way. I heare ſay, he readeth much S. Hieromes workes, and is wel ſeene in them. But I would, he would followe S. Hierome, where he expoundeth this place of Scripture: *Exite de illa populus mi.* Almighty God ſayth: Get you from it, get you from Rome, he calleth it the purple whore of Babilon. It had bene more commendable to goe from it, then to come to it. What his ſayinges be in his booke, I do not well remember, it is in the farthеſt ende of my memory. He declareth him ſelfe in it, to haue a corrupt iudgement. I haue but a glimmering of it, yet generally I remember the ſcope of it. He goeth about to diſwade the King from his ſupremacie. In his perſwaſions

he is

Whether gods people may be gouerned by a king or no. 1. Reg. 8.

Our preching muſt be according to ỳ perſons before whom wee preach.

Rome is called of Jerom, the purple whore of Babilon.

he is very homely, very quicke, and sharpe with the king, as these Cardinals will take well vppon them. He sayth that a king is an odious word, and touched the place how God was offēded with the Israelites for calling for a king. Very lightly he seemeth to set forth the title of a king: As though he should meane: What a king? what should a king take vpon him to redresse matters of religion? It pertayneth to our holy father of Rome. A king is a name, and a litle rather suffred of God, as an euell thing, then allowed as a good thing. Calling this to remembraunce, it was an occasion that I spake altogether before. Now I will aunswer to this. For the aunswere I must somewhat rip the eight chapter of the first booke of the kinges. And that I may haue grace. &c.

TO come to the opening of this matter, I must begin at the Chapter: that the vnlearned (although I am sure, here be a great many wel learned) may the better come to the vnderstanding of the matter: *Factum est cum senuisset Samuel, fecit filios suos iudices populi. &c.* It came to passe when Samuell was stricken in age, he made his sonnes iudges ouer Israell. 1. Reg. 12

Of Samuell, I might fetch a processe a far of, of the story of Elcana, who was his father, and who was his mother. Elcana his father had two wiues, Anna, and Phenenna, and did not put them away, as men do now a dayes. There was debate betwene these two wiues. Phenenna in the doing of sacrifice, embraided Anna because she was barrē and not fruitful. I might take here occasion to entreat of the duty betwene man and wife, which is a holy religion, but not religiously kept. But I will not enter into that matter at this time. Wel in processe of time, God made Anna fruitful through her deuout prayer. She brought forth Samuel, who by the ordināce of god was made the high priest. Father Samuel a good man, a singular example, and a singular patron, a man alone, fewe such men as father Samuel was. To be shorte, he was now come to age, he was an olde man, an impotent man, not able to goe from place to place to minister iustice, he elected and chose two suffragains, two coadiutors, two cohelpers, I mean not hallowers of belles, nor christeners of belles: that is a po-

Anna the mother of Samuell.

Samuel being aged had to helpe him two suffragans

pish suffraganship. He made them to help him to discharge his office. He chose his two sonnes rather then other, because he knew thē to be well brought vp in vertue & learning. It was not for any carnall affection, he cared not for his renowne, or reuennes, but he appointed them for the ease of the people, the one for to supply his place in Bethsabe, and the other in Bethlem. As we haue now in England, for the welth of the realme two lords Presidents. Surely it is wel done & a godly order. I would there were a third in an other place. For the ease of his people, good father Samuel, & to discharge his office in places where he could not come himself, he set his two sonnes in office with him, as his suffragans, & as his coadiutors. Here I might talke occasion to treat, what olde and impotent bishops should do, what old preachers should do, whē they come to impotencie, to ioine with them, preachers not bellahowers, and to depart part of their liuing with them. I might haue dilated this matter at large. But I am honestly preuented of this cōmon place, & I am very glad of it. It was very well handled the last sonday. They that will not for the office sake receiue other, regard more the fleese then the flocke. Father Samuell regarded not his reuenues. Our Lord geue them grace to be affected as he was, and to folow him &c. Though I say that I would wish moe Lord presidents. I meane not, that I would haue prelates Lord presidentes, nor that Lord bishops should be Lord presidents. As touching that, I sayd my minde & conscience the last yeare. And although it is sayd, *Præsint*, it is not meant that they should be Lord presidents, the office of a presidentship is a ciuill office, & it cannot be, that one man shal discharge both well. It foloweth in the text: *Non ambulauerunt filii eius in viis eius . &c* . His sonnes walked not in his wayes . Here is the matter, here ye se the goodnes of Samull, howe whē he was not able to take the paines himself, for their own ease, he appointed thē iudges nere vnto them, as it were in the farthest parts of his realme, to haue iustice rightly ministred. But what followed? Though Samuel were good, & his childrē wel brought vp, looke what the world can do. Ah crafty world whom shall not this world corrupt & deceiue at one time or other.

Old bishops should haue good preachers to helpe them.

Amen.

Bishops ought not to be Lord presidentes.

The world is crafty and deceitfull.

ther? Samuel thought his sonnes should haue proued wel, but yet Samuels sonnes walked not in their fathers way. Why? what thē? Is the sonne alwayes bound to walk in the fathers way? No ye must not take it for a general rule. Al sonnes are not to be blamed, for not walking in their fathers wayes. Ezechias did not follow the steps of his father Ahaz, and was wel allowed in it. Iosias the best kyng that euer was in Iewry, reformed his fathers wayes, who walked in worldly policy. In his youth he toke away all idolatry, & purged his realme of it, & set a good order in all his dominions, & wrastled with idolatry. And although his father or his grandfather Manasses (it makes no matter whether) repented him in the end, he had no tyme to reforme thinges, he left it to his sonne to be done. Iosias began, & made an alteration in his childhood, he turned all vpsidowne, he would suffer no idolatry to stand: therefore you must not take it for a generall rule, that the sonne must euer walke in his fathers wayes. Here I will renewe, that which I sayde before of the stifnecked Iewes, the rebellious people (that is they? title) they neuer spake so rebelliously, as to say, they would not receiue any alteration, till their kyng cam to age. Much lesse we englishmen (if there be any such in England) may be ashamed. I wonder with what conscience folke can heare such things, and allow it. This Iosias made a notable alteration, and therfore take it not for a general rule, that the sonne shall alwayes walke in his fathers wayes. Thinke not because he was slaine in battaile, that God was displeased wt him: for herein God shewed his goodnes to him wonderfully, who would not suffer him to see the captiuitie that he would bring vpon the Israelites. He would not haue him to haue the sight, the feeling, & the beholding of his plage, he suffred him to be taken away before, and to be slaine of the king of Egipt. Wherfore a iust man must be glad when he is taken from miserie: *Iustus si morte præoccupatus fuerit, in refrigerio erit*. If a iust man be preuented with death, it shall be to his reliefe. He must thinke that he is one of those, whom the world is not worthy to haue, it came of a singuler goodnes of God, ỳ he was by death deliuered from the sight of ỳ captiuitie. Therfore take it not for a general rule, ỳ ỳ sonnes be al

Euery sonne is not bound to walke in his fathers wayes

4. Reg. 18.
4. Reg. 21. 23.

Iosias was but viii yeare old when he beg. to raigne

Englishmen are sturdier thē the Iewes

Iosias was slaine in battill by Pharo nechao king of Egipt at Magiodo.

4. Reg 13.

wayes

waies bound to walk in thy fathers waies: *Nolite in præceptis patrum vestrorum incedere.* Walke not in the cõmaũdements of your fathers: for so it is said in an other place of scripture: It is spoke̅ to the reproch of Samuels sonnes, ỳ they walked not in his way, for he was a good mã. A wõderfull thing ỳ these children being so well brought vp, should so fall and be corrupt. If the deuill can preuail and hath power against them, that had so godly education, what vauntage hath he at them that be brought vp in iniquity and couetousnes? It is a prouerbe that *Magistratus virum commonstrat*. Office & authority sheweth what a man is. A man knoweth not himselfe, till he be tryed. Many there be that being without office, can rebuke maiestrates, and finde fault with men that be in office and præminence. After when it commeth to their chaunce, to come to office themselues, then they haue taken out a new lesson, *Cũ essem paruulus, sapiebam vt paruulus*: When I was a childe I sauoured as a childe. They wil do then as other men do, they are come to haue experience to be practitioners. The maides child is euer best taught: for he ỳ standeth vpright in office, he is the fellow. Samuel would neuer haue thought ỳ his sonnes should haue bene so corrupted. It is a perilous thing, a daũgerous state to be a iudge. They felt the smacke of this world, a perilous thing: & therfore Chrisostome sayth: *Miror si aliquis rectorum saluabitur*: I maruail (sayth he) that any ruler can be saued. If the perill were well considered, mẽ would not be so desirous as they be: the world hath many subtile sleights, it is a craftie thing, and very deceitfull, a corrupter, and who is it, whome the world doth not corrupt and blinde at one time or other? What was the way they walked? *Declinauerunt post auaritiam*. That is one, They stoped after gaines, turned aside after lucer. What followed? *Acceperunt munera*. They toke rewardes, giftes, bribes (I should call them) for that is their right name. *Peruerterunt iudicium*: They turned iustice vpsidowne. Either they would geue wrong iudgement, or els put of, & delay poore mens matters. These were their waies, here is the deuils genealogie. A gradation of the deuyls making. This is *scala inferni*, the ladder of hell. I told you before of *scala cæli*, the ladder of heauen. I would you should not forget it.

Authority ascereth maners

Authority sheweth what a man is.

Maides child is euer best taught.

Rewardes is a fayrer worde then bribes.

*Scala inferni*

*Scal cœli.*

The

The steppes therof are set forth in the tenth to the Romains. The first is preaching, then hearing, then beleuing, and last of all Saluation. *Scala cæli* is a preaching matter I tell you, and not a malling matter, Gods instrument of saluation, is preaching. Here I moue you my Lordes, not to be greedy and outragious in enhaunsing, and rayling of your rentes, to the minishing of the office of saluatiō. It would pitie a mans hart to heare that, that I heare of the state of Cambridge, what it is in Oxford I can not tell. There be few do study diuinity, but so many as of necessitie must furnish the Colledges. For their liuinges be so small, and victayles so deare, that they tarry not there, but go other where to seeke liuinges, and so they go about. Now there be a fewe gentlemen, and they study a litle diuinity. Alas what is that: it wil come to passe that we shall haue nothing but a litle English diuinitie, that will bring the Realme into a very barbarousnes, and vtter decay of learning. It is not that I wys, that will keepe out the supremacy of the Bishop of Rome. Here I will make a supplication, that ye would bestow so much to the finding of scholers, of good wittes, of poore mens sonnes, to exercise the office of saluation, in relieuing of scholers, as ye were wont to bestow in pilgrimage matters, in trentals, in masses, in pardons, in purgatory matters. Ye bestowed that liberally, bountifully, but this was not well spent. You had a zeale, but not *secundū scientiam*, not according to knowledge. You may be sure if you bestow your good on this wise, ye shall bestow it wel to support and vphold Gods word, wherein ye shall please God. I require no more, but that ye bestow so much godly, as ye were wont to bestow vngodly. It is a reasonable petition, for Gods sake, loke vpon it, I say no more. There be none now but great mens sonnes in Colledges, and their fathers loke not to haue them preachers, so euery way this office of preaching is pinched at. I will speake no more of *Scala cæli*. But I am sure this is *Scala inferni*, the right way to hell, to be couetous, to take bribes, and peruert iustice. If a iudge should aske me the way to hell, I would shewe him this way. First let him be a couetouse man, let his hart bee poysoned with couetous-

The study of diuinitie decayed in Cambridge.

English diuinitie.

They that haue least neede, haue most helpe.

The ready way for a iudge to go to the deuill in hell.

couetousnes. Then let him go a litle further and take bribes, and last peruert iudgement. Lo, here is the mother and the daughter, and the daughters daughter. Auarice is the mother, shee bringes for bribe taking, and bribetaking peruertyng of iudgement. There lackes a fourth thing to make vp the messe, which so God help me if I were iudge should be *Hangñ tuum*, a tiburne tippet to take with him, and it were the iudge of the Kinges bench, my Lord chiefe iudge of England, yea, and it were my Lord Chancelour him selfe, to Tiburne with him. There was within these xxx. yeares a certayne widow which sodainly, was attached, had to prison, indited, condemned, and there were certayne learned men that visited her in the prison. Oh I would ye would resort to prisons. A commēdable thing in a Christen realme, I would wishe there were Curates for prisons, that we might say, ỹ Curat of Newgate the Curat of the Flete, and I wold haue them wel waged for their labour. It is a holy day worke to visite the prisoners, for they be kept frō sermōs. There was that resorted to this woman, who when she came to prison, was all on her beades, and nothing els, a popish woman, and saucred not of Iesu Christ. In proces she was so applied that she talked *Quam suauis est dominus*. Shee had such a sauour, such a swetenes & feeling that she thought it long to ỹ day of execution. She was with Christ already, as touching fayth Shee had such a desire that she sayd with S. Paule, *Cupio dissolui, et esse cum christo*. I desire to be rid, and to be with Christ. The worde of God had so wrought in her. When she was brought to punishment, she desired to confesse her fault, she take of her death, that she was giltlesse in that thing she suffered for, and her neighbours would haue borne her witnes in the same. She was alwaies an honest ciuill woman, her neighbours would haue gone on her purgation a great way. They would needes haue her confesse, then saith she. I am not gilty, would you haue me to make me gilty, where I am not? Yet for all thys, she was a trespasser, she had done a great offence. But before I goe forward with thys, I must first tell you a tale. I heard a great while agoe, a tale of one (I sawe the man that told me the tale not long a-

goe

A tiburne tippet for bribe takers.

A bolde and playne speech of a preacher.

A holy day worke to visit the prisoners.

A widow that being condemned was after committed to Christ

goe in thys auditory. He hath traueiled in mo countryes the one. He tolde mee that there was once a pretour in Rome, Lord Mayer of Rome, a rich man one of the richest marchauntes in all the Citie, and sodaynely hee was cast in the castle Aungell. It was heard of, and euery man whispered in an others eare. What hath he done? Hath he killed any man? No. Hath he medled with Alam, our holy fathers marchaundise? No hath hee counterfayted our holy Fathers Bulles? No. For these were hie treasons. One rowned an other in the eare and sayde: *Erat diues.* He was a riche man, A great fault. Here was a goodly pray for that holy Father. It was in Pope Julius tyme, hee was a great warriour. This pray would helpe him to mayntayne his warres, a iolly pray for our holy Father. So this woman was *Dines*, She was a rich woman, shee had her lands by the Shiriffes nose. He was a Gentleman of a long nose. Such a cup, such a couer. She would not depart from her owne. This Shiriffe was a couetuous man, a worldly man. The iudge at the empanelyng of the quest, had hys graue lokes, and charged them with this. It was the Kinges matter, loke well vpon it. When it makes for theyr purpose, they haue the King the King in theyr mouthes. Well, somewhat there was, there was walking of Angelles betweene them. I would wishe that of such a iudge in Englande now wee might haue the skinne hanged vp. It were a goodly signe, the signe of the iudges skinne. It should be Lots wyfe, to all iudges that should solow after. Ye see here that Lady couetousnes is a fruitfull woman, euer childing, and euer bringing forth her fruites. It is a true saying, *radix omnium malorum auaritia*. Couetousnes is the rote of all wickednes. One will say peraduenture, you speake vnsemely, and inconueniently, so to bee agaynst the officers, for taking of rewardes in doyng pleasures Yee consider not the matter to the bottome. Their offices be bought for great summes, now how should they receyue their money againe, but by bribyng, yee would haue them vndone. Some of them gaue CC. pounde, some v.C. pounde, some two M. pounde. And how shall they gather vp this money agayne, but by helping

A rich marchaunt cast in to the Castell Aungell.

No man may traffique Ită but by the Popes licence

Shiriffes commonly are couetuous officers and therfore haue lōg noses.

The signe of the iudges skinne.

Lady couetousnes is a childing woman.

He that bieth deare, must sell thereafter

ping themselues in their office. And is it so trow ye? Are ciuill offices bought for mony? Lord God who would haue thought that? Let vs not be to hasty to credit it. For thē we haue ỳ old prouerbe, *omnia venalia Rome*, all thynges are sold for money at Rome, and Rome is come home to our owne doores. If they bie, they must nedes sell, for it is wittely spoken: *vendere iure potest, emerat ille prius*, hee may lawfully sell it, he bought it before. God forbend that euer any such enormity should be in England, that ciuill offices should be bought and sold, where as men should haue them geuen for their worthines. I would the kinges maiestie should take thorow his realme for mete men and able men worthy to be in office, yea and geue them liberally for their paynes, and rather geue them money to take the office in hand, then they to geue money for it. Thys bying of offices is a making of bribery, it is an enducing and enforsing, and compelling of men to bribery. Holy scripture qualifieth the officers, and sheweth what maner of men they should be, and of what qualities, *Viros fortes*. Some translations haue *Viros sapientes*. The Englishe translation hath it very well. Men of actiuitie that haue stomakes to do their office, they must not be milksops, nor whyte liuered knightes, they must be wise, hartie, hardy, men of a good stomacke. Secondarily, he qualifieth them with the feare of God. He saith they must be *timentes deum*, fearyng God. For if he feare God, he shalbe no bryber, nor peruerter of iudgement, but faithful. Thirdly they must bee chosen officers *in quibus est veritas*, in whom is truth, if he say it, it shall be done. Fourthly, *qui oderunt auaritiam*, hauing couetousnes, far from it. Hee will not come nere it that hateth it. It is not hee that will geue .v.C. pounde for an office. With these qualities Gods wisdome would haue magistrates to be qualified. This commeth from the deuils consistory to pay .v.C. pounde for an office. If they pay so much, it must nedes folow that they take bribes, that they be bribetakers. Such as be mette to beare office, take thē out, hire them, geue them competent and liberall fees, that they shall not nede to take any bribes. And if ye be a selling ciuill offices, ye are as they which sell their benefices, and so

Wete men are worthy to be put in office.

It is a bribery to bye offices.

Bying of offices for money

we shall haue *omnia venalia*, all thinges bought for mony. I maruell the ground gapes not and deuours vs, howbeit we ought not to maruell, suerly it is the great lenity of God that suffers it. Oh Lord in what case are we. If the great men in Turky should vse in their religion of Mahomet, to sell as our patrons commonly sell benefices here (the office of preaching the office of saluation) it should be taken as an intollerable thing, the Turke would not suffer it in his common welth. Patrons be charged to see the office done, and not to seeke a lucre and a gaine by his patronship. There was a patrone in England) when it was) that had a benefice fallen into his hãd, and a good brother of myne came vnto him and brought him xxx. apples in a dishe, and gaue them to his man to cary them to his maister. It is like he gaue one to his mã for his labour, to make vp the game, and so there was xxxi. This man commeth to his maister & presented him with the dishe of apples, saying: Syr such a man hath sent you a dishe of frute, and desireth you to be good vnto him for such a benefice. Tush, tush, (quoth he) this is no apple matter, I will none of his apples, I haue as good as these (or as he hath any) in myne owne orchard. The man came to the priest agayne, and tolde him what his maister sayd. Then quod the priest, desire him yet to proue one of them for my sake, he shall finde them much better then they loke for. He cut one of them, and found x. peces of golde in it. Mary quod he, this is a good apple. The Priest standing not farre of, hearing what the gentleman sayd, cryed out and answered, they are all one apples I warrant you syr, they grew all on one tree. and haue all one taste. Well he is a good felow, let him haue it quod the patron. &c. Get you a graft of this tree, and I warrant you it shall stand you in better stede then all S. Paules learning. Well let patrons take heede, for they shall answere for all the soules that perish thorough their defaut. There is a saying that there be a great many in England that say there is no soule, that beleue not in the immortality of mans soule, that thinke it is not eternall, but like a dogs soule, that thinke there is neyther heauen nor hell. Oh Lord what a waighty matter is this? What

Selling of offices, and selling of benefices is all one.

The Turke would not suffer that we do.

The patrons duty in bestowing of his benefice.

A dainty dish of Apples.

A graft of such Apples will bring forth frutes quickly.

a lamentable thing in a Chriſten common wealth? I can not tell what they ſay, but I perceiue by their worꝛkes that they thinke ſo, oꝛ els they would neuer dw as they dw. Theſe ſelA wicked matter to ſell benefices. lers of offices ſhew, that they beleue that there is neyther hell noꝛ heauen. It is taken foꝛ a laughing matter, well, I will go on. Now to the chapter. The childꝛen of Iſraell came to Samuell and ſayde: *Senuiſti*. Thou art growen into age geue vs a king. Thy ſonnes walke not in thy wayes. What a heuines was this to father Samuels hart, to heare that his ſonnes (whom he had ſo well bꝛought vp) ſhould ſwarue from his wayes that he had walked in. Father Samuell goeth to God to know his will & pleaſure in this matter. God anſwered: let them haue a king. They haue not caſt thée away but The Iewes deure to haue a kinge, wherwith God is angry. me, that I ſhould not raigne ouer them. This is their ground that ſay a king is an odious thing, and not acceptable befoꝛe the face of God. Thus they foꝛce and violent this place to make foꝛ their purpoſe, where no ſuch thing is ment. Shew the Iſraelites (ſaith God) and teſtify to them a kinges autoꝛitie, and what a king is, and what a king will dw. If that will not perſwade them, I will not heare them heareafter, when they ſhall cry vnto me. I muſt nédes confeſſe that the Iewes treſpaſſed againſt God in aſking a king: But here is the matter, in what thing their offence ſtode, whether abſolutely in aſking a king, oꝛ in any other circumſtance. It was in a circumſtance. They ſayd not aſke a king of God: but make vs a The office of the Iewes in aſkinge of a king. king to iudge vs, as all other nacions haue. They would haue a king of their owne ſwinge, and of their owne election, as though they paſt not of God. In an other poynt there was pꝛyde. They would be like the Heathen, and the iudges vnder kynges as they were. Thirdly, they offended God because they aſked a king to the iniury and wꝛong of god father Samuell to depoſe him, ſo this was a wꝛong towarde A compariſon betwene Samuel and hys ſonnes, & Elye & hys ſonnes. Samuell. It was not with Samuell and hys childꝛen Joel and Abia, lyke as with Elye and hys childꝛen, which were Ophin and Phinées. They were cruell, who with hokes taking the fleſh out of the pottes when that ſacrifice was offered to God, bꝛought the people into a contempt of Gods

wꝛꝛd,

worde. They were lecherers. Their sinne was manifestly and notoriously knowne: but their Father Ely knowing and hearing of it, did blame them, but nothing to the purpose, he did not earnestlye and substancially chastise them, and therefore he was iustly deposed of God. The sinnes of Samuels sonnes were not knowne, they were not so notorious, wherefore it was not with Father Samuell as it was with Elye, his sonnes faultes were taking of bribes, and peruerting of iudgementes. We know that bribery is a secret fault, and therefore it was not knowne. It was done vnder a coloure and pretence of iustice, bidly and coverdly done. Therefore because it stode in bribes it was not like in Samuell as in Ely. It is a daungerous thyng to be in office, for *qui attingit picem, coinquinabitur ab ea*. He that medleth with pitch is lyke to be spotted with it. Bribes may be assembled to pitch, for euen as pitch doth polute their handes that medle with it: so bribes will bring you to peruerting of iustice. Beware of pitch, you iudges of the worlde, bribes wil make you peruert iustice. Why, you will say, We touch none. No mary. But my Mistres your wyfe hath a fyne finger she toucheth it for you, or els you haue a seruaunt a *Manerius*, he will say, if you will come to my Mayster and offer him a yoke of Oxen, you shall spede neuer the worse, but I thinke my Maister will take none, when he hath offered them to the Maister, then comes a nother seruant and sayes: If you will bring them to the Clarke of the kitchen, you shall be remembred the better. This is a Frierly fashion that will receiue no money in theyr handes but will haue it put vpon their sleues. A goodly rag of Popishe religion They be like obseruant Fryers, they will not be seene to receiue ne bribes themselues, but haue other to receiue for thē. Though Samuels sonnes were priuy bribers and kept the thing very close, yet the cry of the people brought it to Samuell. It was a bid kynde of sinne. For men in this poynt would face it and brace it, & make a shew of vpright dealing, when they be most guilty. Neuertheles this geare came out. Oh wicked sonnes ỹ brought both their father to deposition, & thēselues to shame.

Elies sonnes were lecherers and manifest offenders.

Samuels sonnes were bribers, and peruerters of iudgement.

Bribers are like pitche.

Anglice a receiuer of his maisters bribes.

A Frierly fashion in receiuing of bribes a goodly rag of popish religion

Samuell would not be partaker of his sonnes offences.

When Samuel heard of their fault, he went not about to excuse their faultes. He woulde not beare with his sonnes, he woulde not *communicare peccatis alienis*, be partaker wyth hys sonnes offences, he sayd: *Ego senui, ecc filii mei vobiscum sunt*. As sone as he heard of it, he deliuered his sonnes to the people to be punished. He went not about to excuse them, nor sayd not: this is the first tyme beare with them, but presented them by and by to the people saying: Lo here they be, take them, doe with them according to their deserues. Oh I would there were no more bearers of others mens sinnes, then this good father Samuel was. I heard of late of a notable bloudshed. *Audio* saith S. Paule, and so do I. I know it not, but I heard of it. There was a searcher in London, which executing his office, displeased a marchaunt man, in so much that when he was doing his office, they were at wordes, the marchaunt man threatned him, the searcher sayde, the king

This marchãt is rich, and is yet aliue.

should not lose his custome. The marchaunt goes home and sharpes his woodknife, and comes agayne and knockes hym on the head, and killes hym. They that told me the tale say it is wincked at, they loke thorow their fingers and will not see it. Whether it be taken by with a pardon or no, I can not tell, but this I am sure, and if ye beare with such matters, the diuill shall beare you away to hell. Bloudshed and murder would haue no bearing. It is a haynous thyng bloudshedding and espicially voluntary murder, and pretensed murder. For in Numery God saith, it poluteth the whole realme. *Poluitur illaterra. &c. et non potest expiari sine sanguine*. The

Wilfull murther cannot be purged without bloud shedding,

land cannot be purged nor clensed agayne till his bloud be shed that shed it. It is the office of a king to see such murderers punished wyth death, *non frustra gestat gladium*. What will you make of a king: he beareth a sworde before him, not a Peacockes fether. I go not about to stirr you now to cruelty, but I speake against bearing of bloudshed. This bearing must be loked vpon. In certaine causes of murther, such great circumstaunces may be, that the king may pardon a murther. But if I were worthy to be of counsaile, or if I were asked mine aduise, I would not haue ỹ king to pardon a voluntary

mur-

murther, a pretensed murther. I can tell where one man slew an other in a townelhip, and was attached, vpon the same. xij. men were impansled, the man had frendes, the Shrieffe laboured the Bench, the xij. men stacke at it and sayd, except he would disburse xij. crownes they would finde him giltie. Peaces were found that the xij. crownes was payde. The Quest comes in and sayes, not giltie: Here was not giltie for xij. crownes This is bearing, and some of the Bench were hanged, they were well serued. This makes men bolde to doe murther and slaughter. We should reserue murthering till we come to our enemies, and the king bid vs fight. Ye that woulde desturre him then, were a pretie fellowe in deede. Crownes? If their crownes were shaven to the shoulders, they were serued well inough. I knew where a woman was got with childe, and was ashamed at the matter, and went into a secrete place, where she had no woman at her trauell, and was deliuered of three children at a byrth. She wrong their neckes, and cast them into a water, and so kilde her children. Sodainly she was gaunt againe, and her neighbours suspecting the matter, caused her to be examined, and she graunted all. Afterward she was raigned at the barre for it, and dispatched and found not giltie, through bearing of frendes, and bribing of the Judge. Where at the same Sessions an other poore woman was hanged for stealing a fewe rags of a hedge, that were not worth a crowne. There was a certaine gentleman, a professor of the worde of God, (he sped neuer the better for that, ye may be sure) who was accused for murthering of a man, wherupon he was cast into prison. And by chaunce as he was in prison, one of his frendes came vnto him for to visite him, and he declared to his frend that he was neuer giltie in the murthering of the man. So he went his wayes, the gentleman was arraigned and condemned, and as he went to his execution, he saw his frendes seruaunt, and sayd vnto him: Commend me to thy maister, and I pray thee tell him, I am the same man still I was, when he was with me. And if thou tary a while, thou shalt see me die. There was sute made for this mans pardon,

A tale of a lewd Jury, which were in deed bribers.

Shauing of Crownes.

A strange and wicked murder.

The history of a gentleman

but it could not be gotten. Belike the Byshoppes or some other bare him no good will. But be dyed for it. And afterward I being in the Towre, hauing leaue to come to the Lieuetenauntes table, I heard him say that there was a man hanged afterward, that killed the same man, for whom this gentleman was put to death. O Lorde, what bearing, what bolstering of naughty matters is this in a Christen realme? I desire your Maiestie to remedy the matter, and God graunt you to see redresse in this realme in your owne person. Although my Lorde Protector, I doubt not, and the rest of the Counsell doe in the meane whyle, all that lyeth in them to redresse thinges. I would such as be rulers, noble men and maisters should be at this poynt with their seruauntes to certifie them on this sort: If any man goe about to doe you wrong, I will doe my best to helpe you in your right. But if thou breake the law, thou shalt haue iustice. If ye will be manquellers, murtherers, and transgressours, looke for no bearing at my handes. A straunge thing. What neede we in the vengeance to burden our selues with other mens sinnes? Haue we not sinnes inowe of our owne? What neede haue I to burden my selfe wyth other mens sinnes? I haue burdens and two heapes of sinnes. One heape of knowen sinnes, an other of vnknowen sinnes. I had neede to say: *Ab occultis meis munda me Domine*. O Lorde deliuer me from my hidden, and my vnknowen sinnes. Then if I beare with other mens sinnes, I must say: Deliuer me from my other mens sinnes. A straunge saying: from my other mens sinnes. Who beareth with other folkes offences, he communicateth with other folkes sinnes. Men haue sinnes inough of their owne, although they beare not and bolster vp other men in their noughtines. This bearing, this bolstering, and looking thorow their fingers, is nought. What the fayre happe should I (or any els) encrease my burden. My other mens sinnes forgeue me O Lorde. A straunge language, they haue bid sinnes of their owne inough, although they beare not with giltines of other mens sinnes. Oh father Samuell would not beare his owne sonnes. He offered his owne sonnes to

punishment

Exception in officers.

A good admonitement to al that are in authoritie.

Euery man shal be sufficiently laden with bearing of his owne sinnes.

punishment, and sayde: *Ecce filii mei vobiscum sunt*, euen at the first tyme he sayd: Loe, here they be, I discharge my self, and take them vnto you: and as for my part, *præsto sum loqui coram Domino, & Christo eius*: I am here readye to aunswere for my selfe before the Lord and his anointed. Behold here I am, record of me before the Lord: *Vtrum cuiusquam bouem. &c.* whether I haue take any mans Ore, any mans Asse, or whether I haue done any man wrong, or hurt any man, or taken any bribes at any mans hand. I can commend the Englishe translation that doth interprete *munera*, bribes, not giftes. They answered: nay forsoth, we know no such thinges in you. *Testis est mihi Deus*, sayth he, God is witnesse, *quod nihil inueneritis in manu mea*, that you haue founde nought in my handes. Few such Samuels are in England, nor in the world. Why did Samuell this? mary to purge him selfe, he was enforced to it, for he was wrongfully deposed.

Samuel purgeth him self of taking any bribes.

Then by this ye may perceaue the faulte of the Iewes, for they offended not God in asking of a king, but for asking for a king, to the wronging and deposition of good father Samuell. If after Samuels death the people had asked of God a king, they had not faulted: but it is no small fault to put an innocent out of his office. King Dauid likewise commaunded his people to be numbred, and therwith offended God greuously. Why? might he not know the number of his people? Yes, it was not the numbring of the people that offended God, for a king may number his people. But he did it of a pryde, of an elation of minde, not according to Gods ordinaunce, but as hauing a truste in the nũber of his men, this offended God. Likewise the Iewes asked a kyng, and therwith they offended not God, but they asked him with such circumstances, that God was offended with thẽ. It is no small fault to put a iust man out of his office, & to depose him vnworthely. To chuse a king cõtrarying ỹ ordinance of God, is a calling away of God, & not of a king. Therfore doubt not, but ỹ title of a king is a lawful thing, is a lawful title, as of other Magistrates. Only let ỹ kinges take hede ỹ they do, as it becõmeth kinges to do, ỹ they do their office wel. It is a great

A great faulte to wrong an innocent.

A king is a great & chargeable office.

thing, a chargeable thing, Let them beware that they be not *communicare peccatis alienis*, that they beare not with other mens faultes, for they shall geue a straite account for all that perisheth through their negligence. We perceaue now what this text meaneth. It is written in the last of Judicum: *In diebus illis non erat rex in Israell*: In those dayes there was no king in Israell, euery man did that which seemed right in his owne eyes. Men were then allowed to doe what they would. When men may be allowed to do what they will, then it is good to haue no king at all. Here is a wonderfull matter, that

Vnpreaching prelates.

vnpreaching prelates should be suffred so long. They can alledge for them selues vij. C. yeares. This while the realme had bene as good to haue no King. Likewise these bribing Iudges haue bene suffred of a long tyme, and then it was *Quasi non fuisset rex in Anglia*: To suffer this is as much to say, there is no king in England. It is the dutie of a king to haue all states set in order to doe their office. I haue troubled you to long, I will make an end. Blessed be they that beare the word of God, but so that they follow it and keepe it in credite, in memory, not to deprauе it and slaunder it, and bring the Preachers out of credite, but that follow it in their lyfe, and liue after it. We graunt you all that blessing that made both you and me. Amen.

# ¶ The sixt Sermon of M. Latimer,

preached before King Edward,
Aprill. 12.

QVECVNQVE *scripta sunt, ad nostram doctrinam scripta sunt*: All thinges that are written, they are written to be our doctrine. Rom 15.

What doctrine is written for vs in the viii. Chapiter of the first booke of the kinges, I did partly shew vnto you (most honourable audience) this day seuennight, of that good man father Samuell, that good iudge, how good a man he was, what helpers, and coadiutors he toke vnto him, to haue his office well discharged. I tolde you also of the wickednesse of his sonnes, how they toke bribes, and liued wickedly, and by that meanes brought both their father, and them selues to deposition. And how the people did offend God in asking a king in father Samuells tyme. And how father Samuell was put from his office, who deserued it not. I opened vnto you also how father Samuell cleared him selfe, that he knew not the faultes of his sonnes: he was no bearer with his sonnes, he was sory for it, when he heard it: but he would not beare with them in their wickednes: *Filii mei vobiscum sint*: My sonnes are with you, sayth hee. Deale with them according to their desertes, I will not maintayne them, nor beare with them. After that he clearеs him selfe at the kinges sute, that the people had nothing to burthen him withall, neyther money, nor money worth. In treating of that part, I chaunced to shew you, what I heard of a man that was slayne, and I feare say it was not well taken. Forsoth I entend not to empaire any mans estimation or honesty, and they that enforce it to that, enforce it not to my meaning. I sayd I heard but of such a thing, and

The fruites of a true Prophet.

toke occasion by that, that I heard, to speake against the thing, that I knew to be nought, that no man should beare with any man to the maintenance of voluntary, and prepensed murder. And I heare say since, the man was otherwise an honest man, and they that spake for him, are honest men. I am inclinable inough to credite it. I spake not because I would haue any mans honesty impaired. Onely I dyd as S. Paule did, who hearing of the Corinthians, that there should be contentions and misorder among them, did write vnto them that he heard, and there vpon by occasion of hearing he set forth very holesome doctrine of the supper of the Lord. We might not haue lacked that doctrine I tell you. Be it so the Corinthians had no such contentions among them, as Paul wrote of. Be it so they had not misordered them selues, it was neither of, nor on, to that that Paule sayde. The matter lay in that, that vpon hearinge he woulde take occasion to set out the good and true doctrine. So, I did not affirme it to be true that I heard, I spake it to aduertise you, to beware of bearing with wilfull and prepensed murther. I would haue nothing enforced against any man. This was mine intent and meaning.

Preachers by hearing are occasioned to speake against vice.

Voluntary murther misstermed chãce medly.

I do not know what ye call chaunce medly in the law, it is not for my study. I am a scoler in Scripture, in Gods booke: I study that. I know what voluntary murther is before God. If I shall fall out with a man, he is angry with me, and I with him, and lacking opportunitie and place, we shall put it of for that time: in the meane season I prepare my weapon and sharpe it against an other time, I swell and boyle in this passion towardes him, I seeke him, we medle together, it is my chaunce by reason my weapon is better then his, and so forth, to kill him, I geue him his deathes stroke, in my vengeance and anger. This call I voluntary murther in Scripture: what it is in the law I can not tell. It is a great sinne, and therefore I call it voluntary. I remember what a great Clearke writeth of this, *Omne peccatum malum est voluntarium, vt dicit sit voluntarium non sit peccatum*. Euery sinne (sayth he) is so voluntary, that if it be not voluntary, it can not be called sinne. Sinne is no

Euery sinne is wilfull, or els it can not be called sinne.

actuall

actuall ſinne, if it be not voluntary. I would we would all know our faultes and repent: that that is done, is done, it can not be called backe againe. God is mercifull, the king is mercifull, here we may repent, this is the place of repentaunce: when we are gone hence, it is to late then to repent. And let vs be content with ſuch order as the Magiſtrates ſhall take. But ſure it is a perilous thing to beare with any ſuch matter. I told you what I heard ſay, I would haue no mans honeſty empaired by my telling. I heard ſay ſince of an other murther, that a Spanyerde ſhould kyll an Engliſh man and runne him through with his ſworde: they ſay he was a tall man. But I beare it not, that the Spanyerde was hanged for his laboure. If I had, I would haue told you it to. They fell out as the tale goeth, about a whore. O Lorde what whoredome is vſed now a dayes. As I heare by the relation of honeſt men, which tell it not after a worldly ſorte, as though they reioyced at it, but heauily with heauy hartes, howe God is diſhonoured by whoredome in this Citye of London. Yea the bancke, when it ſtode, was neuer ſo common. If it be true that is tolde, it is marueil that it doeth not ſincke, and that the earth gapeth not, and ſwalloweth it vp. It is wonderfull that the Citie of London doth ſuffer ſuch whoredome vnpunished. God hath ſuffred long of his great lenitie, mercy, and benignitie, but he will puniſhe sharpely at the length, if we doe not repent. There is ſome place in London, as they ſay: Immunitie, impunitie, what ſhoulde I call it? a priuiledged place for whoredome. The Lorde Mayor hath nothing to doe there: the Shrieffes, they can not medle with it. And the Queſt they doe not enquire of it, and there men doe bring their whores: yea, other mens wiues, and there is no reformation of it.

There is ſuch dycing houſes alſo, they ſay, as hath not bene wont to be, where young gentlemen dice away they? thrift, and where dycing is, there are other follies alſo. For the loue of God let remedy be had, let vs wraſtle and ſtryue againſt ſinne. Men of England in tymes paſt, when they would exerciſe themſelues (for we muſt needes haue ſome recreation,

Wilfull murther may not be borne withall.

Whoredome is to be abhorred.

Places in the Citie of London exempted from the iuriſdiction of the Mayor, are shamefully vſed.

creation, our bodies can not endure without some exercise) they were wont to goe abroad in the fieldes a Shooting, but now it is turned into glossing, gulling, and whoring within the house. The Arte of Shooting hath bene in times past much estæmed in this realme, it is a gift of God that he hath geuē vs to excell all other nations withall, it hath bene Gods instrument wherby he hath geuen vs many victories against our enemyes. But now we haue taken vp whoring in townes, in stead of Shooting in the fieldes. A wonderous thing, that so excellent a gift of God should be so little estæmed. I desire you my Lordes, euen as ye loue the honour, and glory of God, and entend to remoue his indignation, let there be sent forth some proclamation, some sharpe proclamation to the Iustices of peace, for they doe not their duetie. Iustices now be no Iustices, there bee many good actes made for this matter already. Charge them vpon their allegiance, that this singular benefite of God may be practised, and that it be not turned into bolling, glossing, and whoring within the townes: for they be negligent in executing these lawes of Shooting. In my time, my poore father was as diligent to teach me to Shoote, as to learne me any other thing, and so I thinke other men did their children. He taught me how to draw, how to lay my body in my bowe, and not to draw with strength of armes as other nations doe, but with strength of the body, I had my bowes bought me, according to my age and strength: as I encreased in them, so my bowes were made bigger and bigger: for men shall neuer Shoote well, except they be brought vp in it. It is a goodly Arte, a wholesome kinde of exercise, and much commended in Phisicke.

Shooting is a game commendable, but biding is abhominable.

Shooting is commended of Marcilius Phicinus.

Marcilius Phicinus in hys booke *de triplici vita* (it is a great whyle since I read him now) but I remember he commendeth this kynde of exercise, and sayth, that it wrestleth against many kindes of diseases. In the reuerence of God let it be continued. Let a proclamation goe forth, charging the Iustices of peace, that they see such Actes and Statutes kept, as were made for this purpose.

I will to my matter. I intend this day to entreat of a

peace

peece of scripture written in the beginning of the v. Chapt. of Luke. I am occasioned to take this place by a booke sent to the Kinges Maiestie that dead is, by Maister Poole. It is a text, that he doth greatly abuse, for the supremacy. He rackes it, and violentes it, to serue for the maintenance of the Bysshop of Rome. And as he did enforce the other place, that I entreated of last, so dyd he enforce this also, to serue his matter. The story is this. Reynold Poole the Cardinall.

Our Sauiour Christ was come now to the bancke of the water of Genezareth. The people were come to him, and flocked about him, to heare him preach. And Iesus tooke a bote that was standing at the poole, it was Symons bote, and went into it. And sitting in the bote he preached to them that were on the bancke. And when hee had preached and taught them, hee spake to Symon, and bad him launche out further into the deepe, and louse his nettes, to catch fishe. And Symon made aunswere, and sayde: Maister, wee haue laboured all night, but wee caught nothing: how be it at thy commaundement, because thou biddest vs, wee will go to it againe. And so they did, and caught a great draught, a miraculous draught, so much that the net brake, and they called to their fellowes that were by, for they had two boates to come to help them, and they came and filled both their boates so full, that they were nigh drowning. Iesus sate in Simons bote

This is the story. That I may declare this text so, that it may be to the honour of God, and edification of your soules and mine both, I shall desire you to helpe mee with your prayer, in the which. &c. Luke 5.

*Factum est autem*, (sayth the text) *Cum turba irrueret in eum.* Saint Luke telles the storie, and it came to passe, when the people preased vpon hym, so that hee was in perill to be cast into the pond, they rushed so fast vpon him, and made such throng to him. A wonderous thing, what a desire the people had in those dayes to heare our sauiour Christ preach: and the cause may be gathered of the latter end of the chapter that went before. Our Sauiour Christ had preached vnto them, and healed the sicke folkes of such diseases & maladies Luke. 4.

as they had: and therefore the people would haue retayned him still. But he made them answere, and sayd: *Et aliis ciuitatibus oportet me euangelizare regnum dei, nam in hoc missus sum,* I must preache the kingdome of God to other Cities also, I must shew them my fathers will: for I came for that purpose. I was sent to preach the worde of God. Our Sauiour Christ sayde, how he must not tary in one place: for he was sent to the worlde to preach euery where. Is it not a meruailous thing, that our vnpreaching prelates can reade this place, and yet preach no more than they do. I maruell that they can go quietly to bed, and see how he alloureth them with his example to be diligent in their office. Here is a godly lesson also, how our Sauiour Christ fled from glory. If these ambitious persons, that climbe to honour by bywalkes inordinatly, would consider this example of Iesus Christ, they should come to more honor then they do, for whē they seeke honour by such bywalkes, they come to confusion: honour faloweth them that flee from it. Our sauiour Christ, gat him away erly in the morning, and wēnt vnto the wildernes. I woulde they woulde folow this example of Christ, and not seeke honour by such bywalkes as they do. But what did the people? when he had hid him selfe, they smelled him out in the wildernes, and came vnto him by flockes, and folowed him a great number. But where reade you that a great number of Scribes and Pharises, and Bishoppes folowed him. There is a Doctor that writeth of his place his name is Doctor Gorrham, Nicolas Gorrham, I knew him to be a Schole Doctor a great while a goe, but I neuer knew him to be an interpreter of Scripture till now of late: he sayth thus, *maior deuotio in laicis, et vetulis, quàm in clericis. &c.* There is more deuotion sayth he, in laye folke, and olde wiues, and in these simple folke and vulgar people, then in the Clarkes: they be better affected to the worde of God then those that be of the Cleargy. I meruaile not at the sentence, but I maruayle to finde such a sentence in such a Doctor. If I shoulde say so much, it would be sayde to me, that it is an euill byrde that defiles his owne nest, and

*Christ preched the kingdome of God.*

*An example of Christ for our vnpreaching Prelates.*

*Our Sauiour Christ fled from glory.*

*Honour folowe-weth thē that flye from it*

*The commō people smelled Christ out in the wildernes, and followed him thither, but so did not the Scribes, the pharises, nor the Bishoppes.*

*Nemo*

*ledit.*

*Laditur nisi à seipso*, There is no man hurt, but of his own selfe. There was verified the saying of our Saviour Christ which he spake in an other place. *Vbicunque fuerit cadaver, ibi congregabuntur aquilæ*, Whersoever a dead carion is, thither will the Egles gather. Our Saviour Christ compares him selfe to a dead carrion; for where the carrion is, there will the Egles be, and though it be an evil smell to vs, and stinkes in a mans nose, yet it is a sweete smell to the Egles, they will seeke it out. So the people sought out Christ, they smelt his savour, he was a sweete smell to them. He is *Oder vitæ ad vitam*, the smell of life to life. They flocked about him lyke Egles. Christ was the carrion, and the people were the Egles. They had no pleasure to heare the Scribes, and the Pharises, they stanke in their nose, their doctrine was unsavery, it was of Lolionges, of decimations, of Anets seade, and Cummyn and such geare. There was no comfort in it for sore consciences, there was no consolation for wounded soules, there was no remedy for sinnes, as was in Christes doctrine. His doctrine eased the burden of the soule: it was sweet to the common people, and sower to the Scribes. It was such comfort and pleasure to them, that they came flocking about him: wherefore came they? *Vt audirent verbum dei*. It was a good comming. They came to heare the word of God. It was not to be thought that they came all of one mynde to heare the word of God. It is likely that in so great a multitude some came of curiositie, to heare some nouelles, & some came smelling a sweet savour, to have consolation and comfort of Gods worde: for we cannot be saved without hearing of the word. It is a necessary way to salvation: We cannot be saved without fayth, and fayth commeth by hearing of the worde. *Fides ex auditu*. And how shall they heare without a preacher? I tell you it is the fortesteps of the ladder of heaven of our salvation. There must be preachers if we wil be saved. I tolde you of this gradation before in the tenth to the Romaynes. Consider it well. I had rather ye shoulde come of a naughty mynde, to heare the worde of God, for nouelitie, or for curiositie to heare some pastime, then to be away.

Christ compares him selfe to a dead carrion.

The Pharises doctrine was voyde of remedy for sinne.

Fayth commeth by hearing of the word of God.

The footsteps of the ladder of saluation.

I had rather yée should come as the tale is, by the gentlewoman of London. One of her neighbours met her in the streate, and sayde mistres, whether go yée: Mary sayd shée, I am going to S. Thomas of Acres to the Sermon, I coulde not slepe all this last night and I am going now thether, I neuer failed of a good nap there. And so I had rather ye should goe a napping to the sermons, than not to goe at all. For with what mynde soeuer yée come, though ye come for an ill purpose, yet peraduenture ye may chaunce to be caught or ye go, the preacher may chaunce to catch you on his hooke. Rather then yée should not come at all. I would haue you come of curiositie, as S. Augustine came to heare S. Ambrose. When S. Augustine came to Millane, (he telles the story him selfe, in the ende of hys booke of confessions) he was very desirous to heare Saint Ambrose, not for any loue he had to the doctrine that he taught, but to heare his eloquence, whether it was so great, as the speche was, and as the brute went. Well, before hée departed S. Ambrose caught hym on his hooke, and conuerted him so, that he became of a Manichee, and of a Platonicke, a good Christen, a defender of Christes religion, and of the fayth afterwarde. So I woulde haue you to come to sermons: it is declared in many mo places of scripture, how necessary preaching is, as thys: *Euangelium est potentia Dei, ad salutem omni credenti*: The preaching of the Gospell, is the power of God to euery man that doth beleue. He meanes Gods worde opened, it is the instrument, and the thyng whereby wée are saued. Beware, beware, ye diminishe not this office: for if ye doe, ye decay Gods power to all that do beleue. Christ sayth consonant to the same, *Nisi quis renatus fuerit à superuis, non potest videre regnum dei*, Except a man be borne agayne from aboue, he cannot sée the kingdome of God. He must haue a regeneration: and what is this regeneration? It is not to be christened in water (as these fyre brandes expounde it) and nothing els. How is it to bée expounded then? Saint Peter sheweth, That one place of Scripture declareth an other. It is the circumstance, and collation of places, that make scrip-

By comming to Sermons we are brought to the knowledge of God.

S. Augustine by comming to Sermons, became a Christian man.

Preaching is an office that must be maintained.

By preaching and hearing of the word of God we are borne agayne from aboue.

Scripture playne. *Regeneramur autem*, (sayth S. Peter) and we be borne agayne. How? *Non ex semine mortali, sed immortali.* Not by a mortall sede, but by an immortall. What is this immortal sede? *per sermonem Dei viuentis*. By the word of the lyuing God, by the word of God preached and opened. Thus commeth in our new byrth.

Here you may see how necessary this office is to our saluation. Thus is the thing that the deuill worketh most agaynst. It hath bene all his study to decay this office. He worketh against it as much as he can, he hath prenailed to much, to much in it. He hath set vp a state of vnpreachyng Prelacie in this realme this vy. yeare: A state vnpreachyng Prelacie. He hath made vnpreachyng Prelates: He hath stirred vp by heapes to persecute this office in the title of heresie: He hath stirred vp the Maiestrites to persecute it in the title of sedition. And he hath stirred vp the people to persecute it with exprobations and slanderous wordes: as by the name of new learnyng, strange preaching: and with impropriations he hath turned preaching into priuate Masses. If a Priest should haue left Masse vndon on a Sonday with in these x. yeares, all England should haue wondred at it: but they might haue left of the Sermon xx. Sondayes and neuer haue bene blamed. And thus by these improprìations priuate Masses were set vp, & preaching of Gods word trode vnder foote. But what doth he now? what doth he now? he sturres men vp to outragious rearing of rentes, that poore men shall not be able to find their children at the scole to be diuines.

The deuill is an enemy to preaching.

The word of God is slaundered by vnpreaching prelates.

Note the preposterous iudgement of the priestes.

The deuill doth continually trauayle.

What an vnreasonable deuill is this: he prouides a great while before hand for the time ỳ is to come. He hath brought vp now of late the most monstrous kind of couetousnes that euer was heard of. He hath inuéted fe fermyng of benefices and all to decay this office of preaching: in so much that whē any man hereafter shall haue a benefice, he may go where he will, for any house he shall haue to dwell vpon, or any glebe land to kæpe hospitalitie withall: but he must take vppe a chamber in an alehouse, and there sit and play at the tables all the day. A godly Curate. He hath caused also through this monstrous kynde of couetousnes, patrons to sell their benefices. Yea what doth he more? He gettes him to the Vniuer-

Benifices take in fee farme.

The deuill goeth to the vniuersiti to teach but not to learne

stitie, and causeth great men, and esquiers to send their sonnes thether, and put out poore Scholers that should be diuines: for their parentes entende not they shalbe preachers, but that they may haue a shew of learning. But it were to long to declare vnto you, what deceit and meanes the deuill hath found to decay the office of saluation, this office of regeneration. But to returne to my matter. The people came to heare the word of God: they heard him with silence. I remember now a saying of S. Chrisostome, and peraduenture it might come hereafter in better place: but yet I will take it, whiles it commeth to mynde. The saying is this. *It loquentem eum audierunt in silentio, & seriem locutionis non interrumpentes*, They heard hym (sayth hee) in silence, not interruptyng the order of his preachyng. By meanes, they heard him quietly, without any shouelyng of feete, or walkyng vp and downe.

The misorder of walkers & tanglers.

Surely it is an ill misorder the folke shalbe walking vp and downe in the Sermon tyme (as I haue sene in this place this Lent: and there shalbe such bussyng and bussyng in the preachers eare, that it maketh him oftentymes to forget his matter.

The banquet house made a preching place

O let vs consider the kynges Maiesties goodnes: This place was prepared for banketting of the body: and his Maiestie hath made it a place for the comfort of the soule, and to haue the word of God preached in it, shewing hereby that he would haue all his subiectes at it, if it might be possible. Consider what the kynges Maiestie hath done for you, he alloweth you all to heare with him. Consider where ye be. First ye ought to haue a reuerence to Gods word: and though it be preached by poore men, yet it is the same word that our Sauiour spake. Consider also the presence of the kinges Maiestie, Gods high Vicare in earth, hauyng a respect to his personage, ye ought to haue reuerence to it, and consider that he is Gods high minister, and yet alloweth you all to be partakers with him, of the hearyng of Gods word. This benefite of hys, would be thankefully taken, and it would be highly estemed. Yeare in stéce as Chrisostome saith, it may chaunce that some in the cõpany may fall sicke, or be diseased. If there be any such, let them go away with silence, let them leaue their salutations till they come in the Court, let them depart

A king is the high minister of God.

with

with silence. I toke occasion of Chrisostomes wordes to admonish you of this thing.

What should be the cause, that our Saviour Christ went into the boate? the Scripture calleth it, *Navis* or *Navicula*. But it was no ship, it was a fishers boate, they were not able to haue a shyp. What should be the cause, why he would not stand on the bancke and preache there, but he desired Peter to draw the boate somewhat from the shore into the middes of the water, what should be the cause? One cause was, for that he might sit there more commodiously, then on the bancke, an other cause was, for that he was lyke to be thrust into the pond of the people that came vnto him. Why? our Saviour Christ might haue withstand them, he was strong enough to haue kept him selfe from thrustyng into the water. He was stronger then they all, and if he had listed he might haue stod on the water, as well as he walked on the water: truth it is, so might he haue done in dede. But as it was sometyme hys pleasure to shewe the power of hys Godhead, so he declared now the infirmitie and imbecilitie of hys manhode.

Here he geueth vs an example what we shall do, we must not tempt God by any miracles, so long as we may walke by ordinary wayes. As our Saviour Christ, when the deuill had hym on the top of the temple, and would haue had him cast him selfe downe, he made him this answere: *Non tentabis Dominum Deum tuum*. Thou shalt not tempt thy Lord God, as if he should haue sayd, we may not tempt God at all. It is no tyme now to shew any miracles: there is an other way to go downe, by gresinges. Thus he did to shew vs an example, that we must not tempt God, except it be in extreme necessitie, & when we cannot otherwayes remedy the matter, to leaue it all to God, els we may not tempt the Maiestie of his deitie. Beware tempting of GOD, well, he commes to Symons boate, and why rather to Symons boate then an other? I will answere, as I finde by experience in my selfe. I came hither to day from Lambeth in a whirry, and when I came to take my boate, the water men came about me (as the maner is) and he would haue me, and he would haue me. I toke one of them. Now ye will aske me why.

We may not tempt God by presumyng of our selues, to do thinges against any ordinary meane

Why Christ came into Symons boate, rather then in to any other.

I came in that boate, rather then in another, because I would goe into that, that I saw stand next me, it stode more commodiously for me. And so dyd Christ by Symons boate. It stode nærer for hym, he saw a better seate in it. A good naturall reason.

A simple matter that standeth vpon so weake a ground.

Now come the papistes, and they wil make a mistery of it, they will picke out the supremacy of the Bishop of Rome in Peters boate. We may make allegories inough of euery place in scripture: but surely it must nedes be a simple matter that standeth on so weake a grounde. But ye shall sæ further. He desired Peter to thrust out his boate from the shore. He desired him. Here was a good lesson, for the bishop of Rome, and all his colledge of Cardinalles, to learne humility and gentlenes. *Rogabat eum*. He desired him, it was gently done of him, not with any austeritie, but with all vrbanity, mildenes, and softenes, and humility. What an example is this, that he geueth them here? but they spye it not, they can sæ nothing but the supremacye of the bishoppe of Rome. A wonderous thing, what sight they haue. They sæ nothing but the supremacy of the Bysshop of Rome. *Imperabatis mihus meis*, sayth Ezechiell, *cum auaritia, & austeritate, & dispersæ sunt absque pastore*. Ye haue ruled my shæpe, and commaunded them with great lordlynes, austerity, and power: and thus ye haue dispersed my shæpe abroad, and why? There was no shepherd, they had wanted one a great whyle. Rome hath bene many a hundred yeares without a good shepheard. They would not learne to rule them gently, they had rule ouer them, but it was with cursinges, excommunications, with great austeritie, & thunderbolts, and the deuil and all, to mayntayne their vnpreaching prelacy. I beseech God open their eyes, that they may sæ the truth, and not be blynded with those thinges that no man can sæ but they. It

A good lesson of humylitie.

How the bishop of Rome ruleth and raigneth ouer the people.

The preacher vseth to sit.

folowеth in the text, *Sedens docebat de naui*, He taught sitting. Preachers belyke, were sitters in those dayes, as it is written in an other place, *Sedent in cathedra Mosis*, They sit in the chayre of Moyses.

I would our preachers would preach sitting or standing, one way, or other. It was a goodly pulpitte that our Sauiour Christe had gotten him here: An olde rotten boate.

And

And yet he preached his fathers will, his fathers message out of this pulpit. He cared not for the pulpit, so he myght doe the people good. In deede it is to bee commended for the preacher to stande, or sit, as the place is, but I would not haue it so superstitiously esteemed, but that a good preacher may declare the worde of God sitting on a horse, or preaching in a tree. And yet and this shoulde be done, the vnpreaching prelates would laugh it to scorne. And though it be good to haue the pulpit sette vp in churches, that the people may resorte thither: yet I would not haue it so superstitiously vsed, but that in a prophane place the worde of God might be preached sometimes, and I would not haue the people offended withall, no more then they be with our Sauiour Christes preaching out of a boate. And yet to haue pulpetes in churches it is very well done to haue them, but they would bee occupyed: for it is a vayne thynge to haue them as they stand in many churches.

Christ regardeth the people more then the pulpite.

The word of God may be preached in any conuenient place where it may be heard.

I heard of a Byshop of Englande that went on visitation (and as it was the custome) when the Byshoppe should come and be rung into the towne, the great belles clapper was fallen downe, the tyall was broken, so that the Bishop could not be rung into the towne. There was a great matter made of thys, and the chiefe of the paryshe were muche blamed for it, in the visitation. The Bishopp was somewhat quicke wyth them, and signifyed that hee was muche offended. They made their aunswers, and excused themselues, as well as they could, it was a chaunce sayd they, that the clapper brake, and wee could not get it mended by and by, wee must tarry till we canne haue it done? It shall be mended as shortely as may be. Among the other, there was one wyser then the rest, and he commes me to the Bishop. Why my lorde, sayth he, doth your lordshyp make so greate a matter of the bel that lacketh hys clapper? here is a bell (sayth he) and poynted to the pulpit, that hath lacked a clapper thys 20. yeares. We haue a person that fetteth out of thys benefice fiftye pounde euery yeare, but we neuer se him. I warrant you the Bishoppe was an vnpreaching prelate. He coulde finde fault with the bel, that wanted a clapper to ring him into the towne, but he coulde not finde any fault with the person that

A merye tale of a true of a Byshop going on visitation.

The pulpite lacked his clapper.

preached not at his benefice. Euer this office of preachyng hath bene leaſt regarded, it hath ſcant had the name of Gods ſeruice. They muſt ſing *Salue feſta dies*, about the church, that no man was the better for it, but to ſhewe their gay cotes, and garmentes.

So do fooles in Chriſtmas

I came once my ſelfe to a place, riding on a iorney homeward from London, and I ſent worde ouer night into the towne, that I would preach there in the morning, becauſe it was holy day, and me thought it was an holydayes worke. The church ſtode in my way, and I toke my horſe and my company, and went thither (I thought I ſhould haue founde a great company in the church) and when I came there, the churche dore was faſt locked. I taried there halfe an howre and more, at laſt the key was founde, and one of the pariſhe comes to me and ſayes. Sir this is a buſie day with vs, we cannot heare you, it is Robin hodes day. The Pariſhe are gone abrode to gather for Robin hode, I pray you let them not. I was fayne there to geue place to Robin hode: I thought my Rochet ſhoulde haue bene regarded, thoughe I were not: but it would not ſerue, it was fayne to geue place to Robin hodes men.

Robin hoode would not geue leaue to preaching.

It is no laughing matter my frendes, it is a weepyng matter, a heauy matter, a heauy matter vnder the pretence for gathering for Robin hode, a traytour, and a theefe, to put out a Preacher, to haue his office leſſe eſteemed, to preferre Robin hode before the miniſtration of Gods worde, and all this hath come of vnpreaching Prelates. This realme hath bene ill prouided for, that it hath had ſuche corrupte iudgementes in it, to preferre Robin hode to Gods worde, If the Biſhoppes had bene preachers, there ſhoulde neuer haue bene any ſuch thing, but we haue a good hope of better. We haue had a good beginning, I beſeche God to continue it. But I tell you, it is farre wyde, that the people haue ſuche iudgementes, the Biſhoppes they coulde laughe at it. What was that to them? they would haue them continue in their ignorance ſtyl, and themſelues in vnpreaching prelacy. Well, ſitting, ſitting. He ſate downe and taught. The text doth tell vs that he taught, but it doth not tell vs what he taught. If I were a Papiſt, I could tell what he ſayd, I would

The vnpreaching Prelates would haue the people to continue in ignorance

in

in the Popes iudgement shewe what he taught. For the Bishoppe of Rome hath in *Scrinio pectoris sui*, the true vnderstandyng of Scriptures: if he call a counsayle, the colledge of Cardinals, he hath authoritie to determine the Supper of the Lorde, as he did at the counsayle of Florence. And Pope Nicolas and Bishop Lanfrancke, shall come and expounde this place and say, that our Saviour Christ sayd thus. Peter I do meane this by sitting in thy boate, that thou shalt go to Rome, and be bishop there fiue & twenty yeares after myne ascension, and all thy successoures shall be rulers of the vniuersall church after thee.

Here would I place also holy water, and holy bread, and all vnwritten verities, if I were a Papist, and that Scripture is not to be expounded by any priuate interpretation, but by our holy father, and his Colledge of Cardinals. This is a great deale better place then *duc in altum*. But what was Christes sermon? it may some be gathered what it was. He is alwayes lyke himselfe. Hys first sermon was *pœnitentiam agite*, Do penaunce, your liuing is naught, repent. Agayne at Nazareth, when he red in the temple and preached remission of sinnes, and healyng of wounded consciences, and in the long Sermon in the mounte, he was alwayes like him selfe, he neuer dissented from him selfe. Here is nought vpon nothing. The effect of Christes Sermon.

O there is a writer hath a iolie terte here, and his name is Dionisius: I chaunced to mete with his boke in my Lord of Caunterburies library: he was a Monke of the Charterhouse, I meruayle to finde suche a sentence in that authour. What taught Christ in this sermon? Mary sayth he, it is not written. And he addeth more vnto it. *Euangelistæ tantum scripserunt de sermonibus & miraculis Christi, quantum cognouerant inspirante deo sufficere ad ædificationem ecclesiæ, ad confirmationem fidei, & ad salutem animarum?* It is true, it is not written. All his miracles were not written, so neyther were all hys sermons written: yet for all that the Euangelistes dyd wryte so much as was necessary. A good & godly saying.

They wrote so much of the miracles and Sermons of Christ as they knew by Gods inspiration to be sufficient for the edifiyng of the church, the confirmation of our fayth, and the helth of our soules. If this be true as it is in deede, where The Englith of the Latine text before.

bée vnwritten verities? I meruayle not at the sentence, but to finde it in such an authour. Jesus what authority he geues to Gods worde. But God would that such men should be witnesse with the auctority of his booke, will they nill they. Now to drawe towardes an end.

A place wrested by the Bishop of Rome

It followeth in the text, *duc in altum*. Here cõmeth in the supremacy of the Bishoppe of Rome. When our Sauiour Christ had made an end of his Sermon, and had fedde theyr soules, he prouided for their bodyes. Fyrst he beganne with the soule. Christes worde is the fode of it. Now he goeth to the body, he hath charge of them both: we must commit the fæding of the body and of the soule to him. Wel, he sayth to Peter, *duc in altum*, Launche into the depth, put forth thy boate farther into the dæpe of the water: Lose your nettes, now fishe. As who should say, your soules are now fedde, I haue taught you my doctrine, now I will confirme it with a myracle. Lo sir here is *duc in altum*, here Peter was made a great man, say the Papystes, and all his successours after him. And thys is deriued of these few wordes, Launche into the dæpe. And their argument is this: he spake to Peter onely, and he spake to him in the singular number, ergo he gaue him such a preeminence aboue the rest. A godly argument, I wene it be a sillogismus, *in quem terra pontus*, I will make a like argument.

Christ prouideth for the body as well as for the soule.

Christ confirmed his doctrine with miracles.

Upon what weake grounde the Pope buildeth.

Our Sauiour Christ said to Judas when he was about to betray him, *quod facis fac citius*, Now when he spake to Peter there were none of his disciples by, but James & John, but when he spake to Judas they were all present. Well he sayd vnto him, *quod facis fac citius*, Spéde thy busines, that thou hast in thy head, do it. He gaue him here a secret monition, that he knew what hée intended, if Judas had had grace to haue taken it and repented. He spake in the singular number to him, ergo he gaue him some prærogatiue. Belike he made him a Cardinall, and it might full well be, for they haue followed Judas euer sence.

A good grounde for the college of Cardinals.

Here is as good a grounde for the Colledge of Cardinalles, as the other is for the supremacy of the Bysshoppe of Rome. Our Sauiour Christ (say they) spake onely to Peter for prærogatiue, because he was chiefe of the Apostles, and

you

you can shew none other cause, ergo this is the cause why he spake to him in the singuler number. I dare say there is neuer a wherryman at Westminster bridge, but he can answer to this, & geue a naturall reason of it. He knoweth that one man is able to shoue the boate, but one man was not able to cast out the nets: and therfore he sayd in the plurall number, *laxate retia*. Lose your nettes: and he sayde in the singuler number to Peter, launche out the boate, why? because he was able to do it. But he spake to the other in the plural number, because he was not able to conuey the boate, and cast out the nettes to. One man could not dow it. This would the wherryman say, and that with better reason, then to make such a mistery of it, as no man can spy but they. And the cause why he spake to all, was to shew that he will haue all christen men to worke for their lyuing. It is he that sendes foode both for the body, and soule, but he will not sende it without labour. He will haue all christen people to laboure for it, he will vse our labour as a meane whereby he sendeth our foode.

Why Christ spake in the plural number, and why in the singular.

We must labor or els wee may not eate.

This was a wonderous myracle of our Sauiour Christ, and dyd it not only to allure them to his discipleshippe, but also for our commoditie. It was a seale, a seale, to seale his doctryne withall. Now ye know that suche as be kæpers of seales, as my Lorde Chancellour and suche other, what so euer they bee, they dow no not allwayes seale, they haue a sealing tyme. (For I haue heard poore men complayne, that they haue bene put of from tyme to tyme of sealing, till all their money were spent, and as they haue tyme to seale in, so our Sauiour Christ had his tyme of sealing. When he was here in earth, with his Apostles, and in the tyme of the primitiue churche, Christes doctryne was sufficiently sealed already with seales of his owne making, what shoulde our seales dow? What nede we to seale his seale: it is a confirmed doctryne already.

Christes doctrine was sufficiently sealed and when.

O Luther, when he came into the world first, and disputed agaynst the decretales, the Clementines, Alexandrines, Extrauagantines, what a dow had he? But ye will say peraduenture hee was deceyued in some thinges, I will not take vpon me to defend him in all poynts. I will not stand to it, that all that he wrote was true, I thinke he would not so

The Papistes required of Luther miracles to confirme his doctrine.

him selfe. For there is no man but he may erre. He came to further and further knowledge (but surely he was a godly instrument) well I say when he preached first, they called vpon him to do miracles, they were wrought before, and so we nede to do no miracles. In deede when the Popish Prelates preached first, they had nede of miracles, and the deuill wrought some in the preaching of Purgatory. But what kinde of miracles these were, all England doth know, but it will not know. A wonderfull thyng, that the people will continue in their blindnes and ignorannce still. We haue great vtilitie of the miracles of our Sauiour Iesus Christ. He doth signifie vnto vs by this wonderfull worke, that he is Lord as well of water as of the land. A good comfort for those that be on the water, when they be in any tempest, or daunger to call vpon him.

Papistes haue miracles of their owne to confirme their doctrine.

What profite we haue of Christes miracles.

The fishe here came at his commaundement. Here we may learne, that all thynges in the water are subiect to Christ. Peter sayd, Syr, we haue laboured all night, and haue not caught one sinne, how be it at your worde we will to it a fresh. By this it appeareth that the gayne, the lucre, the reuennes that we get, must not be imputed to our labor: we may not say, gramercy labour, it is not our labour it is our Sauiour Christ that sendeth vs lyuing: yet must we labour, for he that sayd to Peter labour, and he that bad the fishers labor, biddeth all men to labour in their busines. There be some people that ascribe their gaynes, their increase gotten by faculties, to the deuill. Is there any trowe ye in England would say so? Now if any man should come to another, and say he gat hys lyuing by the deuill, he would fall out with hym. There is not a man in England that so sayth, yet is there some that thinke it. For all that get it with false lying and selling, with circumuention, with vsurie, impostures, mirt wares, false wayghtes, deceiuyng their Lordes and maisters, all those, that get their goodes on this fashion, what do they thinke, but that the deuill sendeth them gaynes and riches. For they be hys (being vnlawfully gotten,) what is this to say, but that the deuill is authour of their gaynes, whē they be so gottē? For God inhibiteth them *Deus non volens iniquitatem tu es*. God will no iniquitie.

we must labor but God geueth the encrease.

There are some that ascribe their encrease to the deuill.

Who they are that get their lyuing by the deuill.

These

These folke are greatly deceyned.

Some impute their gaynes to their labour.

Theire bee some agayne unpute all to theyr labours and worckes. Yea, on ỳ holy day, they can not finde in their harts to come to the temple, to the blessed communion, they must be worckeyng at home. These are wyde agayne on the other side. And some there be that thynke, if they worcke nothyng at all, they shall haue inough: they will haue no good exercise, but gape and thynke that God will send meate into theyr mouthes, and these are farre wide: they must worcke: he bad the fishers worcke. Our Sauioure Christ bad Peter worcke, and he that sayde so to them, sayth the same to vs, euery man in his arte, *Benedictio Dei facit diuitem*. The blessyng of God maketh a man rich. He letteth hys sonne shyne vppon the wicked as well as vppone the good, he sendeth riches both to good and bad. But this blessyng turneth to them into malediction, and a curse, it encreaseth their damnation. Saynte Paule writynge to the Thessalonians, dyd put an order howe euery man should worcke in hys vocation. *Cum essemus apud vos, hoc præcipiebamus vobis, vt si quis nollet operari, is nec edat.* Which in our Englishe tounge is.

Gods blessing maketh men riche.

We must worcke.

When I was amonge you (sayth he) I made this ordynaunce that who so euer would not doe the worcke of hys vocation, should haue no meate. It were a good ordinaunce in a common weale that euery man shoulde be sett on worcke, euery man in his vocation. Let hym haue no meate. Now hee sayth furthermore. *Audiuimus quosdam inter vos versantes inordinatè: nihil operis facientes*. I heare say there be some amongest you, that lyue inordinately. What is that word inordinately? ydely, geuyng them selues to no occupation for their lyuing. *Curiosè agentes*. Curious men, geuen to curiosi- tie, to searching what other men do. Saint Paule sayth, he heard say, he could not tell whether it were so or no. But he toke occasion of hearing say, to set out a good and wholesome doctrine. *His autem qui sunt eiusmodi præcipimus, & obsecramus.* We commaunde & desier you for the reuerence of God, if there be any such, that they will do the worckes of their vocation, and go quietly to their occupation, and so eate theyr owne bread: els it is not their own, it is other mens meate. Our Sauiour Christ before he began hys preaching, lyued

We must labour or else we may not eate.

Curious men

of

Christ was a Carpenter.

of his occupation, hée was a Carpenter, and gat his liuing with great labour.

Therefore let no man disdayne, or thinke scorne to sole with him, in a meane liuyng, a meane vocation, or a common calling and occupation. For as he blessed our nature with takyng vpon him the shape of man, so in his doyng hée blessed all occupations and artes. This is a notable example to signifie, that he abhorreth all idlenes. When he was a Carpenter, then he went, and dyd the worke of his callyng, and when he was a preacher, he dyd the workes of that calling. He was no vnpreachyng Prelate. The Bishop of Rome should haue learned that at hym. And these gayners with false artes what be they? They are neuer content with that they haue, though it be neuer so much. And they that are true dealers, are satisfied with that that Gods sendes, though it bée neuer so little. *Quæstus magnus pietas, cum animo sua sorte contento.* Godlines is great gaine, it is lurre inough, it is vantage inough, to be content with that, that God sendeth. The faythfull can not lacke, the vnfaithfull is euer lacking, though he haue neuer so much.

Christ condemneth idlenes.

It is riches enough to be content with that God sendeth.

I will now make an end, *Labores manuum tuarum*. Let vs all labour, Christ teacheth vs to labor: yea the Bishop of Rome him selfe, hée teacheth him to labor, rather then to be head of the church. Let vs put our trust in God. *Labores manuum tuarum*. Cast thy care vpon the Lord, and he will norish thée and fede thée. Agayne the Prophet Dauid sayth. *Nunquam vidi iustum derelictum, nec semen eius quærens panem*. I neuer saw the righteous man forsaken, nor his sede to seeke his breade. It is infidelitie, infidelitie that marres altogether. Well to my text, *Labores manuum tuarum quia manducabis, beatus es & bene tibi erit*. Because thou eatest the labors of thy handes, that, that God sendeth thée of thy labour. Euery man must labour, yea though hée be a kyng, yet he must labour: for I know no man hath a greater labour then a king. What is his labour? To study Gods booke, to see that there be no vnpreachyng Prelates in his Realme, nor bribing iudges, to see to all estates, to prouide for the poore, to see vitailes good cheape. Is not this a labor trow ye? thus if thou doest labor, exercising the workes of thy vocation, thou eatest the meate.

Psal. 37.

meate that God sendes thee, and then it foloweth *Beatus es.* Thou art a blessed man in Gods fauour, *Et bene tibi erit.* And it shall goe well with thee in this worlde, both in body and soule, for God prouideth for both. How shalt thou prouide for thy soule? go heare Sermons. How for the body? Labour in thy vocation, and then shall it be well with thee, both here and in the worlde to come, through the fayth and merites of our Sauiour Jesus Christ. To whom with the father and the holy Ghost be prayse for euer and euer worlde without end. Amen.

Prouision both for the body & the soule.

## The vii. Sermon preached by *M.* Hugh *Latimer* before King Edward the xix. of Aprill.

QVAECVNQVE *scripta sunt, ad nostram doctrinam scripta sunt*, All thinges that are written, they are written to be our doctrine.

By occasion of this text (most honorable audience) I haue walked this Lent in the broad field of scripture and vsed my libertie, and intreated of such matters as I thought méete for thys auditory. I haue had adoe with many estates, euen with the highest of all. I haue entreated of the duety of kinges, of the duetie of Magistrates, and iudges, of the duety of prelates, and alowing that that is good and disallowing the contrary. I haue taught that we are all sinners: I thinke there is none of vs all, neither preacher, nor hearer, but we may be amended, & redresse our lyues: we may all say, yea all the packe of vs, *Peccauimus cum patribus nostris.* We haue offended and sinned with our forefathers. *In multis offendimus omnes.* There is none of vs al, but we haue in sondry things grieuously offended almighty God. I here entreated of many faultes & rebuked

We are all sinners and haue offended God many wayes.

rebuked many kindes of sinnes. I intende to day by Gods grace, to shew you the remedy of sinne. We be in the place of repentaunce, now is the tyme to call for mercy, whiles we be in this worlde: we be all sinners, euen the best of vs all. Therefore it is good to here the remedy of sinne. This daye is commonly called good Friday, although euery day ought to be with vs good Friday, Yet this day we are accustomed specially to haue a commemoration and remembraunce of the passion of our Sauiour Iesu Christ. This day we haue in memory his bitter passion and death, which is the remedy of our sinne. Therefore I entend to entreat of a peece of a story of his passion, I am not able to entreate of all. That I may doe that the better, & that it may be to the honor of God and the edification of your soules and mine both. I shal desire you to pray. &c. In this prayer I will desire you to remember the soules departed, with laudes and prayse to almightie God, that he would vouchsafe to assiste them at the houre of their death: In so doyng, you shallbe put in remembraunce to pray for your selues, that it may please God to assist and comforte you in the agonyes and paynes of death.

Christs death is the remedy for sinne.

The place that I will entreate of, is the xxvj. Chapter of S. Mathew. How be it, as I entreate of it, I will borow part of S. Marke, and S. Luke: for they haue somewhat, that S. Mathew hath not: and especially Luke. The text is *Tunc cum venisset Iesus in villam, quæ dicitur Gethsemani*, (that when Iesus came, some haue in *villam*, some *in agrum*, some *in prædium* But it is al one: whether Christ came into a grange, into a peece of lande, into a fielde? it makes no matter, call it what ye wil: At what time he had come into an honest mans house, and there eaten his pascal lambe, and instituted and celebrated the Lordes supper, and set forth the blessed communion: then when this was done, he toke his way to the place, where he knew Judas would come. It was a solitary place, and thither he went with his eleuen apostles. For Judas the twelfth was about his businesse, he was occupied about his marchandise, & was prouiding among the bishops and priestes, to come with an imbushment of Iewes, to take our sauiour Iesu Christ.

Math 26. Luche. 22. Marke. 14.

Judas was busy in betraying Christ.

And when he was come into this field or graunge, this village

lage, or ferme place, which was called Gethsemani: there was a garden sayth Luke, into the which he goeth, & leaues thy. of his disciples without: how be it he appoynted them what they should do. He sayth, *Sedete hic, donec vadam illuc, & orem*, Sit you here, whiles I go yonder and pray. He tolde them that he went to pray, to monish them what they should do, to fall to prayer as he did. He left them there, & toke no more with him, but iy. Peter, James, & John, to teach vs that a solitary place is for prayer. Then when he was come into this garden, *cœpit expauescere*, he began to tremble, in somuch he sayd, *Tristis est anima mea vsque ad mortem*. My soule is heauy and pensiue, euen vnto death.

Christ went to pray.

Christ feareth death.

This is a notable place, and one of the most especiall and chefest of all that be in the story of the passion of Christ. Here is our remedy. Here we must haue in consideration, all his doinges and sayinges, for our learning, for our edification, for our comfort and consolation.

First of all, he set his thre disciples that he toke with him in an other, and tolde them what they should doe, saying: *Sedete hic, & vigilate mecum, & orate*. Sit here, and praye that ye enter not into temptation. But of that I will entreate afterward. Now when he was in the garden, *Cœpit expauescere*, He began to be heauy, pensiue, heauy harted. I like not Origenes playing with this worde *Cœpit*, it was a perfecte heauinesse: it was such a one as was neuer sene a greater.

We must vse prayer least we fall into temptation

These doctours, we haue great cause to thanke God for them, but yet I woulde not haue them allwayes to be allowed. They haue handled many poyntes of our fayth very godly: and we may haue a great stay in them in many thinges, we might not well lacke them: but yet I would not haue mē to be sworne to them, & so addict, as to take hand ouer head what soeuer they say, it were a great inconuenience so to do. Wel, let vs go forward. He toke Peter, James, & John, into this garden. And why dyd he take them with him, rather than other? Mary, those that he had taken before, to whome he had reueled in the hyll the transfiguration, and declaration of his diuitie, to se the reuelation of the maiesty of his Godhead: now in the garden he reueled to the same ỹ infirmitie of hys manhode

How farre doctours are to be esteemed.

Why Christ tooke Peter, James, and John into the garden.

manhode: because they had tasted of the swete, he woulde they should tast of also the sowre. He toke these with him at both times: for two or three is inough to beare witnesse. And he began to be heauy in his minde. He was greatly vexed within himselfe: he was sore afflicted, it was a great heauinesse. he had bene heauy many times before, and he had suffered great afflictions in his soule, as for the blindnes of ỹ Iewes: & he was like to suffer mo panges of payne in his body. But this pang was greater then any that he euer suffred: yea it was a greater torment vnto him, I thinke a greater payne than whan he was hanged on the crosse, than whan the sower nailes were knocked & driuen through his handes and fete then when the sharpe crowne of thornes was thrust on his head. This was the heuines & pensiuenes of his hart, the agony of the Spirite. And as the soule is more precious then the body: euen so is the paynes of the soule more greuous thē the paynes of the body: Therefore there is an other whiche writeth, *Horror mortis, grauior ipsa morte.* The horror & vgsomnes of death is sorer then death it selfe. This is the most grevous payne that euer Christ suffered, euen this pang, that he suffred in the garden. It is the most notable place one of them in the whole story of the passion, when he sayd, *Anima mea tristis est, vsque ad mortem.* My soule is heauy to death. And *Cum cœpisset expauescere.* And when he began to quiuer, to shake. The greuousnes of it is declared by this prayer that he made *Pater, si possible est. &c.* Father, if it be possible, away with this cup, ryd me of it. He vnderstode by this cup his paines of death. For he knew well inough, that his passion was at hand, that Iudas was comming vpon him with the Iewes to take him.

Christ, why he was so heauy in his minde and soule.

Paynes of the soule more greuous then the paynes of the body.

There was offered vnto him now the image of death, the Image, the sence, the fealyng of hell: for death and hell go both together. I will entreate of this Image of hell whiche is death. Truly no man can shew it perfectly, yet I will do the best I can, to make you vnderstand the greuous paynes that our Sauiour Christ was in, when he was in the garden: As mans power is not able to beare it, so no mans toung is able to expresse it. Painters paynt death lyke a man without skinne, and a body hauing nothing but bones. And hell they paint

The Image of death.

No toung able to expresse the panges that Christ suffred.

paynt with horrible flames of brenning fire: they bũgle somwhat at it, they come nothing nere it. But this is no true paynting: No paynter can paynt hell, vnlesse he could paint the torment and condemnation both of body and soule, the possession and hauing of all infelicity. This is hell, this is the image of death, this is hell, such an euill fauored face such an vgsome countenaunce, suche an horrible visage our sauiour Christ saw of death, and hell in the garden. There is no pleasure in beholding of it, but more paine then any toung can tel. Death and hell take vnto them this euill fauoured face of sinne, & through sinne. This sinne is so highly hated of God that he doth pronounce it worthy to be punnished with lacke of all felicity, with the fæling of infelicity. Death and hell be not only the wages, the reward, the stipend of sinne: but they are brought into the world by sinne, *Per peccatum mors*, saith S. Paul through sin death entred into the world. Moses sheweth the first coming in of it into the world: where as our first father Adam was set at liberty to liue for euer: yet God inhibyting him from eating of the apple, told him, If thou medle with this fruit, thou & all thy posterity shall fall into necessity of death, from euer lyuing, *Morte morieris*, thou & all thy posterity shalbe subiect to death: here came in death and hell, Sinne was their mother. Therfore they must haue such an image as their mother sinne would geue them.

Painters dot but bungle at the panges of hell.

The descriptiõ of hell.

Death, the stypend of sinne.

An vgsome thing and an horrible image must it nedes be that is brought in by such a thing so hated of God: yea this face of death and hell is so terrible, that suche as hath bene wicked men, had rather be hanged than abide it. As Achitophell that traytour to king Dauid lyke an ambitious wretch, thought to haue come to higher promotion: and therfore conspired with Absolon against his maister Dauid. He, whan he saw his counsaill toke no place, goeth and hangeth himselfe, in contemplation of this euill fauoured face of death. Judas also whan he came with bushementes to take his mayster Christ, in beholding this horrible face, hanged hym selfe. Yea the elect people of God, the faythfull hauing the beholding of this face, (though God hath alwayes preserued them suche a good God he is to them that beléeue in hym, that he will not suffer them to be tempted aboue that, that they

Achitophell, could not abide the sight of the face of death and hel but hanged himselfe.

Judas, when he saw the face of hell, hanged himselfe.

Job cursed the day of his birth when he did inwardly beholde the horror of death.

haue bene able to beare : ) yet for all that, there is nothyng that they complayne more for than of this horror of deathe. Go to Job, what sayth he ? *Pereat dies in quo natus sum, suspendium elegit anima mea,* Wo worthe the day that I was borne in, my soule would be hanged : saying in his pangues almost he wist not what. This was whan with the eye of his conscience, and the inward man, he beheldе the horror of death and hell, not for any bodily payne he suffered : for when he had byles, botches, blaynes, and scabbes, he suffered them patiently : he coulde saye then : *Si bona suscepi, de manu Domini. &c.* If we haue receyued good thinges of GOD, why shoulde we not suffer lykewyse euill.

Why Job was vexed.

It was not for any suche thing, that he was so vexed : but the syghte of thys face of death and hell, was offered to hym so lyuely, that he woulde haue bene out of this worlde. It was this euill fauoured face of deathe that so troubled hym. Kyng Dauid also sayde in contemplation of this vgsome face, *Laboraui in gemitu meo,* I haue bene sore vexed with sighing and mourning. *Turbatus est à furore oculus meus.* Myne eye hath bene greatly troubled in my rage. A strange thinge, when he hadde to fyghte with Goliath that monstrous gyaunt, who was able to haue eaten hym, he coulde abyde hym, and was nothyng afrayde. And nowe what a worke? what exclamations maketh he at the syghte of death? Jonas likewise was bold inough to byd the shipmen cast him into the sea, he had not yet sene that face and visage: but when he was in the whales belly, and had there the beholdyng of it, what terror and distresse abode he ? Ezechias whan he sawe Senacherib besieging hys citie on euery side most vyolently, was nothing afrayde of the greate host, and myghty army that was lyke to destroye hym out of hande, yet he was a frayde of death. Whan the Prophet came vnto hym, and sayde : *Disponе domui tuæ, morte morieris, & non viues.* It stroke hym so to the harte that he fell a weeping. O Lord, what an horror was this ? There be some writers that sayes, that Peter, James, and John, were in this feling at the same tyme: and that Peter, when he sayde, *Exi a me Domine, quia homo peccator sum,* vyd taste some part of it : he was so astonished, he wyste not what to saye. It was not long

Dauid feared not Goliath the mōstrous Giant but he feareth death.

Jonas feared not the sea, but he feared death.

Ezechias feared not the mighty army of Senacherib, but he feared death.

4. king. 20.

that

that they were in this anguishe, some saye longer, some shorter: but Christ was readdy to comfort them, and sayd to Peter, *Ne timeas*, Be not afrayde. A friend of myne told mée of a certayne woman, that was eyghtene yeares together in it. I knew a man my selfe Bilney, little Bilney, that blessed martyr of God, what tyme he had borne his fagotte and was come agayne to Cambrydg, had suche conflicte, within hymselfe, beholdinge thys image of death, that hys frendes were afrayde to lette hym bee alone: they were fayne to bee with hym daye and nyghte, and comforted hym as they coulde, but no comfortes woulde serue. As for the comfortable places of Scripture to bringe them vnto hym, it was as thoughe a man woulde runne hym throughe the hart with a swoorde: yet afterward for al this he was reuited and toke hys deathe patiently, and dyed well agaynst the tyrannicall sea of Rome. Wo will be to that byshop, that had the examination of hym, if hée repented not. Here is a good lesson for you my frendes: If euer ye come in danger, in durance, in prison for Gods quarell, and his sake (as he dyd for purgatory matters, and put to beare a fagot for preaching the true woorde of God agaynst pilgremage, and suche lyke matters.) I will aduise you first and aboue all thing to abiure all your frendes, all your frendeshype, leaue not one vnabiured: it is they that shall vndo you, and not your ennemies. It was hys very frendes that brought Bylney to it. By thys it may somewhat appear what our Sauiour Christ suffered: he dothe not dissemble it hymselfe, when he sayth, My soule is heauy to death: he was in so sore an agony, that there issued out of him, as I shall entreate anone, droppes of bloud: An vgsome thing surely, what his fact & déede sheweth vs, what horrible paynes he was in for our sakes. But you will say, how can this be: It were possyble that I & such other, as be great sinners shoulde suffer such affliction. The sonne of God, what our Sauiour Christ never sinned, how can this stand that he should be thus handled: he neuer deserued it. Mary I will tell you, how we must consider our sauiour Christ two wayes, on way in his mãhood, an other in his godhed. Some places of scripture must be referred to his deity & some to his humanitie. In his godhed he suffred nothyng but

*Little Bilney the blessed martyr of God had wonderfull conflictes in hys mynde.*

*Bilney tooke his death patiently.*

*A good lesson for such as are in prison for the woordes sake.*

*Christ was in a sore agony.*

*Christ was sore tormeted in his mãhode but nothing in his godheade.*

but now he made himself void of his deity, as scripture saith, *Cum esset in forma dei exinaniuit seipsum*, whereas he was in the forme of God, he emptied himselfe of it, he did hide it, and vsed himselfe as though he had not had it, he would not helpe himselfe with his Godhead, he humbled himselfe with all obedience vnto death, euen to the death of the crosse: this was in that he was man, he toke vpon him our sinnes, our sinnes, not the worke of sinne. I meane not so, not to doe it, not to committe it, but to purge it, to clense it, to beare the ſkypend of it: and that way he was the greatest sinner of the worlde he bare all the sinne of the worlde on his backe, he woulde become debtter for it.

*Christ was accompted the greatest sinner of the world, because he toke vpon him our sins.*

Nowe to sustayne and suffer the doloures of deathe, is not to sinne: but he came into this worlde, with his passion to purge our sinnes. Nowe thys that he suffered in the Gardyne is one of the bitterest peces of all hys passion: this feare of deathe, was the bytterest payne that euer he abode, dewe to sinne, which he neuer dyd, but became debtter for vs. All thys he suffered for vs, thys he dyd to satisfy for oure sinnes. It is muche like as if I oughte an other man twenty thousande poundes, and shoulde paye it out of hande, or elles goe to the dungeon of Ludgate: and when I am going to prysone, one of my frendes shoulde come, and aske, whether goeth this man? And after he hadde hearde the matter, shoulde saye, lette me aunswere for hym, I will bee come suretye for hym. Yea, I will paye all for hym. Suche a part played our Sauiour Christe with vs. If he hadde not suffered thys, I for my parte shoulde haue suffered, accordyng to the grauitye and quantitie of my sinnes, damnation. For the greater the sinne is, the greater is the punishment in hell. He suffered for you and me, in suche a degree as is due to all the sinnes of the whole worlde. It was as if you woulde imagine, that one man had committed all the sinnes sence Adam, you may be sure, shoulde be punished with the same horrour of death, in such a sort, as all men in the worlde should haue suffered.

*Christ is the onlye purgation of our sin.*

*The notable mercy of Christ shewed to man kinde.*

*The greater the sinne is the greater is the payne.*

Faygne and put case our Sauiour Christ, had committed all the sinnes of the worlde: all that I for my part haue done, all that you for your partes haue done and that any man

els

els hath done: if he had done all this him selfe, this agonie that he suffered should haue bene no greater, nor greuouser, then it was. This that he suffred in the gardine was a portion I say of his passion, and one of the bitterest partes of it. And this he suffered for our sinnes, and not for any sinnes that hee had committed him selfe: for all we should haue suffered euery man according to his owne desertes.

His suffering in the garden was bitter & paynefull.

This hee dyd of hys goodnesse, partely to purge and cleanse our sinnes, partely, because hee would tast, and feele our miseries, *Quo posset succurrere nobis*. That he should the rather helpe and relieue vs: and partelye be suffered to geue vs example to behaue our selues as he dyd. He dyd not suffer, to discharge vs cleane from death, to keepe vs cleane from it, not to tast of it. Nay, nay, you must not take it so. We shall haue the beholdyng of this vgsome face euery one of vs, we shall feele it our selues. Yet our Sauiour Christ dyd suffer, to the entent, to signifie to vs, that death is ouercomable. We shall in deede ouercome it, if we repent, and acknowledge, that our Sauiour Jesu Christ pacified with his panges and paynes, the wrath of the father, hauyng a loue to walke in the wayes of GOD: if we beleue in Jesus Christ, we shall ouercome death. I say, it shall not preuayle agaynst vs.

Why Christ suffered such paynes.

All men shall behold the vgsome face of death.

How we shall ouercome death.

Wherefore whensoeuer it chanceth thee my frende, to haue the tastyng of this death, that thou shalt be tempted with this horrour of death, what is to be done then: when so euer thou feelest thy soule heauy to death, make hast, and resorte to this gardyne, and with this fayth thou shalt ouercome this terrour when it commeth. Oh it was a greuous thyng, that Christ suffred heere. Of the greatnes of his dolour that he suffred in the gardein, partly to make amendes for our sinnes, and partly to deliuer vs from death, not so, that we should not dye bodily, but that this death should be a way to a better life, and to destroy and ouercome hell. Our Sauiour Christ had a gardine, but he had litle pleasure in it. You haue many goodly gardines, I would you would in the middest of them consider what agonie our Sauiour Christ suffred in his gardine. A goodly meditation to haue in your gardines. It shall occasion you to delight no farther in vani-

What is to be done when the horror of death commeth.

A meditation for vs in our gardines.

ties, but to remember what hee suffred for you. It may draw you from sinne? It is a good monument, a good signe, a good monition to consider how hee behaued him selfe in this garding.

Well he sayth to his Disciples. Sit here and pray with me. He went a litle way of, as it were a stones cast from thē, and falleth to his prayer, and sayth: *Pater si possibile est transeat à me calix iste*. Father if it be possible, away with thys bitter cup, this outragious payne. Yet after he correcteth hymselfe, and sayth: *Verumtamen non sicut ego volo, sed sicut tu vis*, Not my will, but thy will be done O father. Here is a good meditation for Christen men, at all tymes, and not onely vppon good Friday: Let good Friday be euery day to a Christian man, to know to vse hys passion to that ende and purpose, not to read the story, but to take the fruite of it.

Euery day should be good Friday to a Christen man.

1. Sam. xx.

Some men if they had bene in this agonie, would haue runne them selues throughe with theyr swordes as Saule dyd, some would haue hanged themselues, as Achytophell dyd. Let vs follow these men, they be no examples for vs, but let vs follow Christ, which in hys agonye resorted to his father with his prayer: This must be our patrone to worke by. Here I might dilate the matter as touchyng praying to Saintes. Here we may learne not to pray to Saintes, Christ byddeth vs, *Ora patrem qui est in cælis*. Pray to thy father that is in heauen, to the creator, and not to any creature. And therefore away with these auouries: Let GOD alone be our auowrye, what haue we doe to runne hether or thether, but onely to the father of heauen? I will not tary to speake of this matter.

2. Sam. xviii.

We must pray to God and not to Saintes.

Our Sauiour Christ set his Disciples in an order, and commaunded them to watch and pray, saying: *Vigilate, & orate*. Watche and praye: wherefo should they watch and pray, he sayth by and by, *Ne intretis in tentationem*. That yee enter not into temptation. He byddeth them not praye that they bee not tempted, for that is as much to say, as to pray that we should be out of this world. There is no man in this world without temptation. In the time of prosperitie we are tempted to wantonnes, pleasures, and all lightnes: in tyme of aduersitie to dispayre in Gods goodnes.

Why the Disciples were commaunded to pray.

Temp-

Temptation neuer ceaseth. There is a difference betwene beyng tempted, and entryng into temptation. He byddeth therefore not to pray that they be not tempted, but that they enter not into temptation. To be tempted is no euill thing. A difference betwene beyng tempted, & entring into tẽptation.

For what is it? no more then when the flesshe, the deuill and the worlde doth solicite and moue vs agaynst God.

To geue place to these suggestions, and to yelde our selues, and suffer vs to bee ouercome of them, this is to enter into temptation. Our Sauiour Christ knew that they should be grieuously tempted, and therefore hee gaue them warnyng, that they should not geue place to temptation, nor dispayre at his death. And if they chaunced to forsake him, or to runne awaye, in case they tripped or swarued, yet to come agayne. The Apostles were warned of their temptation.

But our Sauiour Christ dyd not onely commaunde hys Disciples to pray, but fell downe vppon hys knées flat vpon the ground and prayed hymselfe, saying: *Pater si fieri potest, transeat à me calix iste*. Father, deliuer me of this pange and payne that I am in, thys outragious payne, this worke Father, came euen from the bowels of hys harte, when hée made hys mone, as who should say, Father ryd me, I am in such payne that I can be in no greater? Thou art my Father, I am thy sonne, Can the father forsake hys Sonne in such anguishe? Thus he made hys mone. Father, take away this horrour of death from me, ryd me of thys payne, suffer me not to be taken when Iudas commeth, suffer me not to be hanged on the Crosse, suffer not my handes to be pearsed with nayles, nor my hart with the sharpe speare. A wonderfull thyng, that he should so oft tell his Disciples of it before, and now when he commeth to the poynte, to desire to be ryd of it, as though he would haue bene disobedient to the will of hys father. Afore he sayd, he came to suffer, and now he sayth away with this cup. Who would haue thought that euer thys geare shoulde haue come out of Christes mouth? What a case is this? What should a man say? You must vnderstand, that Christ toke vppon hym our infirmities, of the which this was one, to be sory at death. Among the stipendes of sinne this was one, to tremble at the Crosse, this is a punishment for our sinne. Christ dyd pray in his agony. Christ sheweth him selfe a very man, & to haue all the infirmities that man hath. Christ tooke vpon hym all our infirmitis except sinne.

It goeth otherwayes with vs, then with Christ, if we were in lyke case, and in lyke agony, almost we would curse God, or rather wish that there were no God. This that he sayd, was not of that sorte, it was referryng the matter to the will of hys father: but we seeke by all meanes be it right, be it wrong, of our owne nature to be ryd out of payne, hee desired it conditionally, as it might stand, with hys fathers will, addyng. *Verumtamen* to it. So hys request was to shew the infirmitie of man, here is now an example what we shall do, when we are in lyke case. He neuer deserued it, we haue. He had a *Verumtamen*, and notwithstandyng: let vs haue so to, we must haue a neuertheless, thy will be done and not myne. Geue me grace to be contente to submit my will vnto thyne. His fact teacheth vs what to do. This is our Surgery, our Phisicke, when we be in agonye, and recken vppon it, frendes, we shall come to it, we shall feele it, at one tyme or an other. What doeth he now, what came to passe now, when he had heard no voyce, hys father was domme: He resorteth to hys frendes, seekyng some comfort at theyr handes, seyng he had none at hys fathers hand, he commeth to his Disciples, and findeth them a sleepe, he spake vnto Peter and sayd. Ah Peter art thou a sleepe? Peter before had bragged stoutly, as though hee would haue killed GOD haue mercy vppon hys soule. And now when hee shoulde haue comforted Christe, hee was a sleepe, not once buffe, nor baffe to him, not a worde, hee was fayne to say to his Disciples. *Vigilate & orate*. VVatch and praye, the spirie is readye, but the fleshe is weake, he had neuer a word of them agayne.

An example for vs whē we are tempted.

When we are in agoni what Phisicke we should vse.

Watch & pray

They might at the least haue sayd. Oh sir remember your selfe, are you not Christe came not you into this world, to redeme sinne? be a good cheare, be a good comfort, this sorrow will not helpe you, comfort your selfe by your owne preachyng you haue sayd: *Oportet filium hominis pati*. You haue not deserued any thyng, it is not your fault. In deede if they had done this with hym, they had playde a frendly parte with hym, but they gaue hym not so much as one comfortable word. We runne to our frendes in our distresses & agonyes, as though we had all our truste and confidence in them,

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he dyd not so, he resorted to them, but trusted not in them, we will runne to our frendes and come no more to God, hee returned agayne. What? shall we not resorte to our frendes in tyme of neede? and trow ye we shal not finde them a sleepe? Yes I warrant you, and when we nede their helpe most, we shall not haue it. But what shall we do, when we shall finde lacke in them? we will cry out vpon them, vpbraide them, chide, braule, fume, chafe and backebite them. But Christ dyd not so, he excused his frendes saying: *Vigilate & orate, spiritus quidem promptus est, caro autem infirma*. Oh (quoth hee) watche and pray, I see well the spirit is ready, but the flesh is weake. What meaneth this? surely it is a comfortable place. For as long as we lyue in this world, when we be at the best, we haue no more but *Promptitudinem spiritus cum infirmitate carnis*. The readynesse of the spirite with the infirmitie of the flesshe. The very Sayntes of God sayd: *Velle adest mihi*. my will is good, but I am not able to perfourme it, I haue bene with some, and sayne they would, sayne they would, there was readynesse of spirite, but it would not be. It greued thē that they could not take thinges, as they should do. The flesshe resisteth the worke of the holy ghost in our hartes, and letteth it, letteth it. We haue to pray euer to God. Oh prayer, prayer, that it might be vsed in this Realme, as it ought to be of al men, and specially of Magistrates, of counsaylers, of great rulers, to pray, to pray, that it would please God to put godly policies in their hartes. Call for assistaunce. I haue heard saye, when that the good Queene that is gone had ordeyned in her house, dayly prayer both before none, and after none, the Admirall getteth hym out of the waye, lyke a moule dyggyng in the earth. He shalbe Lottes wyfe to me as long as I lyue. He was I heard say a couetous man, a couetous man in deede, I woulde there were no moe in Englande. Hee was I heard saye an ambitious man, I would there were no moe in England. He was I heard say a seditious man, a contemner of common prayer, I would there were no moe in England, well he is gone. I would hee had left none behinde him.

We shal finde our frendes sleeping.

Rom. vii.

The flesh resisteth the spirit.

Remember you my Lordes, that you pray in your houses to the better mortification of your flesshe. Remember GOD

must

must be honored, I will you to pray that God will continue his spirite in you. I do not put you in comfort, that if ye haue once the spirite, ye cannot lose it. There be new spirites start vp now of late, that say after we haue receiued the spirit, we cannot sinne. I will make but one Argument. Saint Paule had brought the Galathians to the profession of the fayth, and left them in that state, they had receiued the spirite once, but they sinned agayne, as he testified of them him selfe. Ye sayeth: *Currebatis bene.* Ye were once in a right state, and agayne: *recepistis spiritum ex operibus legis, an ex iustitia fidei?* Once they had the spirite by fayth, but false Prophetes came (whē he was gone from them) and they plucked them cleane away from all that Paule had planted them in, and then said Paule vnto them. *O stulti Galathi quis vos fascinauit?* If thys be true, we may lose the spirite, that we haue once possessed. It is a fond thyng, I will not tary in it. But now to the passion agayne.

We may haue the spirite and yet sinne afterward.

Christ had bene with hys father, and felt no helpe, he had bene with hys frendes, and had no comforte, he had prayed twise, and was not heard, what dyd he now? did he geue prayer ouer? no, hē goeth agayne to hys father, and sayeth the same agayne, father if it bē possible, away with this cuppe, here is an example for vs, although we bē not heard at the firste tyme, shall we geue ouer our prayer? nay we must to it agayne, we must be instant in prayer. He prayed thrise and was not heard, let vs pray thrē score tymes, folkes are very dull now a dayes in prayer, to come to Sermons, to resorte to common prayer. Ye housekeepers, and especially great men geue example of prayer in your houses.

Christ continued in prayer

Housekepers and great mē must geue exāple of prayer.

Well, dyd hys father looke vppon hym this second tyme? no, he went to hys frendes agayne, thynkyng to finde some comforte there, but hē findeth them a slepe agayne, more deeper a slepe then euer they were. Their eyes were heauy with slepe. There was no comfort at all, they wist not what to say to hym. A wonderfull thyng, how he was tosse from poste to piller, one whyle to hys father, and was destitute at hys hande, another whyle to hys frendes, and founde no comforte at them, hys father gaue hym lokyng on, and suf-

fred.

fred him to byte vpon the bridle a whyle.

Almightie God beholde this battaile, that he might enioy the honour and glorie, that in his name all knees should bow, *Celestium, Terrestrium, & infernorum*, in heauen, earth and hell. This that the father would not heare his owne sonne, was an other punishment due to our sinne. When we crye vnto hym, he will not heare vs. The Prophet Jeremy sayth: *Clamabunt ad me, & ego non exaudiam eos*. These bee Jeremies wordes, here he threatneth to punishe sinne, with not hearyng theyr prayers, the Prophet sayth: They haue not had the feare of GOD before their eyes, nor haue not regarded discipline and correction. I neuer saw surely so little discipline as is now a dayes. Men will be maisters, they will be maisters and no disciples.

God punisheth sinne in not hearing of our prayers.

Alas where is this Discipline now in Englande. The people regarde no Discipline, they be without all order. Where they should geue place, they will not sturre one inch, yea, where Magistrates shoulde determine matters, they will breake into the place before they come, and at theyr commyng not moue a whit for them. Is this Discipline? Is this good order? If a man say any thyng vnto them, they regarde it not. They that bee called to aunswere, will not aunswere directly, but scoffe the matter out. Men the more they know the worse they bee, it is truely sayde. *Scientia inflat*, knowledge maketh vs proude, and causeth vs to forget all, and set away Discipline. Surely in Popery they had a reuerence, but now we haue none at all, I neuer saw the lyke. This same lacke of the feare of GOD, and Discipline in vs, was one of the causes that the father woulde not heare his sonne. This payne suffred our Sauiour Christ for vs who neuer deserued it. Oh what it was, that hee suffred in this gardein, till Judas came. The dolours, the terrours, the sorrowes that hee suffered be vnspeakeable. He suffred partly, to make amendes for our sinnes, and partly to geue vs example, what we should do in lyke case. What commeth of this geare in the end.

People are without order or honesty

the more we know the worse we be.

In time of Popery there was some reuerence but now none at all.

Well, now he prayeth agayne, he resorteth to his father agayne. *Angotiae correptus prolixius orabat*. He was in sorer paynes, in more anguish then euer he was, and therfore he prayeth

Why Christ suffered so sore in the gardein.

Christ prayed the third tyme and sweateth bloud.

prayeth longer, more ardently, more feruently, more vehemently then euer he did before. Oh Lord, what a wonderfull thyng is thys, this horror of death is worse then death it selfe, and is more vgsome. He prayeth now the thyrd time. He dyd it so instantly, so feruently, that it brought out a bloudy sweate, and such plenty that it dropped downe euen to the ground. There issued out of his precious body drops of bloud. What a payne was he in, when these bloudy drops fell so aboundantly from him? Yet for all that, how vnthankefull do we shewe our selues towarde him that dyed onely for our sakes, and for the remedy of our sinnes. Oh what blasphemy doe we commit day by day, what litle regard haue we to his blessed passion thus to sweare by Gods bloud, by Christes passion. We haue nothing in our pastyme, but Gods bloud, Gods woundes. We continually blaspheme his passion in hauking, huntyng, dicyng and cardyng. Who would thinke he should haue such enemyes among those that professe hys name? What became of his bloud that fell downe trow ye? was the bloud of Hales of it, wo worth it. What a do was it to bryng this out of the kinges head. This great abhomination of the bloud of Hales could not be taken a great while out of his minde.

Our ingratitude and vnthankfulnes to god, which dyed for vs.

Blasphemous sweasing in al our pastymes.

The bloud of Hales was taken once for a religious relique.

You that be of the Court, and especially ye sworne Chaplaynes beware of a lesson that a great man taught me at my first comming to the Court, he told me for good will, he thought it well. He sayd vnto me. You must be ware how so euer ye do that ye contrary not the kyng, let hym haue his sayinges, follow hym, go with him. Mary out vpon this counsell, shall I say, as he sayth: Say your conscience, or els what a worme shall ye feele gnawing, what a remorse of conscience shall ye haue, when ye remember how ye haue slacked your duetie? It is a good wise verse. *Gutta cauat lapidem, non vi sed sæpe cadendo.* The drop of rayne maketh a hole in the stone, not by violence, but by oft fallyng. Likewise a Prince must be turned not violently, but he must be wonne by a litle and a litle. He must haue his dutie tolde him, but it must be done with humblenesse, with request of pardon, or elles it were a daungerous thyng. Vnpreaching Prelates haue bene the cause, that the bloud of Hales dyd so long blynde the kyng.

A mete lesson for flatterers to learne.

A Princes minde is to be perswaded, but not violently forced.

Wa

Wo woꝛth that ſuch an abhominable thing, ſhoulde be in a Chriſten realme, but thankes be to God, it was partely redreſſed in the kinges dayes that dead is, and much moꝛe now. God graunt good will, and powꝛer to goforwarde, if there be any ſuch abhomination behynde, that it may vtterly be roted vp. O how happy are we, that it hath pleaſed almightie God to vouchſafe, that his ſonne ſhoulde ſweate bloude foꝛ the redeeming of our ſinnes, and agayne how vnhappy are we if we will not take it thankefully, that was redeemed ſo paynefully. Alas what harde hartes haue wee. Our Sauiour Chriſt neuer ſinned, and yet ſweate he bloud foꝛ our ſinnes we will not once water our eyes with a few teares. What an hoꝛrible thing is ſinne? that no other thing woulde remedy and paye the raunſome foꝛ it, but only the bloude of our Sauiour Chriſte. There was nothing to pacifye the fathers wꝛathe agaynſt man, but ſuche an agonye as he ſuffered all the paſſion of all the martyꝛs that euer were, all the ſacrifices of Patriarkes that euer were, all the good woꝛkes that euer were done, were not able to remedye oure ſinne, to make ſatiſfaction foꝛ our ſinnes, noꝛ any thing beſides, but thys extreame paſſion and bloude ſheddinge of our moſte merciſull Sauiour Chriſt.

Sinne is hoꝛrible, and why

Chriſtes death and paſſion was the only remedy foꝛ our ſinne.

But to dꝛaw towarde an end, what became of this thꝛeefold pꝛayer, at the length, it pleaſed God to heare hys ſonnes pꝛayer, and ſent him an angell to coꝛroboꝛate, to ſtrengthen, and to comfoꝛt him. Chriſt neede no angels helpe if he had liſted to eaſe him ſelfe with his deitye. He was the ſonne of God, what then? foꝛ ſo much as he was man, he receyued comfoꝛt at the aungels hand, as it accoꝛdes to our infirmity. His obedience, his continuance and ſuffering, ſo pleaſed the father of heauen, that foꝛ his ſonnes ſake, be he neuer ſo great a ſinner, leauing his ſinne, and repenting foꝛ the ſame, he will owe him ſuch fauoure, as though he had neuer committed any ſinne.

Why Chriſt receyued comfoꝛt of the Angell.

Note a coꝛfoꝛtable pꝛomiſe, and a toꝛtull ſaying

The father of heauen will not ſuffer him to be tempted with thys great hoꝛroꝛ of death and hell to the vttermoſt, and aboue that he is able to beare. Looke foꝛ it my frendes, by him and thꝛough him, he ſhalbe able to ouercome it, let

A lesson for vs in time of temptation.

vs do as our Sauiour Christ did, and we shall haue helpe from aboue, we shall haue angels helpe, if we trust in hym, heauen and earth shall geue vp, rather then we shal lacke helpe: he sayth he is. *Adiuter in necessitatibus*, an helper in tyme of nede.

When the Angell hadde comforted hym, and when thys horror of deathe was gonne, he was so strong, that he offered hym selfe to Judas, and sayde, I am hee. To make an ende, I praye you take paynes, it is a daye of penaunce (as we vse to saye) geue me leaue to make you weary thys day. The Iewes hadde him to Cayphas and Annas, and there they whipte hym, and bette hym, they sette a crowne of sharpe thornes vppon hys head, and nayled him to a tree, yet all thys was not so bitter, as thys horror of death, and thys agonye, that hee suffered in the garden, in suche a degree as is due to all the sinnes of the worlde, and not to one mannes sinnes. Well, hys passion is our remeadye, it is the satisfaction for our sinnes. Hys soule decended to hell for a tyme.

The horror of death, and the agony which Christ sustayned in the garden exceedeth the other paynes.

Here is much adoo, these new vpstarting spirites, say Christe neuer descended into hell neyther bodye nor soule. In scorne they will aske, was hee there, what did he there? what if we cannot tell what he dyd there? The Crede goeth no further, but sayth, he descended thyther, what is that to vs, if we cannot tell seing we were taught no further. Paul was taken vp into the thirde heauen, aske likewise what he sawe, when he was caryed thyther, you shall not finde in scripture what he sawe or what he dyd there, shall we not therefore beleue that he was there. These arrogant spirites, spirites of vayne glorye, because they knowe not by anye expresse scripture, the order of his doynges in hell, they will not beleue that euer hee descended into hell. In deede this article hath not so full scripture, so manye places and testimonyes of scriptures as other haue, yet it hathe inoughe, it hath two or three textes, and if it had but one, one texte of scripture, is of as good and lawfull authoritye as a thousande and of as certayne truth. It is not to be wayed by the multitude of textes.

Against such as deny that Christ descended into hell.

Arrogant spirites of vayne glory.

I beleue as certaynelye and verelye that thys realme of England

Englande hath as good authoritye to heare Gods worde, as any nation in all the world, it may be gathered by two textes, one of them is this. *Ite in vniuersum mundum, & prædicate euangelium omni creaturæ.* Go into the whole worlde, and preache the gospell to all creatures. Agayne, *Deus vult omnes hominis saluos fieri.* God will haue all men to be saued, he excepts not the English men here, nor yet expresly nameth thē, and yet I am as sure, that thys Realme of Englande, by this gathering, is allowed to heare Gods worde, as though Christ had sayde a thousande tymes, goe preache to English men. I will that English men be saued.

Because this article of his descending into hell, cannot be gathered so directly, so necessarily, so formally, they vtterly deny it. This article hath scriptures two or thrée inoughe for quiet myndes, as for curiouse braynes nothing can content them. This the deuils sturring vp of suche spirites of sedition, is an euident argumente, that the lighte is come forthe, for hys worde is a broade, when the deuill rusheth, when he roareth, when he stirreth vp such busy spirites, to sclaunder it. My entent is not to entreate of this matter at this tyme. I trust the people will not be caryed away with these new arrogant spirites, I doubt not, but good preachers will labour agaynst them.

Curious brayns are neuer content.

In argument that Goddes worde is abrod

But now I will say a worde, and herein I protest first of all not arrogantly to determine, and define it, I will contend with no man for it, I will not haue it be preiudice to any body, but I offer it vnto you to consider and way it. There bée some great clarkes that take my parte. And I perceiue not what euill canne come of it, in sayinge, that our Sauioure Christ dyd not only, in soule descende into hell, but also that he suffered in hell suche paynes, as the damned sperites dyd sufker there. Surely, I beléeue verely for my parte, that he suffered the paynes of hell proportionally, as it correspondeth and aunswereth to the whole sinne of the worlde. He woulde not sufker only bodely in the garden, and vppon the crosse, but also in hys soule, when it was from the body, which was a payne due for our sinne. Some wryte so, and I canne beléeue it that hée suffered in the verye place, and I cannot tell what it is, call it what yée will, euen in the skalding

Beare with father Latymer in this place.

Fire, gnashing of teeth, the worme of conscience, are termes, vttering to vs the paynes of hell

skalding house, in the vgsomnesse of the place, in the presence of the place, such payne as our capacity can not attaine vnto, it is somewhat declared vnto vs, when we vtter it by these effectes, by fyre, by gnashing of teth, by the worme that gnaweth on the conscience. What so euer the payne is, it is a great payne that he suffered for vs.

I see no inconuenience to say, that Christ suffered in soule in hell. I singularly commende the exceeding great charitie of Christ, that for our sakes would suffer in hell in his soule. It settes oute the vnspeakeable hatred that God hathe to sinne. I perceyue not that it doth derogate any thing from the dignitie of Christes death, as in the garden, when he suffered, it derogates nothing from that he suffered on the cros. Scripture speaketh on this fashion: *Qui credit in me, habet vitam æternam.* He that beleueth in me, hath lyke euerlasting. Here he settes forth fayth as the cause of our iustification, in other places as highe commendation is geuen to workes, and yet, are the workes any derogation from that dignitie of faythe? No. And agayne scripture sayth: *Traditus est propter peccata nostra, et exuscitatus propter iustificationem &c.* It attributeth here, oure iustification to his resurrection, and doth this derogate any thing from his death? not a whit. It is whole Christe. What with his nativitie, what with his circumcision, what with his incarnation, and the whole proces of hys lyfe, with his preaching, what with hys ascending, descending, what with his deathe, it is all Christ that worketh our saluation. He sitteth on the right hande of the father, and all for vs? All this is the worke of oure saluation. I woulde be as lothe, to derogate any thing from Christes death, as the best of you all. How vnestimablely are we bounde to him? what thankes ought we to geue him for it? We must haue this continually in remembraunce. *Propter te morti tradimur tota die.* For thee, we are in dying continually.

The peculiar phrase & maner of speking of the scripture is to be noted.

Christ wroght our saluation in all his doinges.

The life of a christen man is nothing but a redynes to dye, and a remembraunce of deathe. If thys that I haue spoken of Christes suffering in the gardeine, and in hell, derogate any thinge from Christes death and passion, away with it, beleue me not in thys if it do not, it commendes

and

and sets forth very well vnto vs, the perfection of the satisfaction that Christ made for vs, and the worke of redemption, not onely before witnesse in this world, but in hell in that vgsome place, where, whether he suffred, or wrastled with the spirytes, or comforted Abraham, Isaac, and Jacob, I will not desire to know. If ye like not that which I haue spoken of his suffring, let it goe, I will not striue in it, I wil be preiudice to no body, weigh it as ye list, I do but offer it you to consider. It is like his soule did somwhat the three dayes that his body lay in the graue. To say, he suffred in hell for vs, derogates nothing from his death. For all thinges that Christ did before his suffring on the crosse, and after, doe worke our saluation. If he had not bene incarnate, he had not died, he was beneficiall to vs with all thinges he did. Christen people should haue his suffring for them in remembrance. Let your gardens monish you, your pleasant gardens, what Christ suffred for you in the garden, and what commoditie you haue by his suffring. It is his will ye should so do, he would be had in remẽbrance. Mire your pleasures with the remembrance of his bitter passion. The whole passion is satisfaction for our sinnes: and not the bare death, cõsidering it so nakedly by it selfe. The maner of speaking of scripture, is to be considered. It attributeth our saluation now to one thing, now to an other, that Christ did, where indeed it pertayned to all. Our sauiour Christ hath left behinde him a remembraunce of his passion, the blessed communion, the celebration of the Lordes supper: alacke it hath bene long abused, as the sacrifices were before, in the old law. The patriarches vsed sacrifice, in the fayth of the sede of the woman, which should breake the serpentes head. The patriarches sacrificed on hope, and afterward the worke was esteemed. There comes other after, and they consider not the faith of Abraham, and the patriarches, but doe they sacrifice according to their owne imagination, euen so it came to passe with our blessed communion. In the primatiue church, in places, when they frendes were dead, they vsed to come together to the holy communiõ. What, to remedy them ỹ were dead? No, no, a straw, it was not instituted for no such purpose. But

Christ was beneficiall to vs in all his doinges.

The blessed communion is a remembrance of Christes passion

The vsage of the primatiue church in the receiuing of ỹ communiõ, at the buriall of the dead.

thē they would call to remēbrance Gods gwdnes, & his passiō ý he suffred for vs, wherein they comforted much their fayth. Other came afterward & sets vp all these kinds of massing, all these kinds of iniquitie. What an abhominatiō is it? the foulest ý euer was, to attribute to mans worke our saluatiō. God be thanked ý we haue this blessed cōmunion set forth so now, that we may comforte, encrease, and fortifie our fayth at that blessed celebration. If he be guilty of the body of Christ, that takes it vnworthely, he fetcheth great comfort at it, that eates it worthely: He doth eate it worthely, that doth eate it in fayth. In fayth: in what fayth? Not long agoe a great man sayd in an audience: They bable much of fayth, I wil goe lye with my whore all night, and haue as good a fayth, as the best of thē all. I thinke he neuer knew other, but the whoremungers fayth. It is no such fayth that will serue. It is no bribing iudges or iustices fayth, no rentraysers fayth, no whoremungers fayth, no leasmungers fayth, nor no sellers of benefices fayth. but ý fayth in the passiō of our sauiour Christ: we must beleue that our sauiour Christ hath taken vs againe into his fauour, that he hath deliuered vs his owne body and bloud, to plead with the deuill, and by the merite of his owne passion, of hys owne mere liberalitie. This is the fayth I tel you, that we must come to the communion with, & not the whoremungers faith. Loke where remission of sinne is, there is acknowledging of sinne also. Fayth is a noble Duches, she hath euer her gentleman vsher going before her, the confessing of sinnes, she hath a trayne after her, the fruites of good workes, the walking in the commaundementes of God. He that beleueth, will not be idle, he will walke, he will do his businesse, haue euer the gentleman vsher with you: So if you will try fayth, remember this rule. Consider whether the trayne be wayghting vppon her. If you haue an other fayth then this, a whoremungers fayth, you are lyke to goe to the Scalding house, and there you shall haue two dyshes, weeping and gnashing of teethe, muche good do it you, you see your fare. If you will beleeue, and acknowledge your sinnes, you shall come to the blessed communion of the bitter passion of Christ,

worthely

Massing was the foulest abhomination that euer was

A great man that neuer knew other thē the whoremōgers faith.

What fayth will serue.

Fayth is as a noble gentlewoman, that hath her gentleman vsher going before, and her traine after her.

The true triall of fayth.

worthely, and so attayne to euerlasting lyfe, to the which the father of heauen bring you and me.

Amen.

## A Sermon preached by M. Hugh Latimer, at Stamforde.

Octob. 9. 1550.



EDDITE *ergo quæ sunt Cæsaris, Cæsari: et quæ sunt Dei, Deo*. Geue that that is Cæsars to Cæsar: and that that is Gods to God.

This doctrine is grieuous, heuy, and irksome to couetous hartes. Geue, geue, they cannot away with it, it can not stick in their mindes, nor settle in their stomackes: they would rather be taking, scraping, & catching, then geuing. But godly persons will well accept & take it, for it is to them a great pleasure, ioy, & comfort. For the better vnderstanding of this place, ye shall vnderstand, Christ came to bring vs out of bondage, & to set vs at liberty: not from ciuill burden, as from obeying the magistrates, from paying tare and tribute, but from a greater burthen, and a more grieuouser burthen, the burthen of sinne, the burthen, not of the body, but of the soul, to make vs free from it, and to redeeme vs from the curse and malediction of the law, vnto the honorable state of the children of God. But as for the ciuell burthens, he deliuered vs not from them, but rather commaunded vs to pay them. Geue, geue, (sayth he) to Cesar obedience, tribute, and all thinges due to Cesar.

*Christ came not to deliuer from ciuel dueties.*

For the vnderstanding of this texte, it shall be very needefull to consider the circumstaunce going before: which thing duely considered, geueth a great light to all places of

Special notes to be obserued for the better vnderstanding of the scriptures.

the Scripture: who spake these wordes, to whom they were spoken, vpon what occasion, and afore whome. Therefore I will take the whole fragment and shred, taken out of Gods booke for the gospell of this day, written in the gospell of Mathew, the xxij. Chapter. *Tunc abierunt Pharisei.* Then went the pharisies, and toke a counsell, Luke hath, *Obseruantes*, marking, spying, loting, toking, watching, lyke subtile, craftie,

Beware of subtile and dissembling flatterers.

and sleightie fellowes, they toke a counsell, and sent to him their disciples, which should fayne themselues iust men, godly men, glad to learne his doctryne: and with them Herodes seruantes, to trap him in hys wordes: and they sayd to him: Master, we know that thou art a true man, and teachest the way of God, *in veritate*, truely, and carest for no man: for

A crafty & subtile question.

thou regardest not the personage of man. Tell vs therefore: what thinkest thou? Is it lawfull to geue Cesar tribute money, or no? This was their questiō ẏ they would haue snarled him with. In answering him to this they would haue caught him by the fote. But Jesus, *cognita malitia eorum*: knowing

A godly & prudent answer.

they? malice, their wickednes, their vncharitablenes, sayde to them: Hypocrites, why do ye tempt me? Shew me a pece of ẏ tribute mony. And they brought him a peny. And he said to them: Whose image is this, and the writing: They answered: Cesars. He sayd to them: Geue to Cesar, that belongeth to Cesar, and to God, that that is Gods.

Thus ye may perceiue, it was our Sauiour Christ, that spake these wordes, and they were spoken vnto the pharisies that tempted him. But they be a doctrine vnto vs, that are Christes disciples. For whose wordes should we delight to heare and learne, but the wordes and doctrine of our Sauiour Christ?

And that I may at this time so declare them, as may be for Gods glory, your edifying, and my discharge, I pray you all to helpe me with your prayers.

In the which prayer &c. For the vniuersall Church of Christ through the whole worlde, &c. For the preseruation of our soueraigne Lord king Edward the vi. sole supreme head vnder God and Christ of the churches of Englande and Ire-

land.

lande, &c. Secondly for the kinges most honorable counsell: Thirdly I commend vnto you the soules departed this life in the fayth of Christ, that ye remember to geue landes, prayse and thankes to almighty God for his great goodnes and mercy shewed vnto them, in that great nede and conflict agaynst the deuill and sinne, and that gaue them at the houre of death fayth in his sonnes death and passion, whereby they might conquere and ouercome, and get the victory. Geue thankes I say for this, addyng prayers and supplications for your selues, that it may please God to geue you the like fayth and grace, to trust onely vnto the death of hys deare sonne, as he gaue vnto them. For as they be gone, so must we: and the deuill will be as ready to tempt vs, as he was them, and our sinnes will light as heauy vpon vs as theirs did vpon them: And we are as weake and vnable to resiste, as were they. Praye therefore that we may haue grace to dye in the same fayth of Christ as they did, and at the latter day be raysed with Abraham Isaac and Iacob, and be partakers wyth Christ in the kingdome of heauen: for this, and grace, let vs say the Lordes prayer.

The deuill ready to tempt vs at the houre of death.

*Vne abeuntes. Tunc,* It hangeth on a tert before. Christ tolde them a similitude that the kingdome of heauen is lyke to a king that made a bridale to hys sonne, he maryed his sonne, and sent his seruauntes out to bid hys gestes. Well they woulde not come although he had made great preparing and much coste for them: ambicion, couetousnes, and crueltie woulde not let them come. Then he sent his warriours and destroyed them: and agayne sent other seruauntes to bidde gestes to hys bridall, hand ouer heade come who woulde. They did his bidding, and the house was full of gestes. The king now would vew hys gestes: and finding there one not cladde in marying garmentes, he asked hym: frende how camest thou here, not hauing a maryage garment? And commaunded to bynde hym hand and foote, and cast him into vtter darkenes: there was wayting and grinding of teeth. For many be called and fewe be chosen. Now Christ expoundeth this. The kingdome

A brief sum of the Gospell.

of heauen is preaching of the Gospell. This mariage is the ioyning of Christ and his Church, which was begonne by Christ beare in earth, and shall continue to the ende of the worlde. The bidders of his gestes are preachers, but here are so many lettes and hinderances: couetousnes is a let, ambicion is a let, crueltie is the greatest let: For they beat his seruauntes, brake their heades, yea murthered them, which bad them to this bridall. With this the king was angry, and sent his men of warre to destroy those unthankefull people. Was he not angry with couetousnes and with ambition? Yes he is angry with couetous men, with ambitious men: But most of all with crueltie. This is an anger aboue common anger, when men be not onely unthankefull, but also adde crueltie to persecute the preachers, that commeth to call vs to this mariage. This toucheth God so nigh, that he sayth. *Qui vos audit, me audit.* This crueltie the king would not leaue unpunished, but sent forth his men of warre. They are called his men of warre, his men, his men, for warres come at his commaundement. Titus and Vespasian sent of God to punishe those couetous Iewes, ambicious Iewes, cruell Iewes, that would not credit Christ, nor beleue the preaching of saluation. Now in warre what parte so euer get the victory, that is Gods part, that is Gods host. Nabuchodonosor was an euil man, a wicked man, yet was he sent of God to punish the stubburne and couetous Iewes for their ambicion, and crueltie, and forsaking Gods most holy worde: And he is called in Scripture Gods seruaunt. It is no good argument. He hath the victory, Ergo he is a good man. But this is a good argument. He hath the victory, Ergo God was on his side, and by him punished the contrary parte. The preachers called good and bad. They can doe no more but call, God is he that must bring in, God must open the hartes, as it is in the Actes of the Apostles. When Paule preached to the women, there was a sicke woman *Cuius cor deus aperuit*, whose hart God opened. None could open it but God. Paule coulde but onely preach, God must worke, God must doe the thing inwardly. But good and bad came. Therefore the preaching

Christ abhorreth couetousnes ambicion but specially crueltie.

The victory is Gods.

Preachers are the messegers to call good & bad to come to Christes banquet.

thing is likened to a Fyshers net, that taketh good fishe and bad, and draweth all to the shoare. In the whole multitude that professe the Gospell, all be not good, all cannot away with the mortifying of their flesshe, they will with good will beare the name of Christians, of Gospellers, but to do the dædes they grudge, they repine, they can not away with it. Among the Apostles, all were not honest, nay, one was a deuill, so among so great number of Gospellers some are carde Gospellers, some are dice Gospellers, some pot Gospellers; all are not good, all seeke not amendment of life. Then commeth the king to see his gestes. And findeth one not hauing the mariage garment, and saith to him: Frende how camest thou hether, and hast not the mariage garment? Faith is the mariage garment, not a fained faith without good liuing, but faith that worketh by loue. He was blamed because he professed one thing, and was in dæde another. Why did he not blame the preachers? There was no fault in them, they did their duties, they had no further commaundement but to call them to the mariage. The garment he should haue prouided hym selfe. Therefore he quarrelleth not with the preachers: what doth thys fellow here? Why suffered ye him to enter. &c. For their commission extended no further but onely to call hym. Many are grieued that there is so littell fruite of their preachinge. And when as they are asked: why doe you not preach hauing so great giftes geuen you of God? I would preach say they, but I see so litle fruite, so litle amendment of life, that it maketh me weary. A noughty aunswere, a very noughty aunswere. Thou art troubled with that God gaue thee no charge of, and leauest vndone, that thou art charged with. God commaundeth thee to preach, and *Si-ne loquutus fueris*. If thou speake not, if thou warne not the wicked that they turne and amende, they shall perish in their iniquities. *Sanguinem autem eius de manu tua requiram*. This terme nippeth, this pincheth, this toucheth the quicke. He shall die in his wickednes, but I will require his blonde at thy hand. Harken well to this, marke it wel preachers, I will aske his blonde at thy hand. If you doe not your office, if ye

The similitude of the net.

Diuers sortes of Gospellers.

The mariage garment.

A good lesson for preachers.

teach not the people, and warne them not, you shall be damned for it. If you do your office, you are discharged. *Tuam animam liberasti*. Warne them therfore to leaue their wickednes, their couetousnes, their ambition, their cruelty, vnmercifulnes. &c. and thou hast saued thine owne soule. For there was no quarell with the preachers, but he was cast in prison, where was weping and wayling, and grinding of teth: these were his delicates. *Multi sunt vocati*, Many are called but fewe are chosen. To this parable now ioyneth this Gospell. *Tunc Pharisei abeuntes*. *Pharisei* was a secte of religion among the Iewes most exquisite, perfect, holy, & learned, and were reputed most godly men, euen such as in holines excelled all other, as our Monkes were of late among vs, and be yet in other places. They were in Gods bosome, euen at heauē gates in the sight of the world: But inwardly superstitious, fayned, holow harted, dissimulers. Now at this tyme I know none more like them, then the hipocriticall holow harted papistes. The name is chainged, but the thing remaineth. Therefore they may well be called by the name, that keepe the thing. These were enemies to Christ and his doctrine They would be ordred by olde wonte, customes, forefather: and to maynteine their traditiōs, set aside the commaundements of God, refused Christ and his worde. S. Luke hath *obseruantes*, obseruauntes, that is watchers, toters, spies, much like the obseruaunt Fryers, the barefote Fryers, that were here, which in deede were the Byshop of Romes spies, watching in euery countrey, what was sayd or done against him. He had it by & by, by one or other of his spies, they were his men al together, his postes to worke against the Regalitie. In the court, in the noble mens houses, at euery marchauntes house, those obseruauntes were spying, toting, and loking, watching & prying, what they might heare or se against the sea of Rome. Take heede of these obseruauntes. To vnderstand the worde *obseruantes*, marke what the Poet sayth in his comedie. *Obserua Dauum*, Take heede, beware & marke *Dauum*, for they will be stirring in euery towne, in euery gentlemans house, yea at their very tables: well, be wise, beware of them. *Inierunt Consilium*,

Learne to discharge your selues.

The name of Papistes is chainged, but their dissimulation remayneth still.

There was an order of Fryers called obseruauntes, which were common spyes in euery realme

Beware of false harlots.

*cilium.* They take a counsell, some godly thing, some waighty matter, I am sure, that these holy fathers consulte vpon. It must nedes be for the common wealth, and the profite of many, that these holy fathers come together for. It was to snarle or trap him in his wordes. This was their deuice, this was their counsell. To this ende they gather such a company of holy fathers. A counsell, a counsell. *Bonum est concilium*, sayd one. Yea marry quod an other: *sed bonorum.* A counsell is good, yea yf it be of good men. For els what is a counsell, if it be wicked, of wicked me? If they say: This was done by a counsell, determined in a counsell, what is it the better, if the counsell be wicked? Nicene counsell was gathered of a great number of Bishoppes and learned men: yet had not one man beyn, they had determined contrary to Gods worde. They were minded, and earnestly bent to make a decree that no Priest should mary: but one olde man, and vnmaried himself, withstode that acte, and turned the counselles minde, so that they medled not with that decree. And why? more credence is to be geuen to one man hauing the holy word of God for him, then to x. thousand without the worde. If it agree with Gods worde, it is to be receiued: if it agree not, it is not to be receiued, though a counsell, yea though an aungell from heauen had determined it. Truth it is that Christ graunteth to a congregation gathered in his name, to be amonges them, yea though it be but two or three. There is as much graunted to two or three, as to ten thousād, so they come in Christes name. *Vbi duo vel tres congregati sunt in nomine meo, ibi sum in medio eorum. In nomine meo,* much wickednes is done. *In nomine domini,* when they come together, seeking their owne priuate lust, pleasures, and ambicious desires, it is not in *in nomine domini.* But to seeke Gods glory, Christes glory, Christes true religion, that is, *in nomine Christi*, and then they are to be heard. But what was these mens counsell? *Vt illaquearent eum in sermone.* To snarle or tangle him in his wordes, tewters and watchers to catch him in his worde, that they might enforce somewhat against him: *Non est concilium aduersus dominum.* These were wily pies, sleighty children, children of the worlde, and craftely

A counsel of good men is good.

One man hauing ỹ word of God preuaileth against a whole counsell.

The name of the Lord is shamefully abused by the Papacy.

craftely they handled theyr matters. *Mittunt discipulos suos cum Herodianis.* They woulde not goe themselues, least they might haue bene knowen, but he knew not their disciples as they thought. And they went not alone, but had with them Herodes Souldiers, Herodes fauourers This Herod was an Idumean, and was appointed by the Romaines to gouerne the Iewes, and to gather the tribute money. Therfore he was hated among the Iewes and so were those that fauoured the Romaynes part, and in disdayne they were called Herodians. Now was the time come, that the holy Patriarke prophecied, that the Scepter and kingdome was remoued, and Christ was borne. This they should haue marked, and receiued his doctrine. But they went about to destroy him, and therefore they brought the Herodians with them. Here now is an agreement in wickednes betwene the Pharisies and the Herodians, agaynst the truth, against Christ, against Gods worde they agree together, where as in deede neyther loued other, but hated eche other as a Toade. So many now a dayes of our Pharisels Papistes, in destroying the truth they agree wonderous well: where as in priuate matters, they hate one another as a Toade.

The Iewes, Pharisees, and Heathen agree against Christ.

Here commeth me now these holy fathers from their counsell, and send their Disciples with the Herodians: marke their behauiour, and marke Christes behauiour. They come lowting and with low curtesy, as though they would creepe into his bosome: as for Herodes men, they meddle not, but stand by to heare the tale as witnesses, and if he should speake any thyng amisse, be ready to lay handes vpon him. They woulde fayne ridde hym and destroy him, but they would turne the enuie of the deede vpon Herode, so that they would bee seene lautles. It had bene more meete for them to haue counselde how to amende their faultes and to haue come to Christ to learne his doctrine, then to studie maliciously to trappe him, and to destroy him. What sayde they? *Magister scimus quod verax es. &c.* Maister wee know that thou art a true man, and teachest the way of God truely, maister we know that thou art Comme truth, and thou tellest the very truth

Ipocrites seme lowly to the world, when they entend most mischife.

The salutation of Ipocrites.

truth, and spareſt for no man. Thou art plaine Tom truth. Godly words, but out of a cankerd ſtomacke and malicious hart. Smiling ſpeakers crepe into a mans boſome, they loue and all to loue him, they fauour his worde and call him maiſter, and yet would gladly ſee him hanged. Theſe are in deede Hipocrites, one in hart, and another in mouth. We know that thou art a true man. *Et viam dei in veritate doces.* Yea this is Gods way taught truely. There is Gods way and mans way: Many teach mens way, but that ſhould not be: we ſhould learne *viam dei*, Gods way, and that truely, without mixture, temperature, blaunching, powdering. Many teach Gods way, and ſhall preach a very good and godly Sermon, but at the laſt they will haue a blaunched almonde, one little peece of Popery patched in, to ponder their matter with, for their owne lucre and glory. They make a mingling of the way of God and mans way together, a mingle mangle as men ſerue Pigs in my countrey. Chriſt did not ſo. He taught the way of God truely without mixture, poudring or blaunching. Theſe be the properties of all true preachers, that theſe côfeſſe to be in Chriſt. It was true euery worde that they ſpake. Chriſt is our maiſter appointed of God, he was true and taught Gods way, not mans way, truely, not blaunching it with mans doctrine. So ſhould we preachers be true men. Preachers of Gods way, truely, truely, without regarde of perſon, that is for no mans pleaſure corrupting the worde, or mingle mangle the worde with mans inuentions and traditions. Blaunchers of Gods truth.

Here may patrons of benefices learne vpon what maner a man they ſhould beſtow their benefice. Vpon a true man, a teacher. He may not be to learne, and a Scholer when he ſhould teach other, but one learned, hable to teath, hable and well willing to diſcharge his cure. But what doe you patrons? Sell your benefices, or geue them to your ſeruants for their ſeruice, for keeping of hounds, haukes for making of your gardens. Theſe patrons regard no ſoules, neither their owne, nor other mens. What care they for ſoules, ſo they haue money, though they periſh, though they go to the Deuile Patrons of benefices.

Where

Where as in dede the office of a patrone is to haue a care, a zeale, a vigilant eye, for soule health, and to prouide for his Churches, that he is patrone of, that they might be taught in Gods word. Truely many now a dayes, striue to be patrones of benefices, and goe to the law who should be patrone. And what striue they for thinke ye? Euen which of thē shall goe to the deuill first. For they regard not soule health, nor the office of preaching, the office of saluation: where as in dede therefore are they patrons to loke to it & to see it be prouided for. God of his goodnes and almighty power, might ordaine other wayes and meanes of saluation: but this office of preaching is it, that God hath ordained, as Saint Paule sayth. *Cum non cognouerit mundus per sapientiam deum, placuit deo per stultitiam prædicationis saluos facere credentes.* Where as the worlde by his wisdome knew not God, it pleased God by foolish preaching to saue *credentes*, those that beleue, *per stultitiam prædicationis*. by foolishnes of preaching, or foolishe preaching, it maketh no matter. Not that it was foolish in dede, but that the wise men of the worlde did so esteme and take the preaching of the Gospell, wheras in dede it is most godly wisdome: and the preaching office, is the office of saluation, and the onely meanes that God hath appoynted to saluation. *Credentes*. Those that beleue be saued by this holy office of preaching. I would wish it were better loked vnto, and prouided for, and that patrons and Byshops should see more diligently to it, thē hath bene done afore time: I would aske no more diligence to this office of saluation, then men are wont to bestow vpon these worldly pleasures and luker or commodities. Nay would they bestow but the half labour and paynes, and some litell part of the expences, it were well.

Wherfore patrōs do striue

The office of saluation.

To consider what hath bene pluckt from Abbeyes, Colledges, and Chaūtries: it is meruell no more to be bestowed vpō this holy office of saluation. It may well be sayde by vs that the Lord complayneth by his Prophet. *Domus mea deserta, vnusquisque festinatis in domum suam*. What is Christes house but christen soules? but who maketh any prouision for them? euery man scrapeth and getteth together for thys

Christē soules are Christes house.

bodilie house: but the soules health is neglected, scholes are maintained, scholers haue not exhibition, the preaching office decayeth: men prouide lands and riches for their children, but this most necessary office, they for the most part, neglect. Very fewe there be that helpe poore scholers, that sette their children to schole to learne the worde of God, and to make a prouision for the age to come. This notwithstanding is the onely way to saluation. God will not deuise any new way, as farre as I perceiue: but would haue vs to vse this way ordeined already. This preaching way we ought to vse, and not to loke for any new way, this office of saluation, we ought to maintaine, and not loke for any other. My request is that ye would bestow as much to the maintenance of this necessary office of saluation, as ye were wont to bestow in times past vpon Romish trifles, and thinges of mans traditions. Neyther do I now speake of my selfe and my couent, as the begging friers were wont to do I haue enough, I thanke God, and I néede not to begge. I would euery preacher were as well prouided as my selfe through this realme, as indéede I thincke them as well worthy as my selfe. I wish (I say) ye would bestow as much vpon this necessary office of saluation, as in times past, ye bestowed in pilgrimages, in images, in gilding, painting, in Masses, diriges, trentals, chauntries and such vaine things of the Romish Pharisies and papists inuenting. Ye would do that without calling, and to this will you not be ready when ye be called. If it be no better in tyme to come, then hetherto loked vnto, then England will at the last bewayle it. Christ knew what a charge hangeth vppon this necessary office of preaching, the office of saluation, and therefore most earnestly applyed it himselfe. And when he chose his twelue Apostles to send them forth vnto this office, he first prayed all the night. He being God almightie with the father, might haue geuen all giftes fitte for this office, but to teach vs, he would first pray all nighte. Here is good matter for byshops and patrones to loke vpon, and not to regarde so little, whome they geue their benefice vnto, or whome they admitte to cure the soules they haue charge of. A notable example. Christ prayed

God will deuise no new way.

Great riches vainly bestowed.

What a charge hãgeth vpõ the office of preaching.

all

Note this ye patrons.

al night, ere he would send them forth, ere he wolud put them in this preaching office, this most necessarie office of saluation. For he saw that they had nede of great zeale to God, and to soules health, that should take vpon them to kepe soules, and a bolde courage and spirite, that should rebuke the world of they sinne and wickednesse.

Many will chuse nowe suche a Curate for they soules, as they may call sole, rather then one that shall rebuke they couetousnes, ambition, vnmercifulnes, vncharitablenes, that shall be sober, discrete, apt to reproue, and resist the gainsayers, with the word of God.

The properties of a good preacher.

These be the properties of euery good Preacher, to be a true man, to teache, not dreames, nor inuentions of men, but *Viam Dei in veritate*: The waye of God truely, and not to regarde the personage of man. Not to crepe into his bosome, to claw his backe, to say to the wicked: he doth well, for filthy lukers sake. Ah these flatterers: No greater mischiefe in the common wealthe, then these flatterers. But who woulde haue discerned thys, but our Saviour Jesus Christ? He spyed them out, and knewe all they malitious hartes, they vncharitable hartes, they dissimuling hartes, and sayde:

Flatterers are to be abhorred.

*Quid me tentatis, hypocrita.*

Hypocrites.

Hypocrites, Hypocrites, Hypocrites, one in hart, another in mouth, sayre in pretence, but full of mischiefe, and malicious hatred within. He saw what was within. Then haue at ye, ye Hypocrites, they put forth they question: *Licet censum dare Cæsari, an non?*

A subtille and captious question.

A perilous question to aunswere to. This was the fruite of they counsell, and thys was the snare layd for him, what should he do now? Holde hys peace? That had bene a slaunder to hys doctrine. They would haue sayd: Loe, how ignoraunt he is in the Lawe, that hath no aunswere to this simple and playne question. If he affirme, and bidde pay the tribute, he shall incurre the hatred of the people, and seeme to speake in the fauour of the Romaynes. If he woulde haue denyed it. Then had they that they soughte for. The Herodians

ans were ready to lay handes vpon him, to haue him to Bocardo, to prison with him, a traytour that speaketh against Cesar, away with this seditious fellow.

O Lorde, what perill is it to haue to do wyth these hypocrites? Who could haue scaped thys snare, but Christ onely, which is the wisedome of the Father, and knew al theyr maliciousnes and crafty sleightes? And, as he then by his wisedome ouercame them, so now doubtles he geueth wisedome to all his, to spye out and beware of theyr subtile crafts. For such traynes, trappes, snares, and subtleties, as these Pharises layd for Christ, such haue our pharisaicall papistes layed for Christes preachers. But he mercifully euer fulfilled his promyse, *Dabo os et sapientiam, cui non possint resistere omnes aduersarii vestri*. I vvill (sayth Christ) geue mouth and wisedome, vvhich all your aduersaries shall not be able to resiste. They shall not be tongue tyed, they haue theyr aunswere, yea so wise, that theyr aduersaries shall not be able to resist. They may well oppresse it here in thys world with power, but they can not be able to ouercome it with argumentes of truthe, no, all the packe of aduersaries, with all theyr subtleties, snares, and ginnes. They may rayle vppon it, as in many places lewd felowes do agaynst prestes mariages. That dame, his wife, his whore, &c.

God geueth wisedome.

Papists raile, but not able to confute.

But they can not deny it by any Scripture, but that the mariage of prestes is as good and godly, as the mariage of any other man. For wedlocke is honorable among all men. And the wedded bedde vndefiled. And to auoyde fornication, let euery man haue his owne wife. Well, let them rayle, let them do what they can, agaynst the truthe. *Respice finem*: marke the ende: loke vpon the ende. The ende is, all aduersaries of the truth, must be confounded and come to naught, neyther shall they be able to resiste it. And thoughe the poore disciples be troubled, vexed, and persecuted: marke the ende. The hyest promotion that God can bring hys vnto in this lyfe, is to suffer for hys truth. And it is the greatest setting forth of hys worde, it is Gods seede. And one suffering for the truthe, turneth more then a thousande Sermons. I

Mariage of prestes is lawfull by Gods word.

will

will tell you an example of thys, howe God geueth mouth and wisedome.

Latimer how he was persecuted.

I was once in examination before fiue or sixe Bishops, where I had much turmoyling: euery weeke thrise I came to examinations, and many snares and trappes were layed to get some thing. Now God knoweth, I was ignorannt of the law, but that God gaue me aunswere and wisedome what I should speake. It was God indeed, for els I had neuer escaped them. At the last I was brought forth to be examined, into a chamber hanged with Arras, where I was before wont to be examined, but now at this tyme the chamber was somewhat altered. For wheras before there was wont euer to be a fire in the chimney, now the fyre was taken away, and an Arras hanging hanged ouer the chimney, and the table stode neare the chimneyes ende: so that I stode betweene the table, and the chimneyes ende. There was among these Bishops that examined me, one with whome I haue bene very familiar, and toke him for my great frende, an aged man, and he sat next the tables ende.

The subtile maner vsed in the examinatiō of Latimer.

Then among all other questions, he put forth one, a very subtile and craftie one, and such a one in deede, as I could not thincke so great daunger in. And when I should make aunswere: I pray you, M. Latimer, (sayd he) speake out: I am very thicke of hearing, and here be many that sitte far of. I marueiled at this, that I was bidden speake out, and began to misdeeme, and gaue an eare to the chimney. And sir there I heard a penne walking in the chimney behinde the cloth. They had appointed one there to write all mine aunswers, for they made sure worke that I should not start from them, there was no starting from them.

God was my good Lorde, and gaue me aunswere, I could neuer els haue escaped it. The question was this: Maister Latimer, do you not thincke on your conscience, that you haue bene suspected of heresie? A subtile question, a very subtile question. There was no holding of peace would serue. To holde my peace, had bene to graunte my selfe faultye. To aunswere, it was euery way full of daunger. But God

A subtile question.

which

which alway hath geuē me aūswere, helped me, or els I could neuer haue escaped it, and deliuered mē from their handes. Many one haue had the lyke gracious deliuerance, and bene endued with Gods wisedome, & Gods spirite, which all theyr aduersaries can not bee able to resist. *Ostendite mihi numisma census*: Shew me sayd he a peny of the tribute mony. They layde snares to destroy them, but he ouerturneth thē in theyr owne traps. *Qui comprehendit astutos in fallacia eorum*: He taketh the crafty in their owne subtill ginnes & snares, but not maliciously to destroy them, as they maliciously would haue sene him hanged, but mercifully to turne them from their wicked imaginations, that they might consider that no wisedome, no subtill craftes, nor counsell is against the Lord, and so repent and become new men. *At illi obtulerunt illi denarium*: And they brought him a *denari*, a pece of their currant coyne that was worth x. of our vsuall pence, such an other pece as our Testorne. And he sayd: *Cuius est imago hæc & superscriptio? dixerunt ei, Cæsaris*: Whose image is this & superscription? They sayd Ceasars: for now was Iewry brought vnder ỹ bondage of the Romanes, and therefore vsed they the Romane coyne, that had vpon it both Ceasars image, and Ceasars superscription. Then answered Iesus: *Reddite ergo quæ sunt Cæsaris Cæsari, & quæ sunt Dei Deo*: Pay to Ceasar that is due to Ceasar, and to God that which is to God.

Gene eche his owne.

Make not a mingle mangle of them, but geue to God hys owne, geue to Ceasar his owne. To God geue thy soule thy fayth, thy hope, thy obedient mynde to kepe hys worde and frame thy lyfe thereafter. To Ceasar geue tribute, tare, subsidie, and all other dueties perteining to him, as to haue him in thy honour & reuerence: to obey his iust lawes and rightwise commaundementes, &c.

But because the time is past, I will here make an end for this forenoone, desiring you to pray to God for his helpe: for after noone I purpose to begin agayne at this text, and to goe forth as God shal geue me his grace. Now let vs all say together the Lordes prayer: Our father which art in heauen, &c.

## ¶ The residue of the Gospell declared after noone by M. Latimer.

*Reddite Cæsari quæ quæ sunt Cæsaris, & quæ sunt Dei, Deo*: Yelde to Cæsar that belongeth to Cæsar, and to God that belongeth to God.

Ye may perceaue by that we haue said, who spake these wordes, & vpon what occasiõ they were spokẽ. Our Sauiour Christ spake them to the tempting Phariseis, to ỹ craftie & subtill hollow harted Phariseis, willing them to know their duetie by their owne confession, & to geue to Ceasar his duetie, & to God his duetie. Our Sauiour Christ spake them. If he spake them, we ought to regard them. Regard them I say, and make much of them, for though they were then spoken to them, yet in them they were spoken to all the world. I vse to make a rehearsal of that I spake before, but because the time is short, I will omit it. The sermon must be done, & the day goeth fast away. Therfore I will to my matter, and leaue the rehearsall.

These wordes be wordes of great importance, and would well be considered: for he that doth this, receaueth great benefites by it, but he that doth it not incurreth great dammage and danger. The occasion was a counsell taken among these holy fathers to snarle Christ, a good and charitable dede, yet were they holy men, holy fathers, full of charitie vp to the hard eares. This they learned in their counsell, and this now they set on broche. But Christ now causeth them to make answere to their owne question, as he did also a little before. When he was come vp into Ierusalem, and had driuen out the byers and sellers in the temple, the Archphariseis, Prouincials, and Abbots Phariseis, came stoutly to him as he was preaching in the temple, and sayde to him: *In qua authoritate ista facis? aut quis dedit tibi istam authoritatem?* By what authoritie dost thou these thinges? who hath geuen thee this authoritie? We haue the rule of the people of God, we haue geuen thee no such authoritie. A wonderous thing, Christ had

They answere their owne question.

testimony

testimony of his father. This is my beloued sonne heare him. John had borne hym witnesse, saying: Behold the lambe of God, that taketh away the sinnes of the world. His workes and miracles were testimonies that his doctrine was of God. Well, all this would not serue: He must haue licence of these holy fathers, or els all is nothing worth. Christ aunswered not directly to their question, but asked them an other question, and made them geue answere against them selues, and as it were with one wedge driued out an other. The Baptisme of John, was it of God, or of man? Was John sent of God? had he his authoritie of God or of man? Here he driueth them to confesse his doctrine to be of God. For John whom they could not denye to haue bene sent from God, bare witnesse that his doctrine was true. If they had cõfessed this, he would haue inferred, why beleue ye not him? If they should haue sayd, John was not of God, then would all the people haue bene against them: yea in a hurly burly haue stoned them. This they considered within them selues, and yet their malicious hartes would not beare it to confesse the truth: nay rather like wise gentlemen they answered: We know not, we can not tell.

Christes authoritie geuen from God his father.

The Pharisees confesse ignorancie.

These Arch Pharisees thought nothing might be done, or taught, without their licence, nor otherwise, but as they pleased to interprete. They were like our religion and Clergye, that thought nothyng might bee taught, but as they pleased. They would pay no tribute, take nor tribute. They had their immunities, priuiledges, and grauntes, from the Romaine Bishop. And to maintaine this, they alledged many Scriptures, as thus: *Nolite tangere Christos meos*: which is, touche not mine annointed or consecrated people. Which wordes the Lorde spake by the Israelites in Egypt, warning kyng Pharao to leaue and ceasse from persecuting the Israelites: and it maketh as much for our Clergyes immunitie, and proueth it as well, as if a man alleged, *quem terra sontus*, to proue that at Aye hath a tayle. Well, they answered, *Cæsaris*, Ceasars, they confessed it was Ceasars mony, & Ceasars image and writing vpon it. Here Christ compelled them to make

A good proof.

answere vnto their owne question. And if ennie should arise, to take it the selues. For they confessed it to be Ceasars. Then sayd he: Geue to Ceasar that which is Ceasars, & to God that is due to God. This answere of Christ I would haue you all to learne: geue to your Ceasar to your king, to our most noble K. Edward our Ceasar, our king and magistrate appointed, and geuen to vs of God, geue to him that which is due to him. This is a commaundement of God, as are these: Thou shalt not murther. Thou shalt not steale. Nor beare false witnesse against thy neighbours. And as thou art bound vpon perill of thy soule to obey the other: so vpon perill of thy soule thou art bound to obey and kepe this. Loke well vpon it, for it is vpon perill of thy soule. *Date*, geue, geue, a heauy worde to a couetous hart, to a rebellious hart, they would not heare *reddite*, or *date*, pay or geue, but take, catch, kepe, fast. We are all bound to liue in obedience vnto our king, vnder his iust and rightwise lawes and commaundementes. Christ came in deede to deliuer vs from burthens and bondage, but that was not frō ciuill & politicke lawes and obedience. He came to deliuer vs from the greatest bondage that can be, from sinne and damnation. The heauiest burthen that can be, is sinne, and in comparison of it, all other burthens are but light and easie matters to beare. Therefore Christ came to deliuer vs from that, and gaue his body to be torne vpon the crosse for that. Neither could any worke or lawe, or sacrifice, redeeme vs frō that, but Christ onely. I neuer preached in Lincolne shire afore, nor came here afore, saue once when I went to take orders at Lincolne, which was a good while agoe, therefore I can not say much of Lincolne shire, for I know it not: but I dare say, if Lincolne shire be as other places that I know, this text condemneth a great many of Lincolne shire, and driueth them downe to hell for breaking of this commaundement: Geue to Ceasar that which is due to Ceasar, and to God that which is due to God. The office of a Magistrate is grounded vpon Gods word, and is plainly described of Saint Paule writing vnto the Romaynes, where he sheweth that all soules, that is to say, all

Geue to our Ceasar.

Geue, is an heauie word to some.

Sinne is the heauiest burden.

Lincolne shire.

men

men ought to obey the maiestrates, for they are ordayned of God: and to resiste them, is to resiste against God. For he is Gods minister ordayned to punish the wycked, and to maintayne the good. Wherefore we ought to pay to him tribute, custome, tares, and other thinges that he requireth vpon vs, as Christ sayth here, *Reddite*, Geue to Cesar. Howe muche we should geue, he declareth not, but leaueth it to Cesars officers to determine, and to his councell to appoynte. Christ was not the Emperours treasurer, therefore he medled not wyth that poynt, but left it to the treasurer to define and determine. He went about an other vocation, to preache vnto the people theyr duetie, and to obey theyr Princes, Iynges, Emperours, and Magistrates, and to bidde them geue that the king requireth of them, not to appoynt a king, what he shall require of them. It is mete for euery man to kepe his owne vocation, and diligently walke in it, and wyth faythfulnesse to study to be occupyed in that, that God hath called him vnto, and not to be busie in that God hath not called hym vnto. Therefore (sayth Christ) Geue to Cesar, but he appoynteth not how much, for that should hys treasurer knowe and should warne him of it, when he hath enough, that the people be not oppressed with vnnecessary burthens, nor that the kinges treasures be to seke, when they should be occupyed. The king must haue his treasures aforehande, what chaunce so euer come sodenly. It is no reason when the king should occupye hys treasure in mayntenaunce of a common wealthe, in defence of a countrey, in mayntayning of hys warres, that then hys money should be in thy purse to seke, and vngathered. May he must it haue in a redines at hande, that it be not to seke. And he must haue as much as is necessary for him. For so much is due to a king as is necessary, and so much may he require by the lawe of God, and take of hys commons as is necessary. And that must not thou nor I, that are subiectes appoynt, but the kyng hymselfe must appoynte it, hys councell must appoynt it, we must geue it, we must geue it, we must pay it, for it is due to the kyng, and vppon perill of thy soule thou must pay it. And as he that taketh

All magistrats are ordayned of God.

Christ was not K. treasurer

The treasurers duetie.

How much a king may take

my typpet or my cloke doth me wrong, and is a theefe: so he that doth not pay to the king that is his due, without fraude or guile, doth the kyng wrong, and is in perill of his soule for so doing. Well, marke it well nowe, and see whether thys texte be a nipping text for couetous men, or no: Geue to Cesar, that is due to Cesar.

When the parliament, the high courte of this realme is gathered together, and there it is determined that euery man shall pay a xb. part of his goodes to the king: When commissions come forth, and he that in sight of men, in hys cattell, corne, sheepe, and other goods is worth an C. Marke, or an C. pound, wyll set him selfe at x. pounde: he will be worth no more to the king, but after x. pounde. Tell me nowe whether thys be theefte or no? Hys cattell, corne, sheepe in euery mans eyes, shall be worth two C. pounde, besides other thinges, as money and plate, and he will marry hys daughter, and geue with her iiij. or v. C. Markes, and yet at the valuation, he will be a xx. pound man. Doth he geue to Cesar that which is due to Cesar? Doth he not rather robbe the kyng of hys bound duetie and debt, that he ought to the king? yes it is very theft, and thou mightest with as good conscience take my cloke or my typpet from me, as so vniustlie take, or withholde from the kyng, that which the Parliament hath geuen vnto the kyng, it is thy bound duetie to pay him truelie that which is graunted; for it is due debte, and vppon perill of thy soule thou art bounde to obey it. Yea I will say more: If the king should require of thee an vniust request, yet art thou bound to pay it, and not resist nor rebell against the king. The king in deede is in perill of hys soule, for asking of an vniust request, and God will in hys due time recken with him for it: but thou must obey thy kyng, and not take vpon thee to iudge him, God is the kinges Judge, and doubtlesse will greuouslie punishe him, if he do any thing vnrighteouslie. Therefore pray thou for thy king, and pay him his duety, and disobay him not. And know this, that whensoeuer there is any iniust exaction layd vpon thee, it is a plague and punishment for thy sinne, as all other plagues are, as

Twenty pound men to ye king

The king may be vniust

are

are hunger, dearth, peſtilence, and ſuch other. Wle marueyle we are plagued as we be, and thinke verely this vniuſt and vnfaythfull dealing with our princes, is one great cauſe of our plague: loke therefore euery man vppon his conſcience. Ye ſhall not be iudged by worldly policie at the latter day, but by Gods word. *Sermo quem locutus ſum vobis, ipſe iudicabit vos in nouiſsimo die.* The woorde that I haue ſpoken to you, that ſhall iudge you at the latter day. Loke well now, euery man vpon his conſcience, and ſée whether he haue done thys commaundement of God, Geue to your King, that which is due to him, and he that findeth him ſelfe guiltie, let him a mende in time to come. This is harde geare, and ſore geare thou wilt ſay, Geue, geue, I haue wyfe and children, and great charge: well I ſhall tell thée, It miniſheth not thy ſtocke one farthing at the yeares ende. Harken what God ſayth: *Si audieritis verba mea*: If you will heare my woordes, (ſayth God) and kæpe that I commaunde thée, I will bleſſe thæ, and *Si non audieritis*: If ye will not heare my woordes, and do my commaundementes, you ſhall be curſed. &c. What is bleſſing? Not wagging of the fingers, as our Byſhoppes were wont: but it is: I will fauour thée, and encreaſe thy goodes, thy corne, thy cattell, thy ore, thy ſhæpe, and in all thy buſines thou ſhalt proſper, and goe forwarde. And what is the curſe, but to be out of Gods fauour. I will empouerifhe thée, thy corne, thy corne, thy cattell, thy Ore, thy ſhæpe ſhall not proſper, what thou takeſt in hande, it ſhall not goe forwarde. This was not taught in tymes paſt: men had pilgrimages, images, Maſſes, trentalles. &c. But I woulde haue you muſe of theſe two poyntes: curſed, if thou heare not Gods woorde, commaunding thée to pay thy duty to the king, and bleſſed, if thou heare it, and kæpe it. I woulde haue you to muſe of theſe two thinges. That it ſhall not miniſhe thy ſtocke.

One cauſe of plagues.

To geue doth not diminiſh the ſtocke.

Bleſſing, what it is.

Bleſſing and curſing.

Cauſes of decay.

Shew me one man in all England that is ꝑ power for paying the king his duetie, for being a true dealing man, a good almes man. &c. Many haue come to pouerty by diſing, carding riot, whoredome, & ſuch like: but neuer no mã by truth, mercy,

almes, right dealing with the king. In the Cardinals time men were put to theyr othes, to sweare what they were worthe. It was a sore thing, and a thing I would wish not to be followed. O Lorde, what periurie was in England by that swearing? I thinke this realme fareth the worse yet for that periurye. For doubtlesse many one willinglie and wittinglie forsweare them selues at that time. It is a deare time (thou wilte say) a man haue much a doo to liue, therfore it is a good policie, to set my selfe much lesse then I am: well, that is thy worldlie policie, and with it thou runnest into the curse of God, for breaking hys worde and commaundemente: Geue to Cesar, that which is due to Cesar. I will tell thee a good policie to kepe thy stocke, and to mayntayne thyne estate: not a policie of the worlde, but of Gods worde, and it is this: *Quærite primùm regnum Dei, & justitiam eius, & hæc omnia adijcientur vobis*, Seeke first the kingdome of God, and the righteousnes of it, and all these thinges shall bee plenteously geuen to you. Doest thou not beleue thys to be true? Is Christ an hollowe man, an untrue man, a dissembler? The Pharisies make hym a true man, and we make hym a false harlot. Hee is a true man, and hys wordes and his promise are true. May we be false hollowe harted, and therfore iustly punished. For if we would credite his wordes, it should without doubt be geuen aboundantly vppon heapes, yea more then we could desire.

Great periury in England.

A policie to maintaine thy stocke.

When we pray for things vnto almighty God, what aske we? do we aske forthwith at ỳ first chop our necessaries? May Christ taught vs first to pray: Our father which art in heauen halowed be thy name, thy kingdome come, thy will be done in earth as it is in heauen &c. First we pray these petitions, for fayth, hope, and charitie, that Gods honour may in all thinges be set out among vs, and then we pray after for bodely thinges. But now we leaue these petitions, and would be in *Panem nostrum*, at the first dashe, we would haue our dayly bread at the fyrst chop, and so we haue that, we force little of the other. We will not say in wordes, that we thincke God false, but in dedes we playnly affirme it, for we trust hym

The right order of prayer.

not

not, neyther beleue his promise when he biddeth vs, Geue, geue, I will bleſſe ye, I will make good my worde. Nay, nay, we will ſcrape and ſcraule, and catch and pull to vs all that we may get. *Alii diuidunt ſua, & ditiores fiunt. alii rapiunt non ſua, & ſemper in egeſtate ſunt.* Some men (ſayth Salomon) deuides theyr owne goodes, they pay the king his duety, euery man hys owne, geue almes, and yet are more richer, they haue enough and enough. Other robbe other men, catch and ſcrape all ỳ they may come by, neuer content, neuer enough, heape to heape, & yet they are alway beggers: *Qui benedicit, impinguabitur*: he that bleſſeth ſhallbe fat and wealthy. Yée that bleſſeth (not with wagging his fingers) but helping the poore people, he ſhalbe bleſſed, and euer haue enough, God wil bleſſe him, God will encreaſe him. And indeed ſo ought men to conſider their giftes and goodes to be geuen: *vt illorum copia, aliorum ſuccurrat inopiæ*: that their aboundance might ſuccour the neceſſity, pouerty, and miſery of their poore neighbours, & not to waſt it, or conſum it in ryot and exceſſe, but in déedes of mercy, in déedes of charity, and pitty vpon the poore. *Qui miſeretur pauperis, feneratur Domino*: he that hath mercy vpon the poore, he lendeth vpon vſury vnto the Lorde. This is a good vſury, to make God thy debter. Many lendeth vpon worldly vſury, which ſurely is a very wicked thing, and God forbiddeth it. But this vſury God commaundeth, and promiſeth to ſupply the lacke of it in thy coffers. He will be debter, he will be paymaiſter. Thou ſhalt not finde thy ſtocke diminiſhed at the yeares end by kéeping Gods cõmaundement, but rather bleſſed & encreaſed. Geue therfore vnto the king, that is due vnto the king, *et quæ ſunt Dei, Deo.* & geue to God, ỳ which is Gods. What is Gods? That I geue at Gods bidding The tithes, oblations, firſt borne beaſtes, and ſacrifice cattell, which all God appointed vnto the Iewes to the maintenaunce of theyr church miniſters of the clergy, poore widowes, fatherles children, maintenaunce of poore ſcholers. This was the cauſe that God aſſigned the Iewes to pay theyr tythes, and vntill the comming of Chriſt, they were due by Gods lawe, and myght by the law geuen to Moyſes be claimed. But now that lawe

This is worthi to be noted

Learne how to ſpend thy good.

Good vſury.

Thinges due to God.

is at an ende, neither can they be claimed any more by that law. Notwithstanding now in the time of the new Testament, the Princes be bound to prouide a sufficient liuing for the ministers, as S. Paule sayth: *Qui euangelium prædicant, de euangelio viuant*. They that preach the gospell, thys is the ministery of saluation, preaching of the gospell, and vnto such ministers, ye be bound to geue a sufficient liuing: *Communicate Catechizanti in omnibus bonis*: geue part to him that teacheth you in all good thinges, geue him part of all your goodes, see he haue sufficient liuing. But who shall appoynt him a sufficient liuing? himselfe? Nay: who then? you? Nay nother: the king must appoynt him sufficient to liue vpon: For I thinke verely there are a great many, which, if the ministers should haue no liuing, but at their appointment, he should not haue clouting lether to pece his shoes with, no not clouting lether to his shoes. The king therefore must appoynt the ministers their liuinges by his lawe, and that liuing that the king appoynteth they must clayme, and you must pay it to them truly: for it is their duety, and it is theefte to withdraw or holde it from them: for God commaundeth you to obay your kings lawes, and by the same lawes the king geueth the minister his tithes, and other dueties, therefore vpon perill of thy soule thou art bound to obay thy king, and to pay to thy Curate that tith, that thou art commaunded. But some will say: our Curate is naught, an asshead, a dodipoll, a lackelatine, and can do nothing: Shall I pay him my tithes, that doth vs no good, nor none will do? Yea I say, thou must pay him his duetie, and if he be such a one, complayne to the Byshop. We haue complayned to the ordinary, & he is as negligent as he. Complayne to the counsel: sir, so we haue done, but no remedy can be had. Well I can tell where thou shalt complayne. Complain to God, he will surely heare thee, he wil remedy it. Christ sawe the people lying, *Tanquam oues non habentes Pastorem*: as sheepe hauing no shepheard. They had Bishops, Scribes, and pharisies, Curats in name a great many, yet were they, *tanquàm oues non habentes Pastorem*: as sheepe hauing no shepheard: What is that to say? they had no true teachers, they had

The minister must be prouided for.

The king must appoint the ministers liuing

Haue no respect to the person.

had no preachers of the law of God to them. What remedie taught Christ for it, withdraw they liuinges? Nay: Make tumultes? nay, but *rogare Dominum messis*: pray the Lord of the harueſt. Pray, pray. Prayer is the remedy that neuer faileth, when all other fayleth, this neuer fayleth. Therfore pray vnto God, and he will eyther turne his hart, and make him better, or remoue him from thée, and send a better in his place, or els take him away altogether. So will the Lord do with any other oppreſſour of the poore, either he will turne their harts, & make them better, or els remoue them, & take them quite away. Therefore let men be patient and ſuffer, and pray vnto God for deliueraunce from theyr troubles, and not thincke to remedy it themſelues, but pray to God, and he will remedy it. Pray I ſay, and take patience, and you ſhall ſée the Lorde will in due time remedy it. There be many that turne this terte cleane contrary. For they yelde to Ceſar that which is Gods, and to God, that which is Ceſars. They had money enough to build monaſteries, chauntries, maſſes, yearedayes. trentals, to gilde images. &c. And all this they did (ſay they) to honour God with.

I meane to reforme negligent Curates

Many turne this text.

They would worſhip God with copes, torches, tapers, candels, & an hundred things mo that god neuer required at their hands. God requireth the hartes to feare him, & loue him, and ſtudiouſly to walke before him: but this inwarde ſeruice we wil not geue him. Nay, we geue Ceſar our hart, and God our outward ſeruice, as all ſuch do as haue receiued the Interim. God ſhould poſſes our whole hartes, and we ſhould moſt ſtudiouſly walke euery man in his vocation, according to the worde of God, according to hys commaundementes, obeying our king, and ſuccouring the poore and néedy, as he hath commaunded vs. And this is true Gods ſeruice, and the thing that belongeth to God. If thys be true, what is becomme of our forefathers? I aunſwere, it is a vayne and vnprofitable queſtion, other it nédes not, or it bots not. Whatſoeuer they did, let vs do wel, let vs kéepe Gods bidding, Gods commaundementes, and then are we ſafe. When one dyeth, we muſt haue belles ringing, ſingyng, and much a do. But to what

The tru gods ſeruice.

purpoſe

purpose. Those that dye in the fauour of God are well, those that dye out of the fauour of God, this can doe them no good, *Vbi ceciderit lignum, ibi erit*: Where the tree falleth, there it shall remaine. Studye therfore to liue in the fauour and grace of God, in repentaunce, in amendment of life, and then dyest thou well. Further to the question of our forefathers. God knoweth his elect, and diligently watcheth and keepeth them, so that all thinges serue to their saluation. The nature of fire is to burne al that is layd in it, yet God kept the iij. yeng men in Babilon, that they burnt not. And Moises sawe a bushe on fire, but it burnt not. So false doctrine, as fire burneth, it corrupteth. But God kept his electe, that they were not corrupt wyth it, but alwayes put theyr trust in one euerliuing God, through the death of Jesus Christ our Lorde. In Elias tyme idolatry and superstition raigned, so that Elias sayd: *Domine altaria tua subuerterunt*: Lorde they haue destroyed thyne altars, and slayne thy prophetes (and preachers) and I am left alone. But the Lord aunswered him: I haue reserued to my selfe, vij. M. men, that haue not bowed their knee to Baal: so god (I trust) reserued our forefathers in so perilous times, more graciously then we can thinke. Let vs thancke God the for the gracious light of his word sent vnto vs, & praye for our gracious King & his councell, that set it forth vnto vs. And as for our forefathers, seeing we haue no charge geue vs of God, leaue them, & commend them vnto Gods mercy, who disposed better for them then we can wishe. But some will say now, What neede we preachers then, God can saue his elect without preachers. A goodly reason. God can saue my lyfe without meat and drincke, neede I none therfore: God can saue me from burning, if I were in ỹ fire, shall I run into it therfore? No, no, I must keepe the way ỹ God hath ordayned, & vse the ordinary meanes ỹ God hath assigned, and not to seeke newe waies. This office of preaching is ỹ onely ordinary way, that God hath appointed to saue vs all by. Let vs maintaine this, for I know none other, neither thinke I God will appoint or deuise any other. Pay therfore to Cesar, that which is due to Cesar. And this sayd Christ by an heathen King, a paynime, how

Leaue the forefathers to gods iudgement.

Ordinary meanes must be vsed.

Cesar was an Heathen.

how much more ought we to pay to our Ceaſer, our leige Lorde and king, a Chriſten king, and ſo godly and vertuous a learned king. And pay to God that is due to God: tithes and all dueties longing to the miniſters and preachers of this office of ſaluation, geue it them without diſſimuling, without withdrawing or abridging of their dueties. Take heede of lying, and ſetting thy ſelfe at leſſe then thou art. Marke the example of Ananias and Saphira his wife. They dyed ſodeinly for their lying and diſſimulation in the like matter. Well, this was Chriſtes doctrine. This was his anſwere: Geue to Ceaſar that which is Ceaſars, and to God that which is Gods. *Et non potuerunt reprehendere verbum eius coram populo*: And they could not finde fault in his word before the people, it was ſo iuſt, ſo conſonant with Scriptures and with reaſon. Yet afterward they falſified his worde before Pilate, accuſing him: *Hunc deprehendimus euertentem gentem, & vetantem tributa dari Ceſari*: We found this fellow turning away the peoples hartes, and forbidding ỹ tribute to be geuẽ to Ceaſer. Theſe be perilous people to medle withall, malicious & vncharitable, that care not what ſclaunder they accuſe a man of. Deny, they are ready to accuſe: affirme, they will yet falſifie hys word. Then it is beſt to ſay nothing at all: nay not ſo. Let vs ſpeake Gods truth, and liue according to his commaundement, he ſhall deliuer vs from the handes of our aduerſaries, and make vs ſafe in his heauenly kingdome. Let vs I ſay do Gods bidding and commaundement, geue to our king our duties, truely we ſhall haue neuer the leſſe, it ſhall not miniſhe our flocke, we ſhall rather haue the more. For God is true of his promiſe, let vs maintaine the neceſſary office of ſaluation, paye to the miniſters the thinges appoynted them, mayntayne ſcholers and ſcholes, helpe the poore widowes and fatherleſſe children, ſtudie to doe good while we haue time in this preſent life, ſo ſhall the Lorde in this life bleſſe vs, and after this lyfe geue vs eternall life, through Jeſu Chriſt. To whom with the father and the holy Ghoſt be all laude, and honour. Amen.

Beware of lying.

Perilous people.

To doe truly. diminiſheth not our flocke.

Meruell not that I vſe at ỹ Sermons end to make prayer, for I doe it not of ſingularitie: but when I am at home, and

in the

in the countrey where I go, sometime when the poore people come and aske at me, I appose then my selfe, or cause my seruaunt to appose them of the Lordes prayer, and they answere some, I can my Latin *Pater noster*: some, I can the olde *Pater noster*, but not the new. Therefore all that can it not may learne. I vse before the Sermon and after to say it. Wherefore now I beseech you let vs say it together. Our Father which art in heauen, &c.

## ¶ A most faithfull Sermon preached before King Edward the vi. and his most honorable Counsell, in his Court at VVestminster, by the Reuerend father M. Hugh Latimer. An. 1550.

VIDETE & cauete ab auaritia. Take heede and beware of couetousnes: take heede and beware of couetousnes: take heede and beware of couetousnes: take heede & beware of couetousnes.

And what and if I should say nothing els these three or fower houres (for I know it will be so long, in case I be not commaunded to the contrary) but these wordes: Take heede and beware of couetousnesse, it would be thought a straunge Sermon before a king, to say nothing els, *Cauete ab auaritia*: Beware of couetousnes. And yet as straunge as it is, it would be like the Sermon of Jonas that he preached to the Niniuites, as touching the shortnes, and as touching the paucitie or fewenesse of the wordes. For his Sermon was, *Adhuc quadraginti dies, & Niniue subuertetur*: There is yet fortie dayes to come, and Niniue shall be destroyed. Thus he walked from strete to strete, and frō place to place round about the Citie, and sayd nothing els, but there is yet 40 dayes (quoth he) and Niniue shall be destroyed. There is no great odds nor differēce at the least wise, in the number of words,

A straunge Sermon.

Jonas Sermon short and pithy.

no

no nor yet in the sense or meaning betwene these two Sermons: There is yet forty dayes, and Niniue shall be destroyed: and these wordes that I haue taken to speake of this day: Take heede and beware of couetousnesse. For Niniue should be destroyed for sinne, and of their sinnes, couetousnesse was one, and one of the greatest, so that it is all one in effect. And as they be like concerning the shortnes, the paucitie of wordes, the breuitie of wordes, and also the meaning and purpose: So I would they might be like in fruite and profite. For what came of Jonas Sermon? what was the fruite of it? *Ad praedicationem Ionæ crediderunt Deo*: At the preaching of Ionas they beleued God. Here was a great fruite, a great effect wrought. What is the same, they beleued in God: They beleued Gods Preacher, Gods Officer, Gods Minister Jonas, and were conuerted from their sinne. They beleued that (as the Preacher said) if they did not repent and amend their life, the Citie should be destroyed within fortie dayes. This was a great fruite, for Jonas was but one man, and he preached but one Sermon, and it was but a short Sermon, neither as touching the number of wordes: and yet he turned all the whole Citie great & small, riche and poore, king and all. We be many preachers here in England, and we preach many long Sermons, and yet the people will not repent nor conuert. This was the fruite, the effect and ỹ good that his Sermon did, that all the whole Citie at his preaching conuerted and amended their euill liuing, and did penaunce in sackcloth. And yet here in this Sermon of Jonas is no great curiousnesse, no great clerkelinesse, no greate affectation of wordes, nor of painted eloquence, it was none other but. *Ad huc quadraginta dies, & Niniue subuertetur*: Yet forty dayes, *& Niniue subuertetur*, and Niniue shal be destroied: it was no more. This was no great curious Sermon, but this was a nipping Sermon, a punching Sermon, a biting Sermon, it had a full bite, it was a nipping Sermon, a rough Sermon, and a sharp biting Sermon. Doe you not here maruell that these Ninuites cast not Jonas in prison, that they did not reuile him, and rebuke him? They did

The fruite of Jonas Sermon.

Jonas Sermon was not curious.

Jonas Sermon was nipping.

Niniue cõuerted at Jonas preaching.

England slaundereth their good preachers.

did not reuile him nor rebuke him, but God gaue them grace to heare him, and to conuert and amend at this preaching. A straũge matter, so noble a Citie to geue place to one mans Sermon. Now England can not abide this geare, they can not be cõtent to heare Gods Minister and his threatning for their sinne: though the Sermon be neuer so good, though it be neuer so true. It is a naughtie fellowe, a seditious fellow, he maketh troble and rebellion in the realme, he lacketh discretion. But the Niniuites rebuked not Jonas that he lacked discretion, or that he spake out of time, that his Sermon was out of season made: But in England, if Gods Preacher, Gods Minister be any thing quicke, or doe speake sharply, then he is a foolishe fellowe, he is rashe, he lacketh discretion. Now a dayes if they can not reproue the doctrine that is preached, then they will reproue the preacher that he lacketh due consideration of the tymes, and that he is of learning sufficient, but he wanteth discretion: What a time is this picked out to preach such thinges, he should haue a respect and a regard to the time, and to the state of thinges, and of the common weale. It reioyceth me sometimes when my frend commeth and telleth me that they finde fault with my discretion, for by likelyhode (thinke I) the doctrine is true, for if they could finde fault with the doctrine, they would not charge me with the lacke of discretion, but they would charge me with my doctrine, and not with the lacke of discretion, or with the inconueniencie of the time. I will now aske you a question, I pray you when should Jonas haue preached against the couetousnesse of Niniue, if the couetous men should haue appointed him his tyme? I know that preachers ought to haue a discretion in their preaching, and that they ought to haue a consideration and respecte to the place and to the tyme that he preacheth in, as I my selfe will say here that I would not say in the countrey for no good. But what then? sinne must be rebuked, sinne must be playnly spoken against. And when should Jonas haue preached against Niniue, if he should haue forborne for the respects of the times, or the place, or the state of thinges there? For what was Ninius? a noble, a rich,

A signe of true doctrine.

Preachers must consider time and place.

and

and a wealthy Citie. What is London to Niniue? like a village, as Islington or such an other in comparison of London. Such a Citie was Niniue, it was three dayes iourney to goe through euery streete of it, and to goe but frō streete to streete. There was noble men, riche men, wealthy men, there was vicious men, and couetous men, and men that gaue themselues to all voluptuous liuing, and to worldlines of getting riches. Was this a time well chosen and discretely taken of Jonas, to come and reproue them of their sinne, to declare vnto them the threatninges of God, and to tell them of their couetousnes, and to say plainly vnto them, that except they repented and amended their euill liuing, they and their Citie should be destroyed of Gods hand within xl. dayes? And yet they heard Jonas and gaue place to his preaching. They heard the threatninges of God and feared his stroke and vengeance, and beleued God, that is, they beleued Gods Preacher and Minister, they beleued that God would be true of his worde, that he spake by the mouth of his Prophet, and thereupon did penaunce, to turne away the wrath of God from them. Well, what shall we say? I will say this and not spare, Christ sayth: Niniue shall arise against the Iewes at the last daye, and beare witnesse against them, because that they hearing Gods threatninges for sinne, *ad prædicationem Ionæ in cinere & sacco egerunt pœnitentiam*, they did penaunce at the preaching of Ionas in ashes and sackecloth, (as the text (sayth there) and I say Niniue shall arise against England (thou England) Niniue shall arise against England, because it will not beleue God, nor heare his preachers that cry dayly vnto them, nor amend their liues, and specially their couetousnesse. Couetousnesse is as great a sinne now, as it was then, and it is the same sinne now, it was then. And he will as sure strike for sinne now, as he did then. But ah good God that would geue them a time of repentaunce after his threatning. First to see whether they would amend or not or he would destroy them. For euen from the beginning of the world they fell to sinne. The first age from Adam which was about two thousand yeares they fell euer to sinne, and

For don but a village in cōparison of Niniue.

Niniue at the preaching of Jonas feared Gods ire.

Niniue shall arise against England.

God geueth time of repentance before he destroyeth.

they had preachers Noe and Enoch and other holy fathers. And in that time a great multiplication was that grew in two thowsand yeares. For that Scripture saith: The sonnes of God saw the daughters of men that they were fayre, and they tooke them wiues from among all that they had chosen.

Sonnes of Gods daughters of men, what they were.

This is a long matter to speake of all. But what meaneth this the sonnes of God saw the daughters of men? who were these sonnes of God?

The sonnes of God were those that came of the good men, of the good Preachers, of the holy fathers that were Gods men, as they that came of Seth and Enos, that were good men, and of others. For our grandmother Eue, when Cayne had killed Abell, and then she had another sonne by Adam, who was called Seth. what did she? She gaue thankes to God for him, and acknowledged that God it was, which had geuen him vnto her, for she sayde: *Dedit mihi deus semen pro Abel quem occidit Cain*. God (sayd she) hath geuen me another seede in steede of Abell whome Cayne slew. Here is a long mattar to talke on Some wil say: was this a naturall mother, was this naturally done to publishe the sinne of her owne sonne? What neded she to speake of that matter, or to make any rehersall of that matter, to open the sinne of her sonne? what neded she this to do? Yes, she was now a good woman, when she beleued the Serpent, she was not good. But now she hath repented that deede and had take holde of the promise of God, that there should come of her a seede, that should tread down, and destroy the head of the Serpent. She had taken holde of this promise and was now a good woman and godly women, she opened the fault of her sonne and hid it not. Here coulde I say some what to the (if I would) that spake so much against me for my preaching here the last yeare. But to returne to Eue, and declare that the sonnes of God are to be vnderstanded those that came of good men, as of Seth and Enos, and the same good part of generation. And the daughters of men are to be vnderstanded of them that came of Caine and of his seede, and therefore our grandmother Eue badde beware of maryng with Caines seede, for feare of falling from God

Eue was a good woman.

Who be the sonnes of God.

to

to wickednes thereby. And here I would say a thing to your maiesty, I shall speake it of good will to your highnes, I would I were able to do your grace good seruice in any thing, ye should be sure to haue it. But I will say this: For Gods loue beware where you marry, chuse your wife in a faithfull stocke. Beware of this worldly policy, marry in God, marry not for the great respect of aliaunce, for thereof commeth all these euils of breaking of wedlocke, which is among Princes and noble men. And here I would be a Suter vnto your Maiestie, for I come now rather to be a Suter and a petitioner, then a Preacher, for I come now to take my leaue, and to take my *vltimum vale*, at least wise in this place, for I haue not long to liue, so that I thinke I shall neuer come here into this place agayne, and therefore I will aske a petition of your highnes.

M. Latimers *Vltimum Vale.*

For the loue of God, take an order for mariages here in England. For here is mariage for pleasure and voluptuousnes and for goods, and so that they may ioyne land to land, and possessions to possessions, they care for no more here in England. And that is the cause of so much adultry, and so much breach of wedlocke in the noble men, and gentle men, and so much deuorsing. And it is not now in the noble men onely, but it is come now to the inferior sort. Euery man if he haue but a small cause, will cast of his olde wyfe, and take a new, and will marry againe at his pleasure, and there be many that haue so done. I would therefore wishe that there were a law prouided in this behalf for adulterers, & that adultery should be punished with death, and that might be a remedy for all this matter. There would not the be so much adultry, whordome and lechery in England as there is. For the loue of God take heede to it, and see a remedy prouided for it. I would wishe that adultry should be punished with death. And that the woman being an offender, if her husband would be a suter for her, she should be pardoned for the first time, but not for the second tyme. And the mā being an offender should be pardoned, if his wife be a suter for him for the first time, but not for the second tyme, not if he offended twise.

Abuse in mariage.

Vse Gods remedy, against adultry

A law that adultery might be punished by death.

If this law were made, there would not be ſo much adultrye nor lechery vſed in the realme as there is. Well I truſt once yet as olde as I am, to ſee the day that lechery ſhall be puniſhed. It was neuer more nede, for there was neuer more lechery vſed in England then is at this day, and maintained. It is made but a laughing matter, and a tryfle, and it is a ſad matter, and an ernest matter. For lechery is a great ſinne: Sodome and Gomorre was deſtroyed for it. And it was one of the ſinnes raigning in Niniue, for which it ſhould haue bene deſtroyed. But thinke you that lechery was alone? No, no, couetouſneſſe was ioyned with it. Couetouſneſſe followeth lechery, and commonly they go together. For why? they that be geuen to voluptuſneſſe, and to the vice of lechery, muſt haue wherwith to maintaine it, and that muſt be gotten by couetouſneſſe. For at the firſt when men fell to ſinne, and chiefly to lechery, wherefore the world ſhould be deſtroyed (the booke ſayth) there were Giantes in the earth in thoſe dayes. And after that the ſonnes of God had come to ỹ daughters of men, and there had engendred with them, the ſame became mightie men of the worlde, and men of renoune. &c. This is couetouſneſſe, for the booke ſayth: *Terra erat repleta iniquitate*, the earth was repleate with inquitie, for they oppreſſed the poore. They made them ſlaues, peſantes villains, and bondmen vnto them. Theſe were Giantes, ſo called of the propertie of Giantes, for they oppreſſe the weake, and take from them what they liſt by force, violence, and oppreſſion. They were Giantes of the propertie of Giantes, not that they were greater men of ſtature and ſtrength of body then other men were. For certaine writers ſpeaking of this matter, ſay, that they were Giantes for their crueltie and couetous oppreſſion, and not in ſtature or proceritie of body. For there is no reaſon why Sethes children could beget on Cains daughters greater men then others were in ſtature of body. But they were Giantes in the propertie of Giantes, for oppreſſing of others by force and violence: And this was couetouſneſſe wherewith God was ſo diſpleaſed, that he repented that he had made men, and reſolued vtterly to deſtroy the world

Lechery a great ſinne.

One ſinne waiteth vpon an other.

What Giantes are.

Couetouſneſſe cauſed God to repent

This ſpeech is after the maner of men

worlde, and so called to Noe, and tolde him of it. And I will not dispute the matter with them (sayth God) from day to day, and neuer the neare, but if they will not amende within an hundreth and twenty yeares, I shall bring in an vniuersall floudde ouer their eares and destroy them all. This was preached by Noe to them, and so that God of his goodnes, patience, and long sufferaunce, gaue them a time to repent and amend after his threatninges, because they shoulde see their euill doinges, and returne to God. So they had an hundreth and xx. yeares to repent. This Noe was laughed to scorne, they like dodipoles laughed this godly father to scorne. Well, ye thinke little of the history, if ye will know the meaning of it, it is a great shew what anger God hath to sinne. But how long tyme hast thou England, thou England? I can not tell, for God hath not reuealed it vnto me, if he had, so God helpe me I woulde tell you of it, I would not be afrayde, nor spare to tell it you, for the good will I beare you, but I can not tell how long time ye haue, for God hath not opened it vnto me: But I can tell you that this lenitie, this long forbearing and holding of his hand, prouoketh vs to repent and amende. And I can tell that whosoeuer contemneth this riches and treasure of Gods goodnes, of his mercy, his patience and long suffering, shall haue the more greuous condempnation. This I can tell well inough, Paule telleth me this, and I can tell that ye haue tyme to repent as long as you liue here in this worlde, but after this life I can make no warrant of any further time to repent. Therefore repent and mende whyle ye be here, for when ye are gone hence, ye are past that. But how long that shall be whether to morrow or the next day, or xx. yeares, or how long, I can not tel. But in the meane time ye haue many Jonasses to tell you of your faults, and to declare vnto you Gods threatninges, except ye repent and amend, therfore to returne to my matter, I say as I sayd at the beginning: *Videte et cauete ab auaritia*, *videte*, see it. First see it, and then amende it. For I promise you great complaintes there is of it, and much crying out, and much preaching, but none amendment that I see: But *cauete*

Noe was laughed to scorne.

Gods lenitie should prouoke vs to repentaunce.

Repentaunce must be in this life.

Englād hath many that preach Jonas doctrine.

*ab auaritia*, beware of couetouſnes. And why of couetouſnes? *Quia radix eſt omnium malorum auaritia, et cupiditas*. For couetouſnes is the roote of all euill, and of all miſchiefe. This saying of Paule toke me away from the Goſpell that is read in the Church this day, it toke me from the Epiſtle, that I woulde preach vpon neither of them both at this time, I can not tell what ayled me. But to tell you my imperfection: when I was appointed to preach here, I was new come out of a ſickneſs, wherof I loked to haue dyed, and weake I was. Yet neuertheles when I was appointed vnto it, I toke it vppon me, howbeit I repented afterward that I had done. I was diſpleaſed with my ſelfe, I was teaſty as Jonas was, when he ſhould go preach to the Niniuites. Well, I loked on the Goſpel that is read this day, but it liked me not, I loked on the Epiſtle: tuſhe I coulde not away with that neither: And yet I remember I had preached vpon this Epiſtle once afore king Henry the viij. but now I could not frame wyth it, nor it liked me not in no ſauce. Well, this ſaying of Paul came in my mind, and at laſt I conſidered and wayed the matter depely, and then thought I thus with my ſelfe: Is couetouſnes the roote of all miſchife, and of all euill? then haue at the roote, & downe with all couetouſnes. So this place of Paule brought me to this text of Luke: See and beware of couetouſnes. Therefore you preachers out with your ſwords and ſtrike at the roote, ſpeake againſt couetouſnes, and cry out vpon it. Stand not ticking and toying at the braunches, nor at the boughes (for then there will new boughes & braunches ſpring agayne of them) but ſtrike at the roote, and feare not theſe Giauntes of England, theſe great men and men of power, theſe men that are oppreſſours of the poore. Feare thē not, but ſtrik at the roote of all euill, which is miſcheuous couetouſnes. For couetouſnes is the cauſe of rebellion. I haue forgottē my logike, but yet I can iumble at a Sillogiſme, and make an argument of it to proue it by. Couetouſnes is ỳ roote of all euill: Rebellion is an euill, *Ergo*, couetouſnes is the roote of rebelliō. And ſo it was in deede. Couetouſnes was the cauſe of rebellion this laſt Sommer, and both parties had couetouſnes,

Couetouſnes is the roote of all miſchiefe.

Preachers muſt ſtrike at the roote of all euill.

The cauſe of rebellion was couetouſnes.

nes, as well the Gentlemen as the Commons. Both parties had couetousnes, for both parties had an inordinate desire to haue that they had not, and that is couetousnes, an inordinate desire to haue that one hath not.

The Commons would haue had from the Gentlemen suche thinges as they desired. The Gentlemen would none of it, and so was there couetousnes on both sides. The Commons thought they had a right to the thinges that they inordinately sought to haue. But what then? they must not come to it that way. Now on the other side the Gentlemen had a desire to kepe that they had, and so they rebelled to against the kings commaundement, and against such good order, as he and his counsell would haue set in the realme. And thus both parties had couetousnes, and both parties did rebell. I heard say that there was godly ordinaūces deuised for the redresse of it. But the Giauntes woulde none of it in no sauce. I remember myne owne selfe a certaine Giaunt, a great man, who sate in commission about such matters. And when the tounsemen should bring in what had bene inclosed, he frowned and chafed and so neare loked and threatned the poore men, that they durst not aske their right. The frowning of a Giaunt.

I read of late in an Acte of Parliment: and this Act made mention of an act that was made in king Henries dayes (the iij. I trow it was, yea and such an other businesse there was in king Edwardes time the second also.) In this parliment that I speake of, the Gentlemen and the cōmons were at variaunce, as they were now of late. And there the Gentlemen that were Landlordes, would nedes haue away much landes from their tenauntes, and woulde nedes haue an Acte of parliment that it might be lawfull for them to enclose and make seuerall from their tenauntes, and from the Commons such portions of their lands as they thought good, much a do there was about this Acte. At last it was concluded and graunted that they might so do: Prouided alway that they should leaue sufficient to the tenaunt. Well, it was well that they were bounde to leaue sufficient for them. But who shoulde be the iudge to limite what was sufficient for them, Or who shall Cōmons prouided for by Acte of Parliment.

now iudge what is ſufficient: Well I for my part can not tell what is ſufficient. But me thought it was well that the tenaunts and powre commons ſhould haue ſufficient. For if they had ſufficient (thought I) they had cauſe to be quiet. And then fell I to make this argument within my ſelfe: If at that time it were put in their will and power, that they might encloſe, leauing to the tenaunt that were ſufficient for him, if they had it then in their power (thought I) that they might this doe, they would leaue no more then ſufficient. If they left to the tenauntes and powre commons no more in thoſe dayes but ſufficient: then if they had any more taken from them ſince that time, then had they now not ſufficient. They in Chriſt are equall with you.

All are equall in Chriſt.

Peares of the realme muſt nedes be. The pooreſt plowman is in Chriſt equall with the greateſt Prince that is. Let them therefore haue ſufficient to maintayne them, and to finde thē their neceſſaries. A plow land muſt haue ſheepe, yea they muſt haue ſheepe to dunge their grounde for bearing of corne (for if they haue no ſheepe to helpe to fat the grounde they ſhall haue but bare corne and thinne.) They muſt haue ſwine for their foode to make their veneries or bacon of, their bacon is their veniſon) for they ſhall now haue *hangum tum*, if they get any other veniſon) ſo that bacon is their neceſſary meate to feede on, which they may not lacke. They muſt haue other catteles, as horſes to draw their plough and for cariage of things to the markets, and kine for their milke and cheſe, which they muſt liue vpon and pay their rentes. Theſe cattell muſt haue paſture, which paſture if they lacke, the reſt muſt nedes faile thē. And paſture they can not haue, if the land be taken in and incloſed from them. So (as I ſayd) there was in both partes rebellion. Therefore for Gods loue reſtore their ſufficient vnto them, and ſearch no more what is the cauſe of rebellion. But ſee & beware of couetouſnes, for couetouſnes is the cauſe of rebellion. Well now, if couetouſnes be the cauſe of rebellion, thē preaching againſt couetouſnes is not the cauſe of rebelliō. Some ſay that the preaching now a dayes is the cauſe of all ſedition & rebellion, for ſince this new

The plow mā what is requiſite for him.

A good requeſt.

preaching

preaching hath come in, there hath bene much sedition, and therefore it must nedes be that the preaching is the cause of rebellion here in England, forsoth our preaching is the cause of rebellion much like as Christ was cause of the destruction of Jerusalē. For (saith Christ) *Si non venissem & locutus fuissem eis, peccatum non haberent. &c.* If I had not come (sayth Christ) and spoken to them, they should haue no sinne. So we preachers haue come and spoken to you: we haue drawen our swordes of Gods word, and striken at the rotes of all euill to haue them cut downe, and if ye will not amend, what can we do more? And preaching is cause of sedition here in England, much like as Elias was the cause of troble in Israell, for he was a preacher there, and tolde the people of all degrees their faultes, and so they winched and kicked at him, and accused him to Achab the king, that he was a seditious fellow, and a troublous preacher, and made much vproze in the Realme. So the king sent for him, and he was brought to Achab the king, who sayd vnto him: Art thou he that troubleth all Israell? and Elias aunswered and sayd: nay, thou and thy fathers house are they that trouble all Israll. Elias had preached Gods worde, he had playnly told the people of theyr euill doinges, he had shewed them Gods threatenings: (In Gods behalfe I speake, there is neither King nor Emperour, be they neuer in so great estate, but they are subiect to Gods worde) and therefore he was not afrayde to say to Achab: It is thou, and thy fathers house, that causeth all the trouble in Israell. Was not this presumptuously spoken to a king? Was not this a seditious fellowe? Was not this followes preaching a cause of al the trouble in Israll? was he not worthy to be cast in Bocardo or little ease. No, but he had vsed Gods sword, which is his worde, and done nothing els that was euill, but they coulde not abide it, he neuer disobeyed Achabs sword, which was the regall power. But Achab disobeyed his sword, which was the worde of God. And therefore by the punishmēt of God, much trouble arose in the realme for the sinnes af Achab & the people, But Gods preacher, Gods prophet was not the cause of the trouble. Thē it is not we preachers that trouble

Preaching is no cause of rebellyon.

Elyas a true preacher.

Emperors and kinges are subiect to Gods worde.

Achab and his fathers house, troubled all Israll.

Achab disobeyed the worde of God.

ble Englād. But here is now an argument to proue ỹ matter against the preachers. Here was preaching against couetousnes all the last yeare in Lent, & the next sommer folowed rebellion: *Ergo* preaching against couetousnes, was the cause of the rebellion. A godly argument. Here now I remember an argument of maister Moores, which he bringeth in a booke that he made against Bilney, and here by the way I will tell you a mery toy. Maister Moore was once sent in commission into Kent, to help to trie out (if it might be) what was ỹ cause of Godwin sandes, and the shelfe that stopped vp Sandwich hauen. Thether commeth maister Moore, and calleth the countrye afore him, such as were thought to be men of experience, and men that could of likelihode best certify him of that matter, cōcerning the stopping of Sandwich hauen. Amōg others came in before him an olde man with a white head, and one that was thought to be litle lesse then an hundereth yeares olde. When maister Moore saw this aged man, he thought it expedient to heare him say his minde in this matter (for being so olde a man it was likely that he knew most of any mā in that presence and company.) So maister Moore called this olde aged man vnto him, and sayd: Father (sayd he) tell me if ye can what is the cause of this great arising of the sands and shelues here about this hauen, the which stop it vp that no shippes can arriue here? Ye are the eldest man that I can espie in all this company, so that if any man can tell any cause of it, ye of likelihode can say most in it, or at least wise more then any other man here assembled. Yea forsoth good maister (quod this olde man) for I am well nigh an hundreth yeares olde, and no man here in this company any thing neare vnto mine age. Well then (quod maister Moore) how say you in this matter? what thinke ye to be the cause of these shelues & flattes that stoppe vp Sandwiche hauen? Forsoth syr (quoth he) I am an olde man, I thinke that Tenterton steeple is the cause of Godwin sandes. For I am an olde man syr (quod he) and I may remember the building of Tenterton steeple, and I may remember when there was no steeple at all there. And before that Tenterton steeple was in building, there

Preaching against couetousnes.

was

was no maner of speaking of any flats, or lands that stopped the hauen, and therefore I thinke that Tenterton steeple is the cause of the destroying and decaying of Sandwich hauen. And euen so to my purpose is preaching of Gods worde the cause of rebelliō, as Tenterton steeple was cause that Sandwich hauen is decayed.

Tenterton steeple decaied Sandwich hauen.

And is not this a gaye matter, that such shoulde be taken for great wise men, that will thus reason against the Preacher of Gods worde? But here I would take an occasion by the way of a digression to speake somewhat to my Systers the women to doe them some good to, because I woulde do all folkes good if I coulde, before I take my *Vltimum vale* (at lest wise here of this place) for I thinke I shal no more come here. For I thinke I haue not long to liue. So that I iudge I take my leaue now of the court for euer, and shall no more come in this place. Achab was a King, but Iesabell Iesabell, she was the perilous woman. She woulde rule her husband the King, she would beare a stroke in all thinges, & she would order matters as pleased her, and so will many women do, they will rule their husbandes, and do all thinges after their owne mindes. They do therein against the order by God appointed thē. They breake their iniunction that God gaue vnto them. Yea, it is now come to the lower sort, to meane mēs wiues, they will rule and apparell themselues gorgeously, & some of them farre aboue their degrees, whether their husbandes will or no. But they brake their iniunction, and doe therein contrary to Gods ordinaunce. God saith: *Subdita eries subpotestate viri*. Thou shalt be subiect vnder the power of thy husband. Thou shalt be subiect. Women are subiectes, ye be subiectes to your husbandes.

Iesabell a perilous womā.

Gods iniunction maketh women subiect to their husbandes.

At the first the man and the woman were equal. But after that she had geuen credit to ỳ Serpent, then she had an iniunction set vppon her: *Subdita eris sub potestate viri*, thou shalt be subiecte vnder the power of thy husband. And as for one part of her iniunction she taketh, and she shaketh one part of her penaunce, because she cannot auoide it: and that is: *in dolore paries*: Thou shalt bring forth childzen with paine and trauele.

Women, how they became subiect.

This

Gods ordinaunce touching women.

This part of their iniunction they take, and yet is the ſame ſo grenous that Chriſoſtome ſaith: if it were not for the ordinaunce of God which cannot be made fruſtrate by man, they would neuer come to it againe for no worldly good. But God hath prouided herein. And (as Chriſt ſaith in the Goſpell:) *Mulier cum parit triſtitiam habet. &c.* The woman when ſhe beareth childe hath ſorow, but afterward ſhe remembreth not the payne, becauſe there is a ſoule brought forth into the worlde.

Womens penaunce.

But as it is a part of your penaunce ye women to trauell in bearing your children: ſo is it a part of your pennaunce to be ſubiectes vnto your huſbandes, ye are vnderlinges, vnderlinges, and muſt be obedient. But this is now made a trifle & a ſmall matter. And yet it is a ſad matter, a godly matter, a goſtly matter, a matter of damnation & ſaluation. And Paul ſaith that a womā ought to haue a power on her head. What is this to haue a power on her head? It is a maner of ſpeaking of the ſcripture, and to haue her power on her head, is to haue a ſigne and token of power, which is by couering of her head, declaring that ſhe hath a ſuperiour aboue her, by whom ſhe ought to be ruled & ordered. For ſhe is not immediately vnder God, but mediately. For by their iniunction the huſband is their head vnder God and they ſubiects to their huſbāds. But this power that ſome of thē haue, is diſguiſed geare & ſtraunge faſhions. They muſt weare Frenchhodes, and I can not tell you I, what to call it. And when they make them ready and come to the couering of their heade, they will call and ſay, geue me my French hode, and geue me my bonet, or my cap, and ſo forth. I woulde wiſhe that the women woulde call the couering of their heades by the termes of the Scripture. As when ſhe would haue her cappe, I would ſhe would ſay: geue me my power, I woulde they would learne to ſpeake, as the holy Ghoſt ſpeaketh, and call it by ſuch a name as Saint Paule doth. I woulde they woulde (as they haue much prety king) when they put on their cap, I would they would haue this meditation, I am now putting on my power vpon my head. If they had this thought in their mindes, they woulde

Why womens heads be couered

Huſband head of his wife.

Women ought to ſpeake and do as the ſcripture teacheth them

not

not make so much pricking vp of them selues as they do nowa dayes. But now here is a vengeance deuill: we must haue our power from Turkey of Velvet, and gay it must be. Far fette, deare bought, and when it commeth it is a false signe. I had rather haue a true English signe then a false signe from Turky. It is a false signe when it couereth not their heades as it should do For if they would kepe it vnder the power as they ought to do, there should not any such Tussockes nor Tuftes be seene, as there be, nor such laying out of the heire nor brayding to haue it open. I would marueil of it how it should come to be so abused, and so farre out of order, saving that I know by experience, that many will not be ruled by their husbandes, as they ought to be. I haue bene desired to exhort some, and with some I could doe litle in that matter. But there be now many Adams that will not displease their wiues, but will in this behalfe let them haue all their owne mindes, and do as them listeth. And some others againe there be now adayes that will defend it, and say it may be suffered wel inough, because it is not expressed in scripture, nor spoken of by name. Though we haue not expresse mention in scripture against such laying out of the heire in Tussockes and Tuftes: yet we haue in scripture expresse mention *De tortis crinibus*, of writhen heire, that is for ỹ nonce forced to Curle. But of these Tussockes that are layde out now adayes, there is no mentiō made in scriptures, because they were not vsed in Scripture time. They were not yet come to be so far out of order, as to lay out such Tussockes and Tuffes. But I wil tell thee, if thou wilt nedes lay it out, or if thou wilt nedes shewe thy heire and haue it seene, goe and pole thy head, or round it, as men doe: for to what purpose is it to pull it out so, and to laye it out? Some do it (say they) of a simplicitie. Some do it of a pride And some of other causes. But they do it because they will be quarter maister with their husbādes Quarter maisters? Nay, halfe maisters: yea some of them will be whole maisters, and rule the roast as they liste them selues. But these defenders of it will not haue it euil, because it is not spoken of in Scripture. But there be other thinges

Tussockes and Tuftes.

Many Adās in the world.

The cause why Tussockes be not in Scripture.

Some woulē quarter, halfe, and whole maisters.

as

as euill as this, which are not ſpoken of in ſcripture expreſſely, but they are employed in Scripture, as well as though they were there expreſſely ſpoken of. For the Prophet Eſay ſayth. *Væ qui conſurgitis mane ad comeſſendum, ad ebrietatem ſectandum, et potando vſque ad veſperam, vt vino æſtuetis.* Wo vnto you that ariſe early in the morning, and go to drincking vntill night, that ye may ſwimme in wine.

A good leſſon againſt banqueting and dronkennes.

This is the ſcripture againſt banqueting and dronkennes. But now they banquet all night, and lie a bed in the day time till none, and the ſcripture ſpeaketh nothing of that. But when then? the Deuill hath his purpoſe this way, as well as the other, he hath his purpoſe as well by reuelling and keeping ill rule all night, as by riſing early in the morning and banqueting all day. So the Deuill hath his purpoſe both wayes. Ye noble mē, ye great men, I wot not what rule ye kēpe: For Gods ſake heare the complaintes and ſutes of the poore. Many complaine againſt you that ye lie a bed till viij. or ix. or x. of the clocke, I cannot tell what reuell ye haue ouer night, whether in banqueting, or dicing, or carding, or how it is. But in the morning when poore ſuters come to your houſes ye cannot be ſpokē withall. They are kept ſometymes without your gates, or if they be let into the Hale or ſome vtter chamber, out cōmeth one or other. Syr, ye cānot ſpeake with my Lord yet, my Lord is a ſleepe, or he hath had buſines of ỹ kings all night. &c. And thus poore ſuters are driuen of from day to day that they cānot ſpeake with you in iij. or iiij. dayes, yea a whole moneth, what ſhall I ſay more? yea a whole yeare ſome times ere they can come to your ſpeche, to be heard of you. For Gods loue loke better to it, ſpeake with poore men when they come to your houſes, and diſpatch poore ſuters, as in dede ſome noble men do, and would Chriſt that all noble men would ſo do. But ſome do.

The Deuill hath his purpoſe.

My Lord is a ſleepe.

I went one day my ſelf betime in the morning to a great mans houſe, to ſpeake with him, in buſines that I had of mine owne. And me thought I was vp betimes, but when I came thether, the great man was gone forth, about ſuch affayres as behoued him, or I came. Well, yet (thought I)

this

this is well, I like this well. This man doth somewhat re-
garde and consider his office and duty. I came to late for mine
owne matter, and lost my iourney, and my early rising to,
and yet I was glad that I had bene so begiled. For Gods loue
folow this example ye great men, and arise in the mornings,
and be redy for men to speake with them, and to dispatch su-
ters that resort vnto you. But all these I bring to disproue
them that defend euill thinges, because they be not expressly
spoken against in the scripture. But what forceth that: when
the Deuill hath his purpose and is serued as well one way
as an other way: though it be not expressely spoken against in
scripture, yet I recken plainly inough employed in the scrip-
ture. But now to come to my matter agayne. *Videte, et cauete
ab auaritia.* See and beware of couetousnes, and I shall de-
sire you to consider fower thinges. *Quis dicat, quid dicat, cui
dicat, et quare dicat*, who speaketh it, what he speaketh, to
whom he speaketh, & wherfore he speaketh it. As here Christ
speaketh to a rich man against auarice. And why against a-
uarice? what shal be the end of all couetous persons: eternall
damnation. For the couetous persons (saith Paule) shall not
possesse, ne enter into the kingdome of God. Here therefore I
shall desire you to pray. &c.

The praise of a noble man.

Fower things to be cõsidered

*Videte et cauete ab auaritia.* See, and beware of couetousnes.
First who spake these words: Forsoth Christ spake them,
if I had spoken them of my selfe, it had bene litle worth. But
Christ spake them, and vpon a good occasion: The story is
*Duo litigabant inter se.* There were two at strife betwene thē-
selues. Luke. xij. and by this it appeareth that Christ spake
them well. Christ spake these wordes at that time, and now
he speaketh them by his preacher, whom ye ought to beleue,
and so it is all one. But vppon what occasion did he speake it:
there were two brethren at strife together for landes, wel-
thy men (as it appeareth) and the riche felow woulde not ta-
ry till Christ had ended his sermon: but interrupted it, and
would nedes haue his matter dispatched by and by. He was
at Christes Sermon, but yet he would not differ his worldly
saule till Christ had made an ende of his Godly exhortation.

This

This was a thorny brother, he was a Gospeller, he was a carnall Gospeller (as many be now adayes for a peece of an Abbey, or for a portion of Chauntry landes) to gette some what by it, and to serue his commoditie. He was a Gospeller, one of the new brethren somewhat worse then a rancke Papist. Howbeit a ranke Papist now adayes shall sooner haue promotion, then a true Gospeller shall haue: the more pitie. But this was a thorny Gospeller, he heard Christes preaching, and followed him for company, and heard his wordes. But he was neuer the better for it: but the care of the world so choked the worde of God in him, that he could not heare the Sermon to the ende, but interrupted the Sermon for his worldly matter ere it were all done. And what was Christ then doing: forsoth he was sowing of good seede, but it fell vpon stony ground, so that it could not take any rote in this fellowe to bring forth good fruite in him. And let me tell you of the seede that Christ was then sowing. Beare with me a while, and seing that I come now to take mine *vltimum vale* of this place, heare me paciently, and geue me leaue a little while, and let me take my leaue honestly.

A thorny brother worse then a Papist.

Christ soweth good seede.

At the time when this fellowe interrupted Christes Sermon, he was preaching a long Sermon to his disciples, and to the people being gathered together in a wonderfull great multitude, as appeareth in the 12 Chapter of S. Lukes Gospell, and there he first of all taught his disciples a good lesson, saying: *Cauete vobis a fermento Phariseorum*: Beware in any wise (sayth he) of the leauen of the Pharisis. What is this leuen of the Pharisis? Leauen is sometimes taken for corrupt liuing, which infecteth others by the euill example therof, and against such corrupt liuing Gods Preachers must cry out earnestly, and neuer ceasse till it be rooted vp. In the Citie of Corinth one had maried his stepmother, his fathers wife. And he was a lolly fellow, a great riche man, an Alderman of the Citie, and therefore they wincked at it, they would not medle in the matter, they had nothing to do with it, and he was one of the head men, of such rule and authoritie, that they durst not, many of them. But S. Paule hearing of the

Leauen is diuersly taken.

matter

matter, writ vnto them, and in Gods behalfe charged them, to doe away such abhomination from among them. S. Paul would not leaue them, till he had excomunicated the wicked doer of such abhomination. If we should now excomunicate all such wicked doers, there would be much a do in England. Yea that are Magistrates, shew fauoure for affection to such, & will not suffer they may be rooted out or put to shame. Oh, he is such a mās seruant, we may not do him any shame. Oh, he is a gentleman. &c. And so the thyng is not now any thing loked vnto. Lechery is vsed thorow out England, and such lechery as is vsed in none other place of the world. And yet it is made a matter of sport, a matter of nothing, a laughing matter, & a trifle not to be passed on, nor to be reformed.

S. Paul excommunicateth.

But beware ye that are Magistrates, they sinne both leauen you all. Therefore for Gods loue beware of thys leauen. Well, I trust it will be one day amended. I loke not to liue long, & yet I trust (as old as I am) to liue so long as to se Lechery punished. I would wyshe that Moyses law were restored for punyshment of Lechery, & that the offenders therein might be punished according to the prescription of Moises law. And here I will make a sute to your highnesse to restore vnto the Church the discipline of Christ. In excommunicating such as be notable offenders, nor neuer deuese any other way. For no man is able to deuise a better way then God hath done, which excommunication to put them from the congregation till they be confounded. Therfore restore Christes discipline for excomunication. And that shall be a meane both to pacify Gods wrath & indignation against vs, and also that lesse abhomination shall be vsed, then in times past hath bene, & is at this day. I speake this of a conscience, & I meane and mone it of a good will to your grace and your Realme.

God can make best lawes.

Bring into the Church of Englād open discipline of excommunication, that open sinners may be stricke withal. Sometime Leauen is taken for corrupt Doctrine, and so it is here taken in this place whē he sayth: beware of the leauen of the Pharisies. For Christ intēded to make his diciples teachers of all ỳ world: & therefore to beware of corrupt doctrine. And that ỳ he sayd to them, he sayth also to vs. Receiue no corrupt doctrine, no mingle mangle; Yet there be Leaueners stil and

Discipline to be brought into the church.

Mingle manglers, and leauners.

mingle mãglers, that haue ſowred Chriſtes doctrine, with ẏ leauen of ẏ Phariſies. Yea, & where there is any pẽce of Leauen, they will maintaine that one pẽce, more then al the doctrine of Chriſt, & about that purpoſe they occupy & beſtow all theyr wits. This was the firſt ſẽde. The ẏ. ſẽde was *Nihil occultum, quod non reuelabitur.* Ther is nothing priuy or hidden that ſhal not be reueled & opened: It pertaineth all to one purpoſe, for ther he taught his diſciples to beware of the leauen, which was hypocriſy, declaring vnto them ẏ hypocriſie wold not be alwayes hydde, but ſuch as were not ſincere ſhold be knowen at ẏ laſt day, & al that was taught ſhold at length be knowen.

Gods prouerbe.

It hath alſo an other meaning, for it is gods prouerb. There is nothing ſo priuy but it ſhall be opened, at leaſt wyſe in the great day of reconing. In the dreadfull day of general accõpt, in the day of reuelation. Then ſhall it be openly knowẽ what ſoeuer is done: be it neuer ſo priuely done.

Fetchers of far compaſſes.

Theſe felowes that haue their fetches, & their far compaſſes to bringe thinges to their purpoſes, worke they neuer ſo priuely, neuer ſo couertly, yet at ẏ laſt day, their doings ſhall be openly reuealed. *Vſque ad ſatietatem viſionis* (ſaith the Prophet Eſay) that is, till all the world ſhall ſee it, to their ſhame and confuſion that are the doers of it. As the prophet Jeremy ſaith *Sicut confunditur fur qui deprehenditur &c.* Euen as a theſe that is taken with the maner when he ſtealeth: So ſhall ſinners be openly confounded, and their euill doinges opened. Yea and though it be not knowen in this world, yet it ſhall be knowen at the laſt day to their damnation. In dede God hath verified his prouerbe frõ tyme to tyme. Nothing is ſo priuy the which ſhall not be reuealed.

Caynes fault coulde not bee hid.

When Cayne had killed his brother Abel: he thought he had conueied the matter ſo priuely and ſo cloſely, that it ſhold neuer haue bene knowen nor haue come to light, but firſt god knew it well inough, & called vnto him ſaying: Cayne where is thy brother Abel? But he thought he could haue begyled god to. And therefore he anſwered. I can not tell, what (quod Cain) am I ſet to keepe my brother? I can not tel, wher he is.

Joſephes brethren wrought ſecretly.

But at laſt he was cõfounded, & his murther brought to light. And now al the world readeth in the Bible. Joſephes brethrẽ had ſold him away: they toke his motely coate and be ſprin-

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led it ouer and ouer with bloud, they thought all was cocke sure they had conueyed the matter so secretly, ỹ they thought all the world could neuer haue espyed it. And yet out it came to theyr great benefite. And now it is knowen to vs al as many as can read the Byble. Dauid saw a fayre woman wash her naked. Though he was straught way rauished, he was cleane gon by & by, & would nedes haue her. He sent for her. Yea he had gentlemen of hys chamber about hym that went for her by & by to fetch her. And here I haue an other sute to your highnes. When you come to age beware what persons ye haue about you. For if ye be set on pleasure, or disposed to wantonnesse, ye shall haue ministers inough, to be furtherers and instrumentes of it. But Dauid by hys wisdome & pollicy thought so to haue cloked the matter, that it shoulde neuer haue bene knowen. He sent for her husband Urias, and shewed hym a fayre countenaunce, and loked merely on him and sent hym forth to warre that he myght do his pleasure wyth Bersaba afterwarde, and thought he had wrought wōderous priuely. He thought all the matter cocke sure. But the prophet of God (Nathan) came & layd hys fault playne before his face, & who is now that knoweth it not? Elyzeus seruaunt Giezi, a brybing brother, he came coulorably to Naaman the Syrian: he fayned a tale of his Master Elyzeus, as all brybers will do, and tolde him that his Master had nede of thys and that, and toke of Naaman certayne thinges and brybed it a way to hys owne behofe secretly, & thought that it should neuer haue come out, but Elyzeus knew it well inough. The seruaunt had hys brybes that he sought, yet was he stricken with the lepre, and so openly shamed.

Dauids policy.

A bribing brother.

Think on this ye that are brybers whē ye go so secretly about such thinges, haue thys in your myndes when ye deuise your secret fetches & conueiances, how Elizeus seruant was serued and was openly knowen. For Gods prouerbe will be true: there is nothing hidden that will not be reuealed. Ye that toke the siluer basen & ewer for a bribe, thinketh that it wil neuer come out, but he may now know that I know it, & I know it not alone, there be mo beside me ỹ know it. Oh bryber & brybery, he was neuer a good man that will so take brybes. For I can neuer beleue ỹ he that is a bryber shalbe a

Gods prouerb will be true.

gød Juſtice. It will neuer be mery in England till we haue the ſkinnes of ſuch. For what nedeth bꝛybing where men do theyꝛ thinges bpꝛightly. But now I will play S. Paul. And tranſlate the thing on my ſelfe. I will become the Kings offyrer foꝛ a while. I haue to lay out foꝛ the King 2000. pounds, oꝛ a great ſum whatſoeuer it be, well whē I haue layd it out, & do bꝛing in mine accompt, I muſt geue 300. markes to haue my bils warranted. If I haue done truly & bpꝛightly, what ſhould nede me to geue a peny to haue my bils warranted? if I haue done my office truly, and do bꝛing in a true accompt, wherefoꝛe ſhould one groat be geuen? yea one groat foꝛ warrãting of my bils? Smel ye nothing in this? what nedeth any bꝛibes geuing, except the bils be falſe? No man geueth bꝛibes foꝛ warranting of his bils, except they be falſe byls.

The abuſe of the kinges officers.

Byls to be warrented.

Well ſuch pꝛactiſe hath bene in England, but beware, it wil out one day. Beware of Gods pꝛouerb: there is nothing hydden that ſhall not be opened. Yea euen in thys woꝛld, if ye be not the childꝛen of damnation. And here now I ſpeake to you my maſters, Pinters, Augmentacioners, Receyuers, Surueyers, & Auditours: I make a petition vnto you: I beſech you al be gød to the king. Be gød to the King, he hath bene gød to you, therefoꝛe be gød to him, yea, be gød to your owne ſoules. Ye are knowen well inough what ye were, afoꝛe ye came to your offices, and what landes ye hadde then, and what ye haue purchaſed ſince, and what buyldinges ye make dayly. Well I pꝛay you ſo build, that the kinges woꝛkmen may be payde. They make their mone that they can get no money. The poꝛe Labourers, Gunmakers, Pouder men, Bowmakers, Arrowmakers, Smithes, Carpenders, Souldiers, and other craftes cry out foꝛ theyꝛ dutyes. They be vnpayde ſome of them 3 oꝛ 4. monethes: yea ſome of them halfe a yeare: yea and ſome of them put vp bylles thys time 12. monethes foꝛ theyꝛ money, and canne not be payde yet. They crye out foꝛ theyꝛ money, (and as the Pꝛophet ſayth) *Clamor operariorum aſcendit ad aures meas*. The cry of the woꝛkmen is come vp to myne eares. Oh foꝛ Gods loue let the woꝛkemen be payde, if there money inough, oꝛ els there wil whole ſhowers of Gods vengeaunce rayne downe vpon your heades. Therefoꝛe ye Pynters, and ye Augmentatio-

A leſſon geuen to all officers.

ners

ners, serue the King truely. So buylde and purchase that the kyng may haue money to pay hys workemen. It semeth euill fauouredly, that ye should haue inough wherewith to buylde superfluously, and the king lacke to pay hys poore labourers. Well, yet I doubt not but that there be some good officers. But I will not sweare for all.

I haue now preached thre Lentes. The first tyme I preached restitution, restitution (quoth some) what should he preach of restitution? let hym preach of contrition (quoth they) and let restitution alone. We can neuer make restitution, (then say I) if thou wilt not make restitution, thou shalt go to the deuil for it. Now chuse thee either restitution, or els endles damnation. But now there be two maner of restitutions, secret restitution, and open restitution whither of both it be, so that restitution be made, it is all good inough. At my first preaching of restitution, one man toke remorse of conscience, and knowledged him selfe to me, that he had deceiued the king. And willyng hee was to make restitution, and so the first Lent came to my handes twenty pounds to be restored to the kynges vse. I was promised xx. pound more the same Lent, but it could not be made, so that it came not. Well the next Lent came three hundreth and xx pounds more. I receiued it my selfe, & payd it to the kinges counsell. So I was asked, what he was that this made restitution. But should I haue named him? nay they should as soone haue this wesaunt of mine. Well, now this Lent came one hundreth and foure score pounds x.s. which I haue payd and deliuered this present day to the kynges counsaile. And so this man hath made a godly restitution. And so (quoth I to a certaine noble man that is one of the kinges counsell) if euery mã that hath beguiled the king should make restitution after this sorte, it would cough the kyng xx M pounds I thinke (quoth I,) yea that it would (quoth ỹ other) a whole C M pouns. Alac, alac, make restitution for Gods sake, make restitution, ye will cough in hell els, that all the deuils there wil laugh at your coughing: There is no remedy but restitution open or secret, or els hell. This that I haue now told you of was a secret restitution.

I chuse for diuersities.

Let not the deuils laugh at your coughing.

Some examples hath ben of open restitution, & glad may he be that God was so frendly, vnto him to bring him vnto it

in this woꝛlde. I am not afrayd to name him. It was maſter Sherington, an honeſt gentilman and one that God loueth. Ye openly confeſſed that he had deceyued the king, and hæ made open reſtitution. Oh what an argument may he haue agaynſt the deuill, when he ſhall mone hym to deſperation, God bꝛought this out to his amendement. It is a token that he is a choſen man of God, and one of his elected. If he be of God, he ſhalbe bꝛought to it, therefoꝛe foꝛ Gods ſake make reſtitution, oꝛ els remember Gods Pꝛouerbe. There is nothing ſo ſecret. ꝛc. If you do either of theſe two in this woꝛlde, then are ye of God, if not, then foꝛ lacke of reſtitutiõ, ye ſhall haue eternall damnatiõ. Ye may do it by meanes, if you dare not do it your ſelues, bꝛyng it to an other & ſo make reſtitution. If ye be not of Gods flocke, it ſhalbe bꝛought out to your ſhame & damnation at the laſt day, when all euil mens ſinnes ſhalbe layed open beforꝛe vs. Yet there is one way, how all our ſinnes may be hidden: which is repent and amend, *Reſipiſcentia*, *reſipiſcentia*, repentyng and amendyng is a ſure remedy and a ſure way to hide all, that it ſhall not come out to our ſhame and confuſion. Yet there was an other ſæde that Chꝛiſt was ſowyng in that Sermon of his, and this was the ſæde: I ſay to you my frendes feare not hym that kylleth the body: but feare hym, that after he hath killed, hath power alſo to caſt into hell fire. ꝛc. And there to put his diſciples in comfoꝛt and ſure hope of his helpe, and out of all doubt & miſtruſt of his aſſiſtance: he bꝛingeth in vnto them the example of the Sparowes, how they are fed by Gods mere pꝛouidence and gꝛodnes, and alſo of the heares of our heades, how that not ſo much as one heare falleth from our heades without hym, feare hym, (ſayth he) that when he hath killed the body, may alſo caſt into hell fire. Matter foꝛ all kyndes of people here, but ſpecially foꝛ kynges.

An Argument of Gods election.

The way to hyde ſinne.

And therfoꝛe here is an other ſute to your highnes. Feare not him that killeth the body: Feare not theſe foꝛayne Pꝛinces and foꝛaine powers. God ſhall make you ſtrong inough. Sticke to God, feare God, feare not them, God hath ſent you many ſtoꝛmes in your youth. But foꝛſake not God & he will not foꝛſake you. Peraduenture ye ſhall haue that ſhall mone you, & ſay vnto you: Oh ſir, oh ſuch a one is a great man, he

A ſute to the kyng.

is

is a mightie Prince, a Kinge of great power, ye can not be without his frendship, agree with hym in Religion, or els ye shall haue hym your enemy. &c. Well, feare them not, but cleaue to God, and he shall defende you. Do not as kyng Achab dyd, that was afrayde of the Assirian kyng, & for feare least he should haue hym to his enemy, was content to forsake God, and to agree with him in Religion, and worshypping of God. And anone sent to Vrias the hygh Priest, who was ready at once to set vp the Idolatry of the Assirian kyng. Do not your hyghnes so, feare not the best of them all, but feare GOD. The same Vrias was *Capellanus ad manum*, a Chaplaine at hand, an elbow Chaplayne. If ye will turne, ye shall haue that will turne with you, yea euen in their white rotchets. But follow not Achab: Remember the heare how it falleth not without Gods prouidence. Remember the Sparowes how they builde in euery house, and God prouided for thē. And ye are much more precious to me (sayth Christ) then Sparowes or other byrdes. God will defend you, that before your tyme commeth, ye shall not dye nor miscary.

In elbowe Chaplaine.

God will defend hys.

On a tyme when Christ was goyng to Ierusalem his Disciples sayd vnto hym: They there would haue stoned thee, & wilt thou now go thether agayne? What (sayth he agayne to them) *Nonne duodecim sunt horæ in die. &c.* Be there not twelue houres in the day? (saith he.) God hath appointed his times, as pleaseth him, and before the tyme commeth that God hath appoynted, they shall haue no power agaynst you. Therefore sticke to God and forsake hym not, but feare hym, and feare not men. And beware chiefly of two affections feare and loue. Feare as Achab, of whom I haue told you that for feare of the Assirian kyng he chaunged his religion, and thereby purchased Gods hye indignation to hym and to his realme. And loue, as Dina Iacobs daughter, who caused a chaunge of religion, by Sichem & Hemor, who were contented for lust of a wife to the destruction & spoyling of all the whole City: Read the Chronicles of England and Fraunce, & ye shall see what chaunges of religion hath come by mariages, and for mariages. Mary my daughter & be baptised, and so forth, or els &c. Feare thē not. Remēber the Sparowes. And this rule should all estates & degrees of men folow, where as now they feare

Two affections to be eschued.

Read Chronicles.

men and not God. If there be a iudgement betwene a great man & a poore mã: Then must there be a corruptiõ of iustice for feare. Oh he is a great man, I dare not displease hym. &c. Fie vpõ thée, art thou a Iudge & wilt be afrayd to geue right iudgement? feare him not be he neuer so great a man but vprightly do true iustice. Likewise some pastors go from their cure, they are afrayd of the plage, they dare not come nye any sicke body: but hyer other, & they go away them selues. Out vpon thée. The wolfe commeth vppon thy flocke to deuour them, and when they haue most nede of thée, thou runnest away frõ thẽ. The souldiour also that should go on warrefare, he will drawe backe asmuch as he can. Oh I shall be slaine. Oh such and such went, and neuer came home agayne: Such men went the last yeare into Northfolke, and were slayne there. Thus they are afrayd to go. They will labour to tary at home. If the kyng commaunde thée to go, thou art bound to go, and seruyng the kyng, thou seruest God. If thou serue God, he will not shorten thy dayes to thine hurt. Well sayth some, if they had not gone they had liued vnto this day. How knowest thou that? who made thée so priuy of Gods counselle? folow thou thy vocation, & serue ỳ kyng when he calleth thée. In seruing him thou shalt serue God. And till the time come, thou shalt not dye. It was marualle ỳ Jonas escaped in such a citie, what then? Yet God preserued hym, so that hée could not perish. Take therefore an example of Jonas, & euery man follow his vocation not fearing men, but fearing God.

Hirelinges.

Mã dieth not before his tyme.

An other sẽde that Christ was sowing in the Sermõ was this: *Qui confessus me fuerit hominibus, confitebor & ego illum coram patre meo.* He that confesseth me before men, I shall also confesse him before my father. We must confesse him with mouth. It was of a Bishop lyke saying this: Lawes (sayth he) must be obeyed and ciuill ordinaunce, I will follow outwardly, but my hart in Religion is frée to thinke as I will, so sayd Frier Forest halfe a Papist, yea worse then a whole Papist. Well an other sẽde was: he that sinneth agaynst the holy ghost, it shall not be forgeuen hym, neither in this world, nor in the world to come. What is this same sinne agaynst ỳ holy ghost? an horrible sinne that neuer shalbe forgeuen, neither in this world, nor in the world to come:

A Bishoplyke saying.

come: What is this sinne? finall impenitentie, and some say impugnyng of ỹ truth. One came to me once, that dispayred, because of sinne agaynst the holy Ghost. He was sore troubled in his conscience, that he should be damned, and that it was not possible for him to be saued, because he had sinned agaynst the holy ghost. I sayd to him: what man (quoth I) comfort your selfe in these wordes of the Apostle: *Christus est propitiatio peccatis nostris*. And agayne: *Ideo me misit pater in mundum, vt qui credit in me non pereat, sed habeat vitam æternam*. My father hath for this purpose sent me into the world, that he which beleueth in me, may not perish, but may haue the lyfe euerlastyng. Also: *Quacunque hora ingemuerit peccator, saluus erit*. In what houre soeuer the sinner shall mourne for his sinne, hee shalbe saued. I had Scriptures inough for me (as mee thought) but say what I could say, he could say more agaynst him selfe, then I could say at that tyme to dw hym good withall. Where some say that the sinne agaynst the holy Ghost, is originall sinne: I alledged agaynst that, the saying of S. Paule. *Sicut per vnius delictum, &c.* And *si quis egerit pœnitentiam*. If a man had done all the sinnes in the world, and haue true repentaunce, with faith and hope in Gods mercy he shal be forgeuen. But whatsoeuer I sayd, he could still obiect agaynst mee and aduoyde my reasons. I was fayne to take an other day, and did so. Let me go to my booke (quoth I) and goe you to your prayers, for ye are not altogether without fayth. I got me to my study, I read many Doctours, but none could content me, no exposition coulde please me nor satisfie my mynde in the matter. And it is with mee as it is with a Scholer of Cambridge, who beyng demaunded of his tutour how hee vnderstood hys lesson, & what it ment: I know (quoth hee) what it meaneth, but I can not tell it, I can not expresse it. So I vnderstode it well inough, but I can not well declare it. Neuertheless I will boungle at it as well as I can.

Comfort against dispaire.

A man in dispayre can say much against him selfe.

Now to tell you by the way what sinne it was that he had committed, he had fallen from the truth knowen, And afterward fell to mocking & scorning of it. And this sinne it was that he thought to be vnforgeuable. I sayd vnto him, that it was a vehemēt maner of speaking in Scripture, yet (quoth

Why ſome ſin is called irremiſſible.

I) this is not ſpoken vniuerſally, nor it is not ment that God doth neuer forgeue it, but it is commonly called irremiſſible, vnforgeueable, becauſe that God doth ſeldome forgeue it, but yet there is no ſinne ſo great but God may forgeue it, and doth forgeue it to the repentaunt hart, though in wordes it ſound that it ſhall neuer be forgeuen: As *Priuilegium paucorum, non deſtruit regulam vniuerſalem*. The priuiledge of a few perſons doth not deſtroye an vniuerſall rule or ſaying of Scripture. For the Scripture ſayth: *Omnes moriemur*. We ſhall dye euery one of vs, yet ſome ſhall be rapt and take a liue, as S. Paul ſayth. For this priuiledge of a few, doth not hurt a generalitie. An irremiſſible ſinne, an vnexcuſable, ſinne, yet to hym that will truly repent, it is forgeueable, in Chriſt it may be remitted, if there be no more but one man forgeuen, ye may be that ſame one man that ſhall be forgeuen. *Vbi abundauit delictum, ibi abundabit & gratia*.

No ſinne that is repented, is irremiſſible.

VVhere iniquitie hath abounded, there ſhall grace a bounde. Thus by litle and litle this man came to a ſetled conſcince agayne, and toke comfort in Chriſtes mercy. Therefore diſpayre not though it be ſaid it ſhall neuer be forgeuen. Where Cain ſayd, my wickednes is ſo great that God can not forgeue it. Nay thou lyeſt ſayth. Auſten to Cain. *Maior eſt Dei miſericordia, quam iniquitas tua*. The mercy of God is greater thē thyne iniquitie. Therfore diſpayre not but this one thing I ſay: beware of this ſinne that ye fall not into it, for I haue knowen no mo but this one man thys one man that hath fallen from the truth, and hath afterward repented and come to grace agayne, I haue knowen many ſence: God hath opened myne eyes to ſē a litle, I haue knowen many (I ſay) that knew more then I, and ſome whō I haue honored, that haue afterwardes fallen from the truth, but neuer one of them (this man excepte) that haue returned to grace and to the truth agayne. But yet though God doth very ſeldome forgeue this ſinne, and although it be one of the ſinnes that God doth hate moſt of all others, and ſuch as is almoſt neuer forgeuen, yet it is forgeueable. In the bloud of Chriſt, if one truely repent, I loe it is vniuerſall. As there is alſo an other Scripture, *Væ terræ cuius Rex puer eſt*, VVo be to the land, to the Realme, whoſe kyng is a child, whiche ſome interprete

A rare exāple.

and

and referre to childish conditions. But it is commonly true the other way to, when it is referred to the age and yeares of childhode. For where the kyng is with in age, they that haue gouernaunce about the kyng, haue much libertie to lyue voluptuously, and licentiously, and not to be in feare how they gouerne, as they would be, if the kyng were of full age, and then commonly they gouerne not well. But yet Josias and one or two moe thoughe they were children, yet had they a Realme well gouerned and raygned prosperously, and yet the saying. *Væ terræ cuius Rex puer est*, neuertheless true for all that. And this I gather of this irremissible sinne against the holy ghost, that the Scripture sayth, it is neuer forgeuen, because it is seldome forgeuen. For in deede I thinke that there is no sinne whiche God doth so seldome nor so hardly forgeue, as this sinne of fallyng away from the truth, after that a man once knoweth it. And in deede this toke best place with the man that I haue told you of, and best quyeted his conscience.

A Realme may be well gouerned vnder a child.

neuer yet seldome

The best persuasion for a desperate person.

An other seede was this: Be not carefull (sayth Christe) what ye shall say, before Iudges and Magistrates, when ye are brought afore them for my names sake, for the holye Ghost shall put in your myndes euen at the present houre, what ye shall speake.

A comfortable saying and a godly promyse of the holye Ghost. That the aduersaryes of the truth (sayth hee) shall not be able to resiste vs, what? shall the aduersaryes of the truth be dumme? nay, there be no greater talkers nor boasters and facers then they bee. But they shall not be able to resist the truth, to destroy it.

Here some will saye what needeth Vniuersities then, and the preseruation of Scholes: the holy Ghost will geue alwayes what to saye. Yea, but for all that we may not tempt God: we must trust in the holy Ghost, but we must not presume on the holy Ghost. Yeare now should I speake of Vniuersities, and for preferryng of Scholes. But hee that preached the laste Sondaye, spake very well in it, and substantially, and lyke one that knew the estate and condition of the Vniuersities and Scholes verye well. But thus much I say vnto you Magistrates. If ye will not maynteyne

We may not tempt God.

Scholes

Scholes and Vniuerſities, ye ſhall haue a brutalitie.

Another neceſſary ſute.

Therfore now a ſute agayne to your highnes. So order the matter that preaching may not decay. For ſurely if preaching decay, ignorance & brutiſhnes will enter agayne. Nor geue the preachers liuynges to ſecular men. What ſhould ſecular men do with the liuinges of preachers? I thinke there be at this day x. thouſand Students, leſſe then were within theſe xx. yeares, and fewer preachers and that is the cauſe of rebellion, if there were good Byſhops, there ſhould be no rebellion. I am now almoſt come to my matter, ſauyng one ſaying of Chriſt which was an other ſede. *Date, & dabitur vobis.* Geue and it ſhalbe geuen vnto you &c. But who beleueth this? if men beleued this promiſe they would geue more thē they do, and at leaſt wiſe they would not ſticke to geue a litle, but now a dayes mens ſtudy is ſet rather to take giftes, and to get of other mens goods, then to geue any of their own, ſo all other the promiſes are miſtruſted and vnbeleued. For if the riche men dyd beleue this promiſe of God, they would willyngly and readily geue a little to haue the ouerplus. So where Chriſte ſayth of iniuries or offences and treſpaſſes. *Mihi vindictam, & ego retribuam. &c.* Leaue the auengyng of wronges alone vnto me, and I ſhall pay them home. &c. If the rebels had beleued this promiſe, they would not haue done as they did. So all the promiſes of GOD are miſtruſted. Noe alſo after the floud feared at euery rayne, leaſt the world ſhould be drowned and deſtroyed agayne, till GOD gaue the rainebow. And what exerciſe ſhal we haue by the rainbow? we may learne by the rainebow that God will be true of his promiſes, and will fulfill his promiſes. For God ſent the rainebow and foure thouſand yeares it is, and more ſence this promiſe was made, and yet GOD hath bene true of his promiſe vnto this day. So that now when we ſee the rainebow we may learne that God is true of hys promiſe. And as God was true in this promiſe, ſo is he and will be, in all the reſt, but the couetous man doth not beleue that God is true of his promiſe, for if he did, he would not ſticke to geue of his goodes to the poore.

God's promiſes is not beleued

The rainebow may teach vs.

But as touching that I ſpake afore, when we ſee the rainbow, and ſee in the rainebow that that is like water, and of

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a watry, colour and as we may and ought not only to take thereof holde and comfort of Goddes promise, that he will no more destroy the worlde with water for sinne, but also we may take an ensample to feare God, who in suche wise hateth sinne. Likewyse when in the rainbow we see that that is of firy coulours, and like vnto fire, we may gather an example of the ende of the worlde, that except we amende, the worlde shall at last be consumed with fire for sinne, and to feare the iudgement of God, after which they that are damned, shall be burned in hell fire. These were the seedes that Christ was sowing, when this couetous man came vnto him. And now I am come to my matter.

What ỹ rainbow toucheth.

While Christ was this preaching, this couetous fellowe woulde not tary till all the sermon was done, but interrupted the sermon, euen sodenly chopping in. Master (quod he) speake to my brother, that he may deuyde the inheritaunce with me. He woulde not abyde till the ende of the Sermon. But his mynde was on his halfepeny, and he woulde needes haue his matter dispatched out of hande, Master (quod he) let my brother deuyde with me. Yet this was a good fellow he coulde be contented with parte, he desired not to haue all together alone to himselfe, but coulde be content with a diuision, and to haue his parte of the inheritaunce, and what was the enheritaunce? *Ager*, So that it was but one peece of ground, or one farme. This couetous man could be content with the halfe of one farme, where oure men now a dayes cannot be satisfyed with manye farmes at once: one manne must now haue as many farmes as will serue manye men, or els he will not be contented nor satisfyed. They will iet nowe a dayes one with an other, excepte they haue all. Oh sayth the wyse man: There be three things wherin my soule delyteth: *Concordia fratrum, amor proximorum, et vir ac mulier bene sibi consentientes*. The vnitie of brethren, the loue of neyghbours, & a man and wife agreing wel together. So that the concord of brethren, and agreeing of brethren is a gay thing. What sayeth Salomon of this matter? *Frater qui adiuuatur a fratre quasi ciuitas firma, et turris fortis*. The brother that is holpen of hys brother, is a sure and well fenced citie, and a strong Tower, he is so strong. Oh it is a great matter when

Our couetous mē loue no diuisions.

brethren

brethren lone and holde well together: But if the one go about to pull downe the other, then are they weake both of them, and when one pulleth downe hys fellow, they muſt nedes downe both of them, there is no ſtaye to holde them by. Marke in the Chronicles of Englande. Two brethren haue raygned ioyntly together, the one on this ſide Humber, and the other beyond Humber in Scotland and all that way. And what hath come of it? So long as they haue agreed well together, ſo longe they haue proſpered. And when they haue iered they haue bothe gone to wracke. Brethren that haue ſo raygned here in Englande haue quarelled one with an other, and the yonger had bene contented with hys portion (as in dede the yonger brother commonly ierreth firſt) but by the contention bothe hathe fared the worſe. So when there is any contention betwene brother and brother for land, commonly they are both vndon by it. And that crafty marchant (what euer he be) that will ſet brother agaynſt brother, meaneth to deſtroy them bothe, but of theſe .ij. brethren whether thys man here were the elder or the yonger I cannot ſay, ſcripture telleth me not whether of theſe .ij. was ỹ yonger. But a likelihode this was yonger, for once it was a playne law that *primo genitus*, that is to ſay the elder brother had *duplicia*, and therefore of likelihod it ſhould be the yongeſt brother that found him ſelfe agreeued, and was not content: but Chriſt ſayde vnto hym, thou man who hath made me a iudge or a deuyder betwene you? Chriſt anſwered hym by a queſtion, and marke this queſtion of Chriſt, thou man. *Quis me conſtituit iudicem aut diuiſorem ſuper vos*. It is no ſmall matter (ſayth Auſten) of what intention one aſketh a queſtion, as Chriſt in an other place of the Goſpell, aſketh who was neighbour to the pilgrime that was wounded. There was (ſayth Chriſt) a man that went from Ieruſalem to Hierico, and fell amonge theues, and they wounded hym, and lefte hym for dead. And a prieſt came by, that was his owne countreyman and let hym lye, a Leuit came by and would ſhew no compaſſion vpon him: at laſt a Samaritane came by, and ſet him on his horſe, and conueyed hym to a citie, and prouided ſurgery for hym. &c. Now who was neyghbour to this wounded man (ſayth Chriſt?) *Qui fecit illi miſericordiam* (quod

Two brethren haue raygned in Englande.

The intent of a queſtion aſked.

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the Lawyer.) He that shewed mercy vnto hym. He that dyd the office of a neyghbour, he was neyghbour. As ye may perceyue by a more familyer example of the bishop of Exceter at Sutton in Staffordshire. Who is Bishop of Exceter: for soth master Couerdale. What? do not all men know who is bishop of Exceter? what he hath ben bishop many yeares. Well, say I: master Couerdale is bishop of Exceter, master Couerdale putteth in execution the bishops office, & he that doth the office of the bishop, he is the bishop in dede. Therefore saye I master Couerdale is bishop of Exceter. But to the purpose of Christes question, who made me a iudge betwene you? here an Anabaptist will say: Ah Christ refused the office of a iudge, ergo there ought to bee no iudges nor magistrates among Christian men. If it had bene a thing lawfull, Christ would not haue refused to do ỹ office of a iudge, & to haue determined ỹ variaunce betwene these ỹ. brethren. But Christ did thereby signify, that he was not sent for that office. But if thou wilte haue a tryall and a sentence of that matter according to the lawes, thou must go to the temporall iudge that is deputed therefore, but Christes meaning was, that he was come for an other purpose, he had an other office deputed vnto hym, then to be a iudge in temporall matters, *Ego veni vocare peccatores ad pœnitentiam*, I am come (sayth hee) to call sinners to repentance. He was come to preache the Gospell, the remission of sinne, and the kingdome of God and ment not thereby to disalow the office of temporall magistrates. Nay, if Christ had ment that there shoulde be no magistrates, he woulde haue byd hym take all, but Christ mente nothing so. But the matter is, that this couetous man, thys brother toke hys marke amisse, for he came to a wrong man to seeke redres of his mattter, nor Christ did not forbyd hym to seeke hys remedye at the magistrates hande, but Christe refused to take vppon hym the office that was not hys calling.

Anabaptistes are a wicked sect.

For Christe had an other vocation then to be a iudge betwene such as contended about matters of lande. If our rebels had had this in their mindes, they would not haue bene their owne iudges, but they would haue sought the redresse of their griefe at the handes of the king and hys magistrates

vnder

The lacke of preaching is the cauſe of ig noraunce.

vnder him appoynted. But no maruell of theyr blyndnes and ignoraunce: for the Byſhops are out of theyr dyoces, that ſhoulde teache them this geare. But this man perchance had heard, & dyd thinke that Chriſt was Meſſias, whoſe raigne in wordes ſoundeth a corporall and a temporall raygne, which ſhoulde doo iuſtice, and ſée a redreſſe in all matters of worldly controuerſy. Which is a neceſſary office in a chriſtian Realme, and muſt nedes be put in execution for miniſtring of iuſtice. And therefore I require you (as a iuter rather then a preacher) loke to your office your ſelfe, and lay not all on your officers backes. Receiue the bils of ſupplication your ſelf, I doo not ſée you do ſo now a dayes, as ye were wonte to do the laſt yeare.

The king of Denmarke.

For Gods ſake loke vnto it, and ſée to the miniſtring of iuſtice your owne ſelfe, and let poore Suters haue anſwer. There is a king in Chriſtendome, and it is the king of Denmarke, that ſitteth openly in iuſtice, thryſe in the weeke, and hath doores kept open for the nones. I haue hard it reported of one that hath bene there, and ſeene the proſe of it, many a time and oft. And the laſt iuſtice that euer he ſaw done there was of a prieſtes cauſe, that had had his glebe lande taken from him (and now here in Englande ſome go about to take away all) but this prieſt had had his glebelande taken from him by a great man. Well, firſt wente out letters for this man, to appeare at a day: proceſſe wente out for hym according to the order of the lew, and charged by vertue of thoſe letters, to appeare afore the king at ſuche a daye. The day came. The king ſat in his hall ready to miniſter iuſtice: The prieſt was there preſente: The gentleman, this Lord, this great man, was called, and commaunded to make his appearaunce according to the writ that had bene directed out for hym. And the Lorde came, and was there, but he appeared not: No quod the kynge: was he ſommoned as hee ſhoulde be? had he any warning to be here? It was anſwered, yea, and that he was there walkinge vp and downe in the hall, and that he knew well inoughe that that was hys daye, and alſo that he had already bene called, but he ſayde he woulde not come before the king at that tyme, alledginge that he needed not as yet to make an anſwere, becauſe he had had

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but one ſummoning. No? (quod the king) Is he here preſent? yea forſoth ſyr (ſayd the prieſt.) The king commaunded him to be called, and to come before him. And the ende was this: He made this Lord, this great man, to reſtore vnto the prieſt, not onely the glebe land which he had taken from the Prieſt, but alſo the rente and profite thereof, for ſo long time as he had withholden it from the Prieſt, which was viij. yeares, or thereabout (ſayth hee) when ye can ſhew better euidence then the prieſt hath don, why it ought to be your land, then he ſhal reſtore it to you agayne, and the profites thereof, that he ſhall receiue in the meane tyme. But till that day come, I charge ye, that ye ſuffer him peaceably to enioy that is his. This is a noble king, and this I tell for your example, that ye may do the like. Loke vpon the matter your ſelfe. Poore men put vp billes euery day, and neuer the nere. Confirme your kingdome in iudgement, and begin doing of your office your ſelfe, euen now whyle you are yong, and ſitte once or twiſe in the weeke in counſell among your Lordes, it ſhall cauſe thinges to haue good ſucceſſe, and that matters ſhall not be lingered forth from day to day. It is good for euery man to do his own office, and to ſee that well executed and diſcharged.

Ozias king in Juda, he would needes do the office of the prieſt, and hee woulde needes offer incenſe in the ſanctuary, which to do, was the prieſtes office. But he was ſodenly ſtricken with the lepry for his labour, and ſo continued a lepre all the dayes of his lyfe. S. Johns diſciples would haue had their maiſter, to take vpon him that he was Chriſt. But what ſaid Johns? *Nemo ſibi aſſumit quicquam, niſi datum fuerit ei deſuper*: No man may take any thing vpon him ſelfe, except it be geuen vnto him from aboue. If the Deuonſhire men had well conſidered this, they had not prouoked the plagues that they haue had light vpon them. But vnpreaching prelacie hath bene the chiefeſt cauſe of al this hurly burly and commotions. But if Chriſt may chalenge any kinde of men for taking his office vpon them, he may ſay to the maſſemongers: Who gaue you commiſſion to offer vp Chriſt? who gaue you authoritie to take mine office in hand? for it is oncly Chriſtes office

None may medle with others office

Maſſmongers vſurp Chriſtes office.

office to do that. It is a great matter to offer Chriſt, if Chriſt had offred his body at the laſt ſupper, then ſhould we do ſo. Who is worthy to offer vp Chriſt: an abhominable preſumption. Paule ſayth: *Accepit panem, poſtquam gratias egiſſet, fregit, ac dixit: Accipite.* He toke bread, and after that he had geuen thankes, he brake it, and ſayd: Take ye, eate ye. &c. and ſo ſayd: *Hoc eſt corpus meum.* He gaue thankes, well the in thankeſgeuing there is none oblation, and when he gaue thankes it was not his body.

When I was in examination, I was aſked many queſtions, and it was ſayd to me: What Chriſt did, that ſhould we do, a byſhop gathered that vpon theſe wordes: *Hoc facite in mei recordationem*; Then ſayd he to me: How knowe ye, that they eate it before he ſayd, *Hoc eſt corpus meum?* I aunſwered agayne and ſayd: How know ye that they did not eate it. &c. So I brought vnto him the place of Paul aboue ſayd, and that in thankeſgeuing is none oblation, and when he gaue thanks it was not his body, for he gaue thankes in the beginning of ſupper, before they eate any maner thing at all, as his accuſtomed maner was to do. I wonder therefore, that they will or dare by this texte, take vpon them to offer Chriſtes body.

Chriſt refuſed an other mãs office,

They ſhould rather ſay: *Quis me conſtituit oblatorem?* Who made me an officer? But when Chriſt ſayd: *Quis me conſtituit iudicem, aut diuiſorem ſuper vos?* Who hath made me a iudge or a diuider of landes among you? Chriſt did refuſe another mans office, an office that he was not of his father deputed vnto. Chriſtes kingdome was a ſpirituall kingdome, and his office was a ſpirituall office, and he was a ſpiritual iudge. And therefore when the woman taken in adultery was brought before him, he refuſed not to play the Iudge, but ſaid: *Quis te a cuſat?* and ſhe ſayd againe: *Nemo Domine*; no man Lord (ſayd ſhe.) Then ſayd he: *Nec ego te condemno*: nor I condemne thee not. *Vade, & noli amplius peccare*: goe thy wayes, and ſinne no more. Here he toke vpon him his owne office, and did his office, for his office was to preach, and to bidde ſinners amende their euill liuing: and not to be a temporall Iudge in temporall cauſes. And here is an other occaſion of

a ſute

a ſute to your highneſſe, for the puniſhment of lechery: for lechery floweth in England like a floud. But now to make an ende in temporall cauſes, he ſayd: *Quis me conſtituit iudicem? &c.* Who made me a iudge of temporall cauſes among you, and of worldly matters. Thus came this fellow in here with interrupting of Chriſtes ſermon, and receyued the aunſwere which I haue rehearſed. Thou man, thou felow (quod he) who made me a Iudge, among you? And he ſayd vnto all the audience: *Videte & cauete ab auaritia:* See and beware of couetouſnes. Why ſo? *Quia non in abundantia cuiuſquam vita eius eſt, ex his quæ poſsidet:* For no mans life ſtandeth in the aboundance of the thinges which he poſſeſſeth. We may haue thinges neceſſary, and we may haue aboundance of thinges, but the aboundance doth not make vs bleſſed. It is no good argument, *Quò plus quiſque habet, tanto beatius viuit:* the more riches that a man hath, the more happely & the more bliſſfully he liueth. For a certayne great man that had purchaſed much landes, a thouſand marks by yeare: or I wot not what, a great portion he had. And ſo on the way as he was in his iourney towards London, or from London, he fell ſicke by the way. A diſeaſe toke him, that he was conſtrayned to lye vpon it. And ſo being in his bed the diſeaſe grew more and more vpon him, that he was by hys frendes that were about him, very godly aduiſed to loke to him ſelfe, and to make him ready to God, for there was none other likelihood but that he muſt dye without remedie. He cryed out: What? ſhal I dye (quod he) woundes, ſides, harte, ſhall I dye, and thus go from my goodes? goe, fetch me ſome phiſition that may ſaue my life, woundes and ſides, ſhall I thus dye: There lay he ſtil in his bed like a block with nothing but woundes and ſides ſhall I dye? Within a very little while, he dyed in deede, and then lay he like a blocke in deed. There was blacke gownes, torches, tapers, and ringing of belles, but what is become of him, God knoweth, and not I. But hereby this ye may perceiue, that it is not the aboundance of riches that maketh a man to liue quietly, and bliſſfully. But the quiet life is a mediocritie. *Mediocres optimè viuunt,* (ſayth he) they that are in a meane do liue beſt. And

In other ſute to the king.

A terrible example.

A true pro-uerbe.

there is a prouerbe which I read many yeares ago: *Dimidium plus toto:* The halfe ſometimes more then the whole. The meane life is the beſt life, and the moſt quiet life of all. If a man ſhould fill himſelfe vp to the throte, he ſhoulde not finde eaſe in it, but diſpleſure, and with the one halfe he might ſatiſfie his grædie appetite. So this great riches neuer maketh a mans life quiet, but rather troublous. I remember here a ſaying of Salomon, and his example. *Congregaui mihi argentum et aurum.* I gathered ſiluer and golde together (ſayth he) I prouided me ſingers, and women which could play on inſtrumentes to make men mirth and paſtime, I gatte me Pſalteteries and ſonges of muſicke. &c. And thus my hart reioyced in all that I did. But what was the end of all this? *Cum conuertiſſem me ad omnia.* When I conſidered (ſayth Salomon) all the workes that my handes had wrought. &c. loe, all was but vanitie and vexation of minde, and nothing of any value vnder the ſunne. Therefore leaue couetouſnes, for beleue me, if I had an enemie: the firſt thing that I would wiſh to him ſhould be, that he might haue aboundance of riches: for ſo I am ſure he ſhould neuer be in quiet. But thinke ye there be not many that would be ſo hurt? But in this place of the goſpell, Chriſt ſpake and declared this vnquietneſſe, and vncertainty of great riches, by a ſimilitude and parable of a great rich man, who had much lande, that brought forth all fruites plentifully. And he being in a pride of the matter, and muche vnquiet by reaſon that he had ſo much, ſayd to him ſelf: What ſhall I do, becauſe I haue not rome enough where to beſtow my fruites that hath growne vnto me of my landes? I wyll thus do (ſayth he) I will pull downe my barnes, and builde greater barnes, and I will ſay to my ſoule: My ſoule thou haſt much goods layd vp in ſtore for many yeares, take thine eaſe, eate, drinke, and be mery. But God ſayd to him: *Stulte, hac nocte animam tuam repetent abs te:* Thou fole, thou fole, this night will they take thy ſoule from thee agayne, and then whoſe ſhall theſe thinges be which thou haſt prouided. Euen ſo it is with him (ſayth Chriſt) that gathereth riches vnto himſelf, and is not rich toward God. &c. But yet the couetous

man

man can neuer be content. I walked one day with a gentleman in a parke, and the man regarded not my talke, but cast his head and eye this & that way, so that I perceiued he gaue no great care to me, which when I saw, I held my peace. At last, Oh (quod the gentleman) if this parke were mine, I would neuer desire more while I liued. I answered & sayd: Sir, and what if you had this parke too: for there was another parke euen harde by. This gentleman laughed at the matter. And truely I thinke he was diseased with the dropsie, the more he had, the more couetous he was to haue still more and more. This was a farmer that had a farme hard by it, and if he might haue had this parke to it, he would neuer haue desired more. This was a farmer not altogether so couetous a man, as there be now a dayes, as for one gentleman to rake vp al the farmes in the cõtry together into his hands all at once. And heare one sute more to your highnes. There lacketh one thing in this realme, that it hath nede of, for Gods sake make some promoters. There lacke promoters, such as were in king Henry the seuenthes dayes your graund father. There lacke men to promote the kinges officers when they do amisse, and to promote all offenders. I thinke there is great nede of such men of godly discretion, wisdome, and conscience, to promote transgressors, as rentraysers, oppressors of the poore, extortioners, bribers, vsurars. I heare there be vsurers in England, that will take xl. in the hundred: But I heare of no promoters to put them vp. We read not, this couetous farmer or landed man of the gospell, bought corne in the markets, to lay it vp in store, and then sell it againe. But and if it please your highnesse I heare say that in Englande, we haue Landlordes (nay stepfordes I might say) are become graziers, and burgesses are become regraters, and some farmers will regrate and buy vp all the corne that commeth to the markets, and lay it vp in store, and sell it againe at an higher price, when they see their time. I heard a marchaunt man say that he had trauayled all the dayes of his life, in the trade of marchandise, and had gotten iij. or iiij. thousande pounds by buying and selling, but in case he might be licen-

A dropsie in gentlemen.

Lacke of promoters.

Regraters.

ced or ſuffered ſo to do, he would gette a thouſande pounde a yeare, by onely buying and ſelling of graine here within this realme. Yea and (as I here ſay) Aldermen are now a dayes become Colliers. They be both woodmungers and makers of coles. I would wiſhe that he might eate nothyng but coles for a while, till he had amended it. There can not a poore body buy a ſacke of coles, but it muſt come through theyr hands. But this rich man that the goſpell ſpeaketh of, was a couetous man. God had geuen him plenty, but that made him not a good mã. It is an other thing that maketh a good man: God ſayth: *Si non audieris vocem meam*: If thou obey not my voyce, &c. And therefore worldly riches do not declare the fauour or diſfauour of God. The ſcripture ſayth: *Nemo ſcit an ſit amore dignus, an odio*. God hath ordayned all thinges to be good: and the deuill laboureth to turne all thinges to mans euill. God geueth men plenty of riches to exerciſe theyr fayth and charitie, to confirme them that be good, to draw thẽ that be naught, and to bring them to repentance: and the deuill worketh altogether to the contrary. And it is an olde prouerbe, the more wicked, the more fortunate. But the vnquietnes of this couetous rich man, declareth the vnquietnes of the minde, that riches bringeth with it. Firſt they are all in care how to get riches, and then they are in more care how to kepe it ſtil. There fore the Apoſtle ſayth: *Qui volunt diteſcere, incidunt in tentationes varias*: They that ſtudy to gette great riches, do fall into many diuers temptations. But the roote of all euill is couetouſnes. What ſhall I do (ſayth this rich man.) He aſked his owne brainleſſe head what he ſhould do, he did not aſke of the ſcripture. For if he had aſked of the ſcripture, it would haue tolde him, it would haue ſayd vnto him: *Frange eſurienti panem tuum. &c*. Breake thy bread vnto the hungry. All the affection of men now a dayes is in building gay, and ſumptuous houſes, it is in ſetting vp, and pulling downe, and neuer haue they done building. But the end of all ſuch great riches and couetouſnes is this: This night thou fole, thy ſoule ſhalbe taken from thee. It is to be vnderſtande of all that riſe vp from little to much, as this rich man that the goſpell ſpake of, did I

Aldermẽ colliers.

The deuill is cõtrary to god.

Riches bring vnquietnes of mynde

Of whome this is ſpokẽ.

do not dispise riches, but I wish that men should haue riches, as Abraham had, and as Joseph had. A man to haue riches to helpe his neighbour, is a godly riches. The worldly riches is to put al his trust and confidence in his worldly riches, that he may by them liue here gallantly, pleasantly, and voluptuously. Is this godly riches? No, no, this is not godly riches. It is a common saying nowe a dayes among many: Oh, he is a rich man, he is well worth fiue hundred poundes. He is well worth v.C. poundes, that hath geuen fiue.C. poundes to the poore, otherwise it is none of his. Yea, but who shall haue this v.C. poundes? For whome hast thou gotten that fiue hundred poundes? What sayth Salomon? Ecclesiasticus.v. *Est alia infirmitas pessima, quam vidi sub sole, diuitiæ conseruatæ in malum Hominis sui.* An other euill (sayth he) and an other very naughtie imperfection, riches hoorded vp, and kept together to the owners owne harme, for many tymes such riches do perish and consume away miserably. Such a one shall somtime haue a sonne (sayth he) that shall be a very bugger, and liue all in extreme penury. O godly riches, that one man shall get it, and an other come to deuoure it? Therefore, *Videte, & cauete ab auaritia*: See and beware of couetousnes. Beleeue Gods wordes, for they will not deceiue you nor lye. Heauen and earth shall perishe: but, *Verbum Domini manet in æternum*: The worde of the Lorde abideth, and endureth for euer. Oh, this leauened sayth, this vnseasoned sayth, beware of this vnseasoned faith. A certaine man asked mee this question: Diddest thou euer see a man liue long that had great riches? Therefore sayth the wise man: If God send thee riches, vse them. If God send thee aboundance, vse it according to the rule of Gods worde, and studie to be rich in our Sauiour Iesus Christ. To whom with the Father, and the Holy ghost, be all honour, glory, and prayse, for euer and euer. Amen.

Who is rich.

(.:.)




AT LONDON.

*Printed by Iohn Daye dwelling ouer*

*Aldersgate beneath S. Martine.*

1571.

Cum Priuilegio Regiæ maiestatis.

# Sermons made vpon the Lordes prayer by the right reuerend father in God, Maister Hugh Latymer, before the right vertuous and honorable Lady Katherine Duchesse of Suffolke. Anno. 1552.

OVR FATHER which art in heauen. &c. I haue entred of late into ỹ way of preaching, and spoken many thynges of prayer, & rather of prayer thē of any other thyng. For I thinke there is nothyng more necessary to bée spoken of, nor more abused then prayer was by the craft & subtletie of the deuill: for many thinges were taken for prayer when they were nothing lesse. Therfore now also I haue thought it good to entreat of prayer, to the intēt ỹ it may bée knowen how precious a thyng right prayer is. I told you first what prayer is. Secondarily, to whom we ought to praye. Thirdly, where and in what place we ought to pray. And fourthly I tolde you the diuersitie of prayer, namely of the common prayer and the priuate. These and such lyke thynges I haue dilated and expounded vnto you in the open pulpit.

A preface into the prayer of our Lord. The exposition of the Lordes prayer, called the Pater noster.

Now at this present tyme I intende as by the way of a lecture, at the request of my most gracious Lady, to expoūd vnto you, (her houshold seruauntes, and other that bée willyng to heare) the right vnderstandyng & meanyng of this most perfect prayer, which our Sauiour him selfe taught vs, at the request of his Disciples, which prayer we call the Pater noster. This prayer of our Lord may bée called a prayer aboue all prayers, the principall and most perfect prayer, which prayer ought to bée regarded aboue all others, considering that our Sauiour him self is the author of it, he was the maker of this prayer, beyng very God and very mā. Hée taught vs thys prayer which is a most perfect Schoolemaister, and commaunded vs to say it, which prayer conteyneth great and wonderfull things, if a learned man had the handlyng of it. But as for me, such thynges as I haue conceiued by the readyng of learned mēs bookes, so farre forth as God will geue me his grace and spirite, I will shew vnto you touchyng the very meanyng of it, and what is to bée vnderstād

Note here what prayer is.

by euery worde conteined in this prayer. For there is no word idle or spoken in vayne. For it must nedes bee perfect, good, & of great importaunce beyng our Sauiours teachyng, whiche is the wisdome of God it selfe. There bee many other Psalmes & prayers in Scripture very good & godly, & it is good to know them. But it is with this prayer (the Lordes prayer I say) like as with the law of loue. All the lawes of Moyses, as concerning what is to bee done to please God, how to walke before him vprightly & godly: All such lawes are cõteined in this law of loue. *Diliges Dominum Deum tuũ ex toto corde tuo, & in tota anima tua, & in tota mente tua, & proximum sicut teipsum*: Thou shalt loue the Lord thy God with all thy hart, with all thy soule, and with all thy mynde, & thy neighboure as thy selfe: euen so is it with thys prayer. For like as the law of loue is the somme and abridgement of the other lawes, so thys prayer is the summe and abridgment of all other prayers: all the other prayers are conteined in this prayer, yea what so euer mankynde hath nede of to soule and body, that same is conteined in thys prayer.

In abridgment of the law of God Mat. 22.

The abridgment of all prayers.

This prayer hath ij. partes, it hath a preface, which some call a salutatiõ or a louing entraunce: secondarely the prayer it selfe. The entraunce is this: *Cum Oratis dicite, Pater noster qui es in cœlis*. When ye pray say. Our father which art in heauen, as who say you Christen people, you that beare the name of Christiãs, you may pray so. Before I goe any farther, I must put you in remembraunce to consider how much we bee bound to our Sauiour Christ, that hee would vouchsafe to teach vs to pray: and in thys prayer to signifie vnto vs the good will which our heauenly father beareth towardes vs. Now to the matter.

Math. 6. 9 Luke. 11. 2

Pater

The entraunce into prayer.

Our Father, These wordes pertaine not to the petitiõs, they bee but an entryng, a seekyng fauour at Gods hand, yet if we well way & consider them, they admonish vs of many thynges, & strengthen our fayth wonderous well. For thys word Father, signifieth that we bee Christes brothers, and that God is our Father. Hee is the eldest sonne, hee is the sonne of God by nature, we bee his sonnes by adoption thorough his goodnesse, therfore hee biddeth vs to call him our father, which is to bee had in fresh memory, and great reputation.

what it is to call God father.

fation. For here we are admonished how that we bée reconciled vnto God: we which before tymes were his enemies, are made now the children of God, and inheritours of euerlastyng life. This we bée admonished by this word Father. So that it is a worde of much importaunce and great reputatiō: For it confirmeth our fayth, when we call him father. Therfore our Sauiour when hée teacheth vs to call God father, teacheth vs to vnderstād the fatherly affection which God beareth towardes vs, which thyng maketh vs bold & hearty to call vpon hym, knowyng that he beareth a good wil towardes vs, and that hée will surely heare our prayers. When we bée in trouble we doubt of a straunger whether hée will helpe vs or not: but our Sauiour commaundyng vs to call God father, teacheth vs to bée assured of the loue and good will of God towardes vs. So by thys word Father, we learne to stablish and to comfort our fayth: knowyng most assuredly that he will be good vnto vs. For Christ was a perfect Scholemaister, he lacked no wisdome, hée knew hys fathers will and pleasure: hée teacheth vs, yea and most certainly assureth vs, that God will bée no cruell iudge, but a louing father. Here we sée what commodities we haue in thys word Father. Seing now that we find such commodities by this one word, we ought to consider the whole prayer with great diligence and earnest mynde. For there is no word nor letter conteyned in this prayer, but it is of great importaunce and waight, therefore it is necessary for vs to know and to vnderstand it throughly, and then to speake it considerately with great deuotion: els it is to no purpose to speake the wordes without vnderstanding, it is but lyplabour and vayne babling, and so vnworthy to be called prayer (as it was in times past vsed in England.) Therefore when you say this prayer, you must well consider what you say. For it is better once sayd deliberately with vnderstandyng, then a thousand times without vnderstanding, which is in very déede but vayne bablyng: and so more a displeasure then pleasure vnto God. For the matter lyeth not in much saying, but in well saying. So if it bée sayd to the honoure of God, then it hath his effect, and we shall haue our petitions, for God is true in hys promises: and our Sauiour

what Christ met by teachyng vs to call God father.

No word in this prayer lacketh his waight.

Note what lyplabour is.

knowyng him to bée well affected towardes vs, commaundeth vs therefore to call him father.

Here you must vnderstãd, that lyke as our Sauiour was most earnest and feruent in teachyng vs how to pray & call vpon God for ayde and helpe, and for thynges necessary both to our soules and bodyes: So the deuill that olde Serpent, with no lesse diligence endeuoureth him selfe to let & stoppe our prayers: so that we shall not call vpon God. And amongst other his lettes, he hath one especially, wherewith hée thinketh to kéepe vs from prayer, whiche is the remembraunce of our sinnes. When hée perceiueth vs to bée disposed to pray, hée commeth with his craft and suttle conueyãces, saying: What, wilt thou pray vnto God for ayde and helpe? knowest thou not that thou art a wicked sinner and a transgressoure of the law of God? Lyke rather to bée damned and iudged for thy ill doinges, then to receiue any benefite at his handes. Wilt thou call him father which is so holy a God? and thou art so wicked, & miserable a sinner. This the deuill will say, and trouble our mindes to stoppe and let vs from our prayer: and so to geue vs occasion not to pray vnto God. In thys temptation we must séeke for some remedy and comfort: for the deuill doth put vs in remembraunce of our sinnes to that ende, to kéepe vs from prayer and inuocation of God. The remedy for this temptation is to call our Sauiour to remembraunce, who hath taught vs to say this prayer: hée knew his fathers pleasure, he knew what he did. When he commaunded vs to call God our father, hée knew we should finde fatherly affections in God towardes vs. Call this (I say) to remembraunce, and agayne remember that our Sauiour hath clensed, through his passion, all our sinnes, and taken away all our wickednesse. So that as many as beléeue in hym shalbe the children of God. In such wise let vs striue and fight agaynst the temptations of the deuill, whiche woulde not haue vs to call vpon God: because we be sinners. Catch thou holde of our Sauiour, beleue in him, bé assured in thy hart that hé with his sufferyng toke away all thy sinnes. Consider agayne, that our Sauiour calleth vs to prayer, and commaundeth vs to pray: Our sinnes let vs, & withdraw vs from prayer, but our Sauiour maketh them no-

The deuill is diligẽt to let prayer.

The sleightes of the deuill.

As many as beleue in Christ are the children of God.

nothyng: when we beléeue in hym, it is lyke as if we had no sinnes. For hée chaũgeth with vs, hée taketh our sinnes and wickednesse from vs, and geueth vnto vs hys holynes, righteousnesse, iustice, fulfillyng of the law, and so consequently euerlastyng lyfe: So that we be lyke as if we had done no sinne at all: for hys righteousnesse standeth vs in so good steade, as though we of our owne selues had fulfilled the law to the vttermost.

When we haue fayth in Christ, then our sinnes are no burden vnto vs.

Therfore our sinnes can not let vs, nor withdraw vs frõ prayer: for they be gone, they are no sinnes, they can not be hurtfull vnto vs. Christ dying for vs, as all the Scripture both of the new and old Testament witnesseth: *Dolores nostros ipse portauit*, Hée hath taken away our sorowes. Like as when I owe vnto a man an hundreth pound, the day is expired, hée will haue hys money, I haue it not, and for lacke of it, I am layd in prison. In such distresse cõmeth a good freind, and sayth: Syr, be of good cheare, I will pay thy dettes, and forthwith payeth the whole summe, and setteth me at libertie. Such a freind is our Sauiour, he hath payde our dettes, & set vs at libertie, els we should haue béene damned world without end, & in euerlasting prison & darknesse. Therfore though our sinnes cõdemne vs, yet when we aledge Christ and beléeue in him, our sinnes shall not hurt vs. For S. Iohn sayth: *Si quis peccauerit aduocatum habemus apud patrem, Iesum Christum iustum*, We haue an aduocate with God the father Iesus Christ the righteous. Marke that he sayth *aduocatum, non aduocatos*, hée speaketh singularly, not plurally. We haue one aduocate, not many, neither Saintes nor any body els, but onely hym and none other neither by the way of mediation, nor by the way of redemptiõ. Hée onely is sufficiẽt, for he onely is all the doer, let hym haue all the whole prayse. Let vs not withdrawe from hym his maiestie, & geue it to creatures: for hée onely satisfieth for the sinnes of the whole world. So that all that beleue in Christ be cleane frõ all the filthynes of their sinnes. For S. Iohn Baptist sayth. *Ecce agnus Dei qui tollit peccata mundi*. Behold the lambe of God which taketh away the sinnes of the worlde: Doth the deuill call thée from prayer? Christ calleth thée vnto it a gayne: For so it is written. *In hoc apparuit filius Dei vt de-*

Esai. 53.

Christ hath raunsomed our sinnes and payde our debtes.

1. Iohn. 2.

Christ is our onely aduocate.

Iohn. 1.

1. Iohn. 3.

*struat opera Diaboli*, To that end the sonne of God appeared to destroy the workes of the deuill.

Christ suffered not for impenitēt sinners.

But marke here, Scripture speaketh not of impenitent sinners, Christ suffered not for them, his death remedieth not their sinnes. For they bee the bondmen of the deuill and his slaues, and therfore Christes benefites pertayne not vnto them. It is a wonderfull saying that S. Iohn hath. Behold the lambe of God that taketh away the sinnes of the world. The deuill sayth vnto me: thou art a sinner: Yea sayth S. Iohn: but the lambe of God hath taken away thy sinnes. Also, *Habemes igitur pontificem magnum, qui penetrauit cœlos, Iesum filium Dei, accedamus cum fiducia, ad thronum gratiæ, vt consequamur miserecordiā.* We therfore hauing a great high Priest, whiche hath passed through the heauens euen Iesus the sonne of God, let vs with boldnesse goe vnto the seate of his grace that we may obtaine mercy. Oh it is a comfortable thyng that we haue an accesse vnto God: Esay sayth, *In liuore eius sanati sumus:* The payne of our punishmēt was laid vpon him, and with his stripes are we healed. Farther in the new Testamēt we read, *Huic omnes Prophetæ testimonium perhibent, remissionem peccatorum accipere per nomē eius omnes qui credunt in eum.* Vnto the same beare all Prophetes witnesse, that all they do receaue forgeuenesse of sinnes by his name, which beleue on him. Now you see how ye be remedied from your sinnes, you heare how you shall withstand the deuil when he wil withdrawe you from prayer: Let vs therfore not geue ouer prayer, but sticke vnto it, let vs rather beleeue Christ our Sauiour, then the Deuill, which was a lyer at the beginning. You know now how you may preuent hym, how you may put him of, and auoyde his temptations.

Heb. 4. Christ is an high Bishop.

Esa. 53.

Actes. 10. All the prophetes testifie of Christ.

A great diuersitie betweene our heauenly father & our temporall fathers.

There is one other addition afore we come to the petitions, which doth much confirme our fayth, and increase the same. *Qui es in cœlis*, which art in heauen. These wordes put a diuersitie betweene the heauenly father, and our temporall fathers. There be some tēporall fathers which would fayne helpe their children, but they cannot, they bee not able to helpe them. Agayne there bee some fathers whiche are riche and might helpe their children, but they be so vnnatu-

rall

rall they will not helpe them. But our heauenly father, in that we call him father, we learne that hée will helpe, that he beareth a fatherly loue towardes vs. In heauen, here we learne that he is able to helpe vs, to geue vs all good thynges necessary to soule and body: and is mighty to defend vs from all ill and perill. So it appeareth that he is a father whiche will helpe, and that he being celestiall, hée is able to helpe vs. Therfore we may haue a boldnesse and confidence, that he may helpe vs, and that he will helpe vs, where & when soeuer we call. Hée sayth, *Cœlum et terram impleo:* I fill heauē and earth. And agayne *Cœlum mihi sedes est & terra scabellum pedum meorum*. Heauen is my seate, and the earth is my footstole. Where we sée that he is a mighty God, that hée is in heauen and earth with his power and might. In heauē hée is apparantly, where face to face hée sheweth him selfe vnto his aungels and Saintes. In earth he is not so apparantly, but darkely and obscurely hée exhibiteth him selfe vnto vs: for our corrupt and feeble flesh could not beare hys maiestie: Yet he filleth the earth, that is to say, hée ruleth & gouerneth the same, ordering al thynges according vnto his will and pleasure. Therfore we must learne to persuade our selues, and vndoubtedly beleue that he is able to helpe: & that he beareth so good and fatherly a will towardes vs that he will not forget vs. Therefore the king & Prophet Dauid sayth, *Dominus de cœlo prospexit*, The Lord looked downe from heauen. As farre as the earth is from heauē, yet God loked downe, hée séeth all thynges, hée is in euery corner. He sayth the Lord hath loked downe, not the Sayntes. No, hée sayth not so. For the Sayntes haue not so sharpe eyes to sée downe from heauen: they be spurre blynde, & sande blynde, they cā not sée so farre, nor haue not so long eares to heare. And therfore our petition and prayer should bée vnto hym, which will heare, and can heare. For it is the Lord that loketh downe. He is here in earth (as I told you) very darkely, but he is in heauen most manifestly: where hée sheweth him selfe vnto his aungels and Sayntes face to face. We read in Scripture that Abels blood dyd crye vnto God: where it appeareth that hée can heare, yea not onely heare, but also sée and féele. For hée séeth ouer all thynges, so that

Iere. 23. Esay. 66.

Why God is not apparantly vpon earth.

Psal. 53. The saints see not downe frō heauen.

Gene. 4. God heard the crye of Abels bloud.

the least thought of our hartes is not hyd from hym. Therfore ponder and consider these wordes well, for they fortifie our fayth. We call hym Father, to put our selues in remembraunce of his good will towardes vs. Heauenly, we call him, signifiyng his might and power that he may helpe and doe all thynges accordyng to his will and pleasure. So it appeareth most manifestly, that there lacketh neither good will nor power in him. There was once a Prophet whiche when he was ill intreated of kyng Joas, sayd: *Dominus videat & requirat*, The Lorde looke vpon it, and reuenge it. There be many men in England and other where els, which care not for God: yea they bee cleane without God, which saye in their hartes, *Nubes latibulum eius, nec nostra considerat, & circa cardines cœli ambulat*, Tushe the cloudes couer hym that he may not see, and hee dwelleth aboue in heauen. Lo as I told you before, Abels blood may certifie vs of hys present knowledge. Let vs therfore take hede that we doe nothyng that might displease his maiestie, neither openly nor secretly. For hee is euery where, & nothyng can bee hyd from hym, *Videt & requiret*, Hee seeth it, and will punish it.

father heauenly.

2. Par. 24.

Iohn. 22.

Abels blood

Farther this word Father, is not onely apt and conuenient for vs to stregthen our fayth with all (as I told you) but also it moueth God the sooner to heare vs when we call him by that name Father. For he perceiuyng our confidence in hym, can not chose but shew hym lyke a father. So that this word father is most meete to moue God to pitie, & to graunt our requestes. Certaine it is, and proued by holy scripture, that God hath a fatherly and louyng affection towardes vs, farre passing the loue of bodily parentes to their children. Yea as farre as heauen and earth is a sonder, so farre his loue towardes mankynde exceedeth the loue of naturall parentes to their children, which loue is set out by the mouth of hys holy Prophet Esay, Where he sayth: *Num obliuioni tradet mulier infantem suum, quo minus misereatur filij vteri sui? sic esto, obliuiscatur illa, ego tamen tui non obliuiscar.* Can a wife forget the child of her wombe, and the sonne whom she had borne? and though she do forget hym, yet will not I forget thee. Here are shewed the affections and vnspeakeable loue, which God beareth toward vs. Hee sayth: *Num-*

In other commoditie of this worde father.

The loue of God towardes vs exceedeth the natural loue of parentes to their owne children. Esay. 49.

quid

*quid poteſt mulier?* May a woman? He ſpeaketh of the woman, meanyng the man to: but becauſe women moſt commonly are moze affected towardes their childzen then men bée, therefoze he nameth the woman. And it is a very vnnaturall woman that hateth her childe oz neglecteth the ſame. But O Lozd what craftes and conueyaunces vſeth the deuill abzoad, that hée can bzyng his matters ſo to paſſe, that ſome women ſet aſide not onely all motherly affections, but alſo all naturall humanitie, in ſo much that they kill theyz owne childzen, their owne bloud, and fleſh.

Vnnatural women.

I was of late credibly infozmed of a Pzieſt which had taken in hãd to be a midwife: O what an abhominable thyng is this? but what folowed? hée ozdered the matter ſo, that the pooze innocẽt was loſt in the meane ſeaſon. Such thyngs the deuill can bzyng to paſſe, but what then? God ſayeth: Though a woman doe fozget her childzen, though they kyll them, yet will I not fozgette thée, ſayth the Lozd God almightie. Truth it is there bée ſome women very vnnaturall and vnkynde, which ſhall receiue their puniſhemẽtes of God foz it. But foz all that, we ought to beware and not beléeue euery tale told vnto vs, and ſo raſhely iudge, I know what I meane. There hath bene of late ſuch tales ſpzead abzoad, and moſt vntruly: ſuch falſe taletellers ſhall haue a greuous puniſhment of the Lozd, when hée ſhall come to rewarde euery one accozdyng vnto his deſertes.

A Pzieſt playde the midwife.

Falſe tale tellers are woꝛthy of puniſhment

Here I haue occaſion to tell you a ſtozy which happened at Cambzidge. Maiſter Bylney (oz rather Saint Bilney that ſuffred death foz Gods wozde ſake) the ſame Bylney was the inſtrument whereby God called me to knowledge, foz I may thanke hym, next to God, foz that knowledge that I haue in the wozde of God. Foz I was as obſtinate a Papiſt as any was in England, in ſo much that when I ſhould bée made Bacheler of Diuinitie, my whole Dzation went againſt Philip Melanthon, and againſt his opinions. Bilney heard me at that tyme, and perceiued that I was zelous without knowledge, and hée came to me afterward in my ſtudy, and deſired me foz Gods ſake to heare his confeſſion. I did ſo. And to ſay the trueth, by his confeſſion I learned moze then befoze in many yeares. So from that

M. Bilney was Gods inſtrument to conuert M. Latymer.

Latymer a Bacheler of diuinitie

Latymer is conuerted by hearyng Bylneys cõfeſſion.

tyme forward I began to smell the word of God, and forsoke the Schole Doctoures and such foleries.

Wilneyes exercise.

Now after I had bene acquainted with him, I went with him to visite the prisoners in the tower at Cambridge, for he was euer visiting prisoners and sicke folke. So we went together, and exhorted them as well as we were able to doe, moouing them to patience, and to acknowledge their faultes. Among other prisoners, there was a woman which was accused that shee had killed her childe, which acte shee playnely and stedfastly denyed, and could not be brought to confesse the acte, which denying gaue vs occasion to search for the matter, and so we did. And at the length we founde that her husbande loued her not. And therefore he soughte meanes to make her out of the way. The matter was thus.

Note this history.

A childe of hers had bene sicke by the space of a yeare, & so decayed, as it were in a consumption: At the length it dyed in harnest tyme. Shee went to her neighbours and other frendes to desire their helpe, to prepare the childe to the buryall, but there was no body at home, euery man was in the fielde. The woman in a beauinesse and trouble of spirite, went, and beyng her selfe alone, prepared the childe to buryall: her husband comming home, not hauyng great loue towardes her, accused her of the murther, and so shee was taken and brought to Cambridge: But as as farforth as I coulde learne, through earnest inquisition, I thought in my conscience the woman was not gilty, all the circūstances well considered. Immediately after this, I was called to preach before the kyng, which was my first Sermon that I made before hys maiestie, and it was done at Windsore where hys maiestie after ỹ sermon was done, did most familiarly talke with me in a gallery. Now whē I saw my time, I knéeled downe before hys maiestie openyng the whole matter, and afterwarde most humbly desired hys Maiestie to pardon that woman. For I thought in my conscience shee was not giltie: els I woulde not for all the worlde sue for a murtherer. The kyng most gratiously hearde my humble request, in so much that I had a pardon ready for her at my returne home warde. In the meane season that same womā was deliuered of a childe in the tower at Cambridge, whose

Hee meaneth kyng Henry the eight.

Note the good cōscience of M. Latimer, that made his sute for a poore womās life rather then for a Byshoprycke or a benefice.

whose Godfather I was, and mistresse Cheeke was godmother. But all that tyme I hidde my pardon, and tolde her nothyng of it, onely exhortyng her to confesse the truth. At the length the tyme came when she looked to suffer, I came as I was wonte to doe, to instruct her, shée made great mone to mée, and most earnestly required me, that I would finde the meanes that she might be purified before her suffering. For shée thought she shoulde haue béene damned, if she should suffer without purification. Where M. Bilney and I, tolde her that that law was made vnto the Iewes, and not vnto vs, and that women lying in childbed, bee not vncleane before God, neither is purificatiõ vsed to that end, that it should cleanse from sinne, but rather a ciuill and politike law made for naturall honestie sake: signifiyng that a woman before the tyme of her purification, that is to say, as long as she is a greene woman, is not meete to doo such actes as other women, nor to haue companie with her husband, for it is agaynst naturall honestie, and agaynst the cõmon wealth, to that ende purification is kept and vsed, not to make a superstition or holynesse of it, as some doe which thinke that they may not fetche neither fyer nor any thyng in that house where there is a greene woman: which opinion is erronious and wicked. For women (as I sayd before) be as well in the fauour of God before they be purified as after. So wee trauayled with thys woman tyll wee brought her to a good trade, and at length shewed her the kynges pardon and let her goe.

Latimer is Godfather to a childe borne in prison.

An ignoraunt and simple woman.

purificatione of women

Superstition is not sufferable.

The fruite of godly ministers.

This tale I tolde you by this occasion, that though some women be very vnnaturall, and forgette their children, yet when we heare any body so reporte, we shoulde not be to hastie in beléeuing the tale, but rather suspende our iudgementes till they know the trueth.

The occasion of Latymers tale

And agayne, we shall marke hereby the great loue and louyng kyndnes of God our louyng father. Who sheweth hymselfe so louyng vnto vs, that notwithstandyng women forget somtymes their owne naturall children, yet he wyll not forget vs, he will heare vs, when we call vppon hym, as he sayth by the Euangelist Mathew. Aske and it shal be geeuen vnto you: Seeke and yee shall finde: knocke and

it

A similitude.

it shall be opened vnto you. &c. Then he commeth, and bringeth in a prety similitude, saying: Is there any man amongest you, which if his sonne aske breade, will offer hym a stone? If ye then, *Cum sitis mali*, beyng euill, can geeue your children good giftes. &c. In these wordes where he sayth: *Cum sitis mali*, which be euill, he geeueth vs, our owne proper name, he painteth vs out, he pincheth vs, he cutteth of our combes, hee plucketh downe our stomackes. And here we learne to acknowledge our selues to be wicked, and to know hym to be the well spring & fountayne of all goodnes, and that all good thynges come of him. Therefore let euery man thynke lowly of hym selfe, humble him selfe, and call vpon God, which is ready to geeue vs, not onely bread and drinke, or other necessaries, but the holy Ghost. To whom will he geue the holy Ghost, to Lordes and Ladyes: to Gentlemen or Gentlewomen? No not so, he is not ruled by affections, he hath not respecte vnto personages. *Poscentibus* (sayth he) vnto those which call vppon hym, beyng rich or poore, Lordes or knightes, beggers or rich, he is ready to geue vnto them when they come to him. And thys is a greate comfort vnto those which be poore and myserable in thys worlde. For they may be assured of the helpe of God, yea and as boldely goe vnto hym, and desire his helpe, as the greatest kyng in earth. But we must aske, we must inquire for it: He woulde haue vs to be importunate, to be earnest and diligent in desiring, then we shall receiue when we come with a good fayth and confidence. To whom shall we call? not vnto the Sayntes, *poscentibus illum* (sayth he) those that call vpon him shall be hearde, therfore we ought to come to hym onely, & not vnto his saintes.

God your father is more carefull for vs then the natural father is for his childe.

God geueth his giftes without respect of persons.

He that will receiue at Gods hand any thyng must aske with fayth.

But one worde is left whiche we must nedes consider *Noster*, our, hee sayth not my, but our. Wherefore sayth he, our? This worde our teacheth vs to consider that the father of heauen is a common father, as well my neighbours father as myne, as well the poore mans father as the riche, so that hee is not a peculiar father, but a father to the whole Church and congregation, to al the faythfull, bee they neuer so poore, so vile, so foule, and despised, yet he is their father as well as mine: and therfore I should not despise them, but

We must pray to god onely and note well here thys word, our.

consider

consider that God is their father as well as mine.

Here may we perceiue what communion is betweene vs, so that when I pray, I pray not for my selfe alone, but for all the rest: Agayne, when they pray, they pray not for them selues onely, but for me: for Christ hath so framed this prayer, that I must needes include my neighbour in it. Therefore all those which pray thys prayer, they pray as well for me as for themselues, which is a great comfort to euery fayth-full hart, when he considereth that all the Church prayeth for hym. For amongst such a great number there bee some which bee good, and whose prayer God will heare. As it appeared by Abrahames prayer, whiche prayer was so effectuous, that God would haue pardoned Sodome & Gomorre if he might haue founde but ten good persons therein. Likewise S. Paule in shipwracke preserued his company by his prayer. So that it is a great comfort vnto vs to know that all good and faythfull persones pray for vs. There bee some learned men which gather out of Scripture that the prayer of S. Steuen was the occasion of the conuersion of Saint Paule. S. Chrisostome sayth, that that prayer that I make for my self is the best, & is of more efficacie then that whiche is made in common. Whiche saying I lyke not very well. For our Sauiour was better learned then S. Chrisostome. He taught vs to pray in common for all: therfore we ought to folowe him, and to be glad to pray one for an other: For we haue a common saying amongst vs: Who soeuer loueth me, loueth my hound: So who soeuer loueth God, will loue his neighboure, which is made after the Image of God.

Christ telleth that one of vs shoulde pray for an other. Gene. 18.

Act. 27.

Act. 7.

Chrisostomes iudgement.

A prouerbe loue me loue my hounde.

And here is to be noted that prayer hath one propertie before all other good workes: for with my almes I helpe but one or two at ones, but with my faythfull prayer I helpe all. I desire God to comfort all men liuyng, but specially *domesticos fidei*, those whiche bee of the household of God. Yet we ought to praye with all our hartes for the other which beleue not, that God will turne their hartes and renew them with his spirite: yea our prayer reacheth so farre, that our very capitall enemye ought not to be omitted. Here you see what an excellent thyng prayer is, whē it procedeth from a faythfull hart, it doth farre passe all the good workes

The propertie of prayer.

The excellency of prayer.

that

that men can doe.

God is not a priuate but a common father

Now to make an end, we are monished here of charitie, and taught, that God is not onely a priuate father, but a common Father vnto the whole worlde, vnto all ỳ faythfull, be they neuer so poore and miserable in thys worlde, yet he is their Father. Where we may learne humilitie and lowlynesse, specyally great and rich men shall learne here, not to be loftie, or to despise the poore. For when ye despise the poore myserable man, whom despise yeeye despise hym which calleth God his father as well as you: and paraduenture more acceptable and more regarded in his sight then you bee. Those proude persons may learne here to leaue their stubbernnes and loftinesse. But there be a great many which little regarde this: they thynke them selues better then other men bee, and so despise and contemne the poore: in somuch that they will not heare poore mens causes, nor defend them from wronge and oppression of the riche and mightie. Such proude men despyse the Lordes prayer, they should be as carefull for their brethren as for them selues. And such humilitie, such loue and carefulnesse towardes our neyghboures we learne by thys worde Our. Therefore I desire you on Gods behalfe: let vs cast away all disdaynefulnesse, all proudnesse, yea and all bybble babble Let vs pray thys prayer with vnderstandyng and great deliberatiō, not folowing the trade of monkery, which was without all deuotion and vnderstandyng. There be but few which can say from the bottome of their hartes, Our Father, a lyttle number. Neither the Turkes, neither the Iewes, nor yet the impenitent sinners can call God their Father. Therefore it is but vayne babblyng what so euer they pray: God heareth them not, he will not receiue their prayers. The promise of hearyng is made vnto them onely which be faythfull and beleeue in God, which endeuour themselues to liue accordyng vnto his cōmaundementes. For Scripture sayth: *Oculi Domini super iustos,* The eyes of the Lorde are ouer the righteous, and his eares open vnto their prayers. But who are those righteous? euery penitent sinner that is sory from the bottome of his hart for his wickednesse, and beleeueth that God will forgeue hym hys sinnes, for hys sonne

what is it to dispise the poore.

A lesson for proude persons.

The number is but small that may call God father

Psal. 34.

Who are righteous?

ſonne our Sauioure Jeſus Chriſtes ſake. This is called in Scripture a iuſt man, ỹ endeuoreth himſelf to leaue all wickednes. In ſuch ſort Peter & Paule were iuſt, becauſe they did repēt & beleued in Chriſt, & ſo endeuored themſelues to liue accordyng vnto Gods lawes. Therfore like as they were made iuſt before God, ſo may we to, for we haue euē the ſelfe ſame promiſe. Let vs therfore folow their enſāple, let vs forſake all ſinnes and wickednes: thē God will heare our prayers. For Scripture ſayth, *Dominus facit quicquid volunt timentes eum, & clamorem eorum exaudit ac ſeruat eos:* The Lord fulfilleth the deſire of them that feare hym, he alſo will heare their crye, and helpe them. In an other place he ſayth: *Si manſeritis in ſermone meo, & verba mea cuſtodieritis, quicquid volueritis petentes accipietis:* If ye abyde in me, and my wordes abyde in you, aſke what ye will, and it ſhall be done for you. So we ſee, that the promiſes pertaine onely to the faythfull, to thoſe which endeuor themſelues to lyue accordyng to Gods will & pleaſure, which can be content to leaue their wickednes & folow godlynes, thoſe God wil heare at all times, whēſoeuer they ſhal cal vpō him.

what it is that the Scripture accompteth a iuſt man.

Pſal. 145.

who they are whom God will heare.

Remember now what I haue ſayd. Remember what is ment by thys worde Our, namely, that it admoniſheth vs of loue and charitie, it teacheth vs to beware of ſtubburneſſe and proudneſſe, conſidering that God loued as well the begger as the rich man: for he regardeth no perſonnes. Agayne, what is to be vnderſtanded by thys worde Father, namely, that he beareth a good will towardes vs, that he is ready and willing to helpe vs. Heauenly, that admoniſheth vs of his potencie and habilitie, that he is ruler ouer all thynges. Thys I ſay remember and folow it, then we ſhall receiue all thynges neceſſary for thys lyfe, and finally euerlaſtyng ioy and felicitie. Amen. Let vs pray. *Our Father.*

A ſhort recitall of that is ſayd before.

our

father

in heau

## The ſecond ſermon vpon the Lordes prayer.

*Sanctificetur nomen tuum*. Hallowed be thy name. These fewe wordes contayne the first petition of the Lordes prayer, the other wordes which go before thys, be no part of thys peti-

The firſt petition of the Pater noſter.

petition, but rather an introduction vnto theſe petitions and they bée like a preface, or learned entraunce to the matter, that the petitions might be the ſoner and with more fauoure hearde. For our Sauiour béeing a perfecte ſcholemaiſter as a learned & an expert orator, teacheth vs, how we ſhould begin our prayer, that we might be ſpéedely heard, and how to get fauour at Gods hand.

Repetitiõs are more profitable then pleaſaunt.

I haue a maner of teachyng which is very tedious to thē that be learned, I am wonte euer to repeate thoſe thynges which I haue ſayd before, which repetitions are nothyng pleaſaunt to the learned, but it is no matter, I care not for them, I ſéeke more the profite of thoſe which bée ignorant, then to pleaſe learned men. Therefore I often times repete ſuch thynges whiche bée néedfull for them to know, for I would ſpeake ſo that they might be edified withall.

Edificatiõ is the thing that preachers ought chiefly to ſeeke for.

I ſpeake ſome thynges this day in the commendation of this prayer. And firſt I tolde you that it was our Sauiours owne makyng and hand worke, which is a perfect ſcholemaiſter put in authoritie by God the heauenly father hymſelfe, which ſayth: *Hic eſt filius meus dilectus, in quo mihi benè complacitum eſt, ipſum audite*: This is my welbeloued ſonne, in whome I haue pleaſure, heare hym. Thys prayer is a perfect prayer, an Abridgment and compendious Summe of all other prayers. There is nothyng that we haue néede of, neither to our ſoules or bodyes, but it is conteined in ſome of theſe petitions, nor nothing that God promiſeth in his word to geue vs, but it is expreſſed in one of theſe 7. petitions.

Ma. 17.

The lordes prayer is the ſumme of all other prayers.

father

The cauſe why we call God father.

I ſhewed you this day why we call God Father, namely becauſe he beareth a louyng and fatherly hart towardes vs. It is a ſwéete word Father, and a word that pleaſeth God much, when it is ſpoken with a faythfull hart, which aboue all things God requireth. This word Father, moueth Gods affection in a manner towardes vs, ſo that he hearyng the word of Father, can not chuſe but ſhew himſelfe a Father in déede. So that it is a worde profitable to vs in Gods behalfe, and agayne for our owne ſelues. For it moueth God to pitie, and alſo helpeth our fayth: So that we doubt not, but that we ſhall finde him a Father, which will graunt our requeſtes & petitions made vnto him in the name of Chriſt.

To cal god our father, is profitable for vs two waies.

Now

Now what crafftes and conueyaunces the deuill vseth to withdraw and let vs from prayer, I told you to day afore none. If you exercise prayers you shall finde the temptations of the deuill, for he sleepeth not: he euer intendeth to withdraw vs from prayer. But I told you what remedy you shall vse against him, how you shall striue against him, namely with Faith, beleuing that our Sauiour hath taken away our sinnes, so that they can not hurt vs. For they be no sinnes in the sight of God: for he hath taken away both the giltinesse of sinnes, and the paynes and punishmentes which folow sinnes. Christ hath deserued that those whiche beleue in him shall be quite from all their sinnes. These benefites of Christ are set out in Scripture in many places, and these be the weapons wherewith we must fight against the deuill, and his illusions not with holy water, for I tell you the deuill is not afrayde of holy water: It is Christ that hath gotten the victory ouer him, it is he that vanquisheth the Serpētes head, and not holy water. Further in that we call him Father, his will and fatherly affections are expressed: that we call him Heauenly Father, his might and power, his omnipotencie is expoūded vnto vs. So that you perceiue that he is both louyng and kinde towardes vs, that he beareth a good will, and also is able to helpe, able to defende vs from all our enemies spirituall and temporall. Therfore let vs put our trust and confidence in him: let vs not despayre of his helpe, seyng he is so louyng, kynde, and gentle towardes vs, and then so mighty, that he hath all things in his handes. This affection and loue towardes vs, passeth all motherly affections.

With fayth we must fight agaynst the deuill.

Christ hath take away our sinnes & the payne due to our sinnes.

The deuill is not afraid of holy water.

God is both willing and able to help vs.

We haue no cause to dispaire of helpe at his hand that is both able and willing to helpe vs.

And here I brought in to day a woman which was accused that she should haue killed her child: I told you what busines good Walter Bilney and I had with her, afore we could bring her to a good trade. For she thought her selfe to be damned if she should suffer before her purification. There I told you that purification is continued in the Church of God, for naturall honesties sake, that man and wife should not company together afore that tyme, and not to that end that it should clense from sinne, for there is nothing that clenseth frō sinne, neither in heauē nor in earth,

Onely the bloud of Christ clenseth from sinne.

ſauing onely the bloud of our Sauiour Jeſu Chriſt.

To do that God commandeth is not ſinne.

For how can a woman hauing company with her huſband, and bringyng forth children accordyng vnto Gods Iniunction: How can ſhe be made an heathen womã, doing nothyng but that God hath commaunded her to do. Therfore againſt ſuch fooliſh opiniõs that women haue, thinking themſelues out of the fauour of God, lying in childbed, I ſpake to day, and told you how that it is no offence afore God: onely let euery man and wife take hede and vſe themſelues honeſtly: for a man may ſinne deadly with his owne wife, if he contrary to Gods order miſuſe her.

A man may ſinne deadly with his owne wife.

To call god our father helpeth vs much.

Further you haue heard how the good will of God towardes vs is ſet out by this word Father, and his power & omnipotencie by this word Heauenly. But I would haue you to conſider well this worde Our. For it is a great helpe vnto vs, and ſtrengtheneth much our fayth, ſo that we may be aſſured, that euery good mã in the whole world will pray for vs and with vs, whiles we haue one father, & one maner of prayer. And this word Our, putteth vs in remẽbraũce that we be brethren in Chriſt: Where we be admoniſhed to deſpiſe no man, be he neuer ſo miſerable or poore, for we haue all one Father, which hath made vs all of one mettall of earth. So that the higheſt Prince in the world is made as well of earth, as the poreſt, and ſo ſhall turne into the ſame againe as well as the poreſt ſhepheard. Let theſe proude perſõs marke this well, which be euer ready to deſpiſe euery man. Such proude perſons ſay neuer the Lordes prayer with good mynde: yea God is not their Father. For he abhoreth all prowdnes: therfore ſuch ſtubborne felowes when they will pray, they ſhould not ſay, Our father which art in heauẽ, but rather, Our father which art in hell. God is their Father, as concernyng their ſubſtaunce, for he geueth them ſoules and bodies: but they make themſelues the members of the deuill, contrarie vnto Gods will and pleaſure. Therefore ſet aſide all arrogancie and proudneſſe. Likewiſe all ſuperſtitious and hypocriticall bablyng, ſpeaking many wordes to litle purpoſe. As I heard ſay of ſome lawyers, which babble and prate, and pretende a great diligence and earneſt deſyre to defende the poore mans cauſe,

Princes & ploughmen are all made of one matter.

The proud mans father is in hell.

Superſtitious babling in prayer is cõpared to the prating of falſe lawyers at a barre.

but

but in their hartes they be false, they seeke money, and nothing els, so that their hartes and mouth disagree: Let vs (I say) not folow such lawyers, let vs not make a shew of holynes with much babling: for God hath no pleasure in it: therfore away with it: yea not alone with this, but with all that may let vs in our prayer, set it aside, and come reuerently to talke with God, like as when you go to the Communiõ you must be prepared vnto it, you must be in charitie with your neighbour: so likewise when you will talke with God, and pray to him, you must be prepared.

As when wee communicate so when wee pray wee must be prepared.

Here you may perceiue, that all those persons that will not be corrected for their faultes, that cã not beare godly admonitions, they talke neuer with God to his pleasure they be not ruled by Gods spirit, and so not meete for him, all rebellious persons, all bloudthirstie persons, all couetous persons, all lecherous persons, all lyers, dronkardes, and such like, be not in the case to talke with God. GOD will not heare them, he can not abide thẽ: they stinke before his face, as long as they come before him with such abhominable sinnes, not intending to leaue them. Remẽber now what a doctrine is cõteined in this preface, weygh it, for it is better to say it sententiously one time, then to runne it ouer an hũdreth times with humbling and mumblyng.

What maner of persons they be that God will not heare.

One prayer with vnderstanding is better then a hundreth without.

Now whẽ we haue begon as we ought to do, what shall we desire? *Sanctificetur nomen tuum*, Halowed be thy name. Thy name Father, be halowed, be sanctified, be magnified. What is this? What ment our Sauiour when he commãdeth vs that we shall desire that Gods name be halowed? There is a great nũber of people which speake these wordes with their mouth, but not with their hartes, cõtrary to that saying: *Quicquid petimus, ardenter petamus, tãquam cupientes habere.* But they say it without knowledge, therefore they say it not, *vt oportet*, as they ought to do. Thy name, we require not that his name may be halowed in him, for this is already done without our prayer: but we desire that he will geue vs grace, and assiste vs, that we in all our doynges throughout our life may sanctifie his name.

halowed be thy name.

*Musculus.*

The meaning of the first petitiõ.

And here we are admonished agayne of loue and charitie. For when we say, Halowed be thy name, we alke in all

mens names, where we may perceaue what Communion and felowshyp is betwene the faythfull flocke of GOD. For euery faythfull man and woman requireth, that the whole Church may halow and sanctifie Gods word. What is it to be halowed? We desire that the name of God may be reueled, opened, manifested and credited throughout all the world. What is Gods name? mary all that is spoken of him in holy Scripture that is his name. He is called *Clemẽs* gracious, *Misericors* mercifull, *Iustus*, righteous *Puniens iniquitatem*, a punisher of wickednes, *Verax*, true, *Omnipotens*, almightye, *longanimis* long sufferyng, patient, *fortis* hartie, *ignis consumens*, a consumyng fier, *Rex omnis terræ*, the kyng ouer the whole earth, *Iudex* a iudge, *Saluator*, a Sauiour. These and such like are the names of God. Now when I make my petition vnto him, saying: Halowed be thy name: I desire that his name may be reuealed, that we may know what scripture speaketh of him and so beleue that same, and liue after it. I do not desire that his name be halowed of him selfe, for it nedeth not: he is holy already. But I desire that he will geue vs his spirite that we may expresse him in all our doynges and conuersations: so that it may appeare by our dedes that God is euen such one in dede as scripture doth report him. We are tried many tymes whether his name be halowed amongest vs or no: he sendeth vs trouble and aduersities to proue vs whether we will halow his name or no, but he findeth vs cleane contrary. For some of vs when we be in trouble do runne hether and thether to sorcerers and witches to get remedy: some agayne sweare and curse, but such felowes halow not the name of God. But God is *Vindex seuerus*, a sharpe punisher, he will punishe sinne, and those whiche blaspheme his holy name.

what the name of God is. Exod.9. Zach.9. Rom.3. Ierem.10. Iosu.4. Deut.4. Psal.49. Nehe.9. Exod.22. Ierem.50. Gen.18. Exod.15. Psal.18. Psal.7. Psal.46. Esay.12.

what persons they be, that halow not gods name.

Sapien.12.

I heard of late that there be some wicked persons (despisers of God and his benefites) whiche say, it is no matter what soeuer we do, we be baptised, we can not be damned: For all those that be baptised, and be called Christiãs shalbe saued. This is a false and wicked opinion. And I assure you that such which beare the name of Christians, & be baptised, but folow not Gods commaundementes, that such felowes

To be baptised and not to keep Gods commaũdement is to be worse then a Turke.

(I

(I say) be worse then the Turkes and Heathen. For the Turkes and heathen haue made no promise vnto Christ to serue him. These felowes haue made promise in Baptisme to kéepe Christes rule, whiche thyng they do not. And therfore they be worse then the Turkes. For they breake their promise made before God and the whole congregation. And therfore such Christians be most wicked periured persons, & not onely be periured, but they go about to make God a lyer so much as lyeth in them. There be some agayne, whiche when they be in trouble they call vpon God, but he cōmeth not by and by, mynding to proue their pacience, they perceiuing that he commeth not at the first call, geue ouer by and by, they will no more call vpon him. Do they beleue now thinke ye: do they sanctifie Gods holy name? God promiseth in his holy worde, *Omnis qui petit*, Euery one that calleth, that desireth helpe of me, shall haue it. *Item*, *Invoca me in die tribulationis & exaudiam te, glorificabis me*, Call vpon me in the day of trouble, and I will heare thee, and thou shalt prayse me. Likewise S. Paule sayth: *Fidelis est Deus qui non patietur vos tentari, supra id quod potestis*, God is faythfull, whiche will not suffer you to be tempted aboue it that ye able. Now when we geue ouer prayer beyng in trouble, do we sanctifie the name of God? No no we slaūder and blaspheme his holy name, we make him a lyer as much as lyeth in vs. For he sayth *Eripiam te*, I will deliuer thee, I will helpe thee. We will call no more: for we say, he will not helpe. So we make him and his word a lyer. Therefore God sayth to Moses and Aaron, *Quandoquidem non credidistis mihi, vt sanctificaretis me coram filijs Israel, non introducetis cœtum istum in terram q̄ dedi eis*. Because ye beleued me not to sanctifie me in the sight of the children of Israell, therfore you shall not bring this congregatiō into the land whiche I haue geuen them. Where it appeareth what it is to halow Gods name, that is to beleue his wordes, to shew our selues that he is true in his doinges and sayinges. He sayth farther, *A terrore eius ne formidetis, neque animo frangamini, quin potiùs Dominum exercituum ipsum sanctificate*, Feare them not, neither be afrayde of them, but sanctifie the Lord of hostes.

A simple fayth in prayng.

Math. 7.

Psal. 49.

1. Cor. 10.

To geue ouer prayer in trouble is to blaspheme hys name.

Psal. 49.

Num. 20.

What it is to halow the name of God.

Esdras. 8.

Here you se what is to sanctifie his name, that is, to beleue that all thynges be true that be spoken of hym, that is, to beleue that our enemyes be not able to go farther then it pleaseth God. And so did the Apostles when they suffered for Gods sake: they beleued that God would do with them accordyng to his worde and promise. And so they sanctified God, that is, they declared with their actes and dedes, that God is a true and faythfull God. This did the Martyrs of God. This did the three young mē which would not worship the Idoll set vp by the kyng, and therfore were cast into the burnyng ouen, to whiche payne they were willyng to go. We know (sayd they) that God is able to helpe and defend vs when it pleaseth hym. So must we likewise offer our selues vnto the crosse, content to suffer what soeuer he shall lay vpon vs. We may call vpon him, and desire his helpe, but we may not appoint vnto him the maner and way how he shall helpe, and by what meanes, neither may we appoint him any tyme, but onely sanctifie his name, that is, to call vpon him for deliueraunce, not doubting but when it is to his honour and our profite to be deliuered, that he will helpe. But if he helpe not but let vs suffer death, happy are we: for then we be deliuered from all trouble. And so, these three young mē sanctified the name of God, they beleued that God was a helper: and so accordyng to their belefe he holpe them, meruailously shewing his power, and defendyng them from the power of the fier. In such wise did Achior that good mā when Holofernes that sturdy capitaine made great bragges what he would do, and how he would handle the Iewes. This Achior knowyng God, and beleuyng him to be the ruler ouer heauen and earth, stept forward, and sayd to Holofernes: If this people haue done wickednes in the sight of their God, then let vs go vp against them, but if this people haue not displeased their God, we shall not be able to withstand them, for God shall defend them. Here this Achior shewed himselfe to beleue that which was spoken of God in Scripture, namely, that God would be a deliuerer & defender of those which beleue in him. But for all that he suffereth, being before a great and mighty captaine, he was now handled like a vile beast,

The Apostles and Martirs did sanctifie gods name.

Dan. 3.

We may not appoint god the maner how he shal help vs nor when.

To suffer death is to be deliuered from trouble.

Achior dyd sanctifie gods name.

Iudith. 4.

Dan. 4.
Psal. 24. 117
2. Ma. 8.

beast, but what then? happy are those that suffer for Gods sake. The Prophet sayth: *Commenda Domino viam tuam, & ipse faciet*. Commit thy way vnto the Lord, and he shall bryng it to passe, that is to say: when thou art in trouble, call vpon the Lord, beleue in him: and if it be good for thée, he will deliuer thée: so to sanctifie Gods name, is to beleue in him.

*to sanctifie is to beleue*

Lady Judith that good godly and holy woman sanctified the name of the Lord. For she and her people being in great distresse and miseries, she put her hope in God, she fasted and prayed deuoutly, and afterward being moued or monished by a secrete admonition, was not afrayde to put her selfe in great daunger. In so much that she toke in hand, beyng a woman, to kill the great captaine (of whom all men were afrayd) Holofernes. (I say) she was not afrayde of hym. I trow she rebuketh the Priestes whiche would appoynt God a tyme, as who say, he shall be no more my God, except he come by that tyme, which was very wickedly done of them. For we ought to be at his pleasure, whensoeuer and whatsoeuer he will do with vs, we ought to be content withall. If we were earnest and zealous as we should be, O how whote we would be in promotyng Gods honour, and sanctifiyng his name: we would nor could not suffer that any body should go about to dishonest the holy name of God. But we be very cold, we care not for his honour: we ought to be pacient in our owne quarell, when any body doth vs wrong, we ought to beare and forbeare it: but in Gods behalfe we ought to be whote & earnest to defend his honour as much as lyeth in vs to do. But it is cleane contrary with vs: for in our owne quarell we be as whote as coales: But in Gods cause, for his honour, we care not, we regarde it as nothing, whereas it ought most aboue all to be regarded. For God he is iust, righteous, faythfull and kynde, and therefore we ought to take his part. But nothyng maketh more for the sanctifiyng of Gods holy name, then to be thankefull for such giftes, as we receiue at his handes.

*Judith dyd sanctifie gods name. Iudith. 13.*

*Iudith. 8.*

*The elders did wickedly in apointyng God a time.*

*In Gods quarell we ought to be stout.*

*To be thankfull to God is to sanctifie hys name.*

And this halowing stãdeth in all things that may make for the furtheraũce of Gods honour. To heare Gods word,

and highly to eſteme the ſame, that is a halowyng of Gods name. How halow now they the name of God, which refuſe to heare the woꝛd of God, oꝛ foꝛ lacke of pꝛeachers can not heare it, & how cā they beleue whē they heare it not? Therfoꝛe they that do ſomwhat foꝛ the furtheraūce of learnyng, foꝛ maintaining of ſchooles & ſcholers, they ſanctifie Gods holy name: As foꝛ thoſe pꝛeachers whiche haue bene in my time, they go away. How ſhall now this office of pꝛeachyng, the office of ſaluatiō, how ſhal it be maintained, except there be made ſome pꝛouiſiō foꝛ the ſame? Here I could ſay much agaynſt thoſe whiche let that office, whiche withdꝛaw the goodes wherewith ſchooles ſhould be maintained, & take it to thēſelues, but my audience is not thereafter. This office of pꝛeaching is the office of ſaluatiō, foꝛ S. Paul ſaith: *Viſum eſt Deo per ſtultitiam prædicationis ſaluos facere credentes*. It hath pleaſed God to ſaue the beleuers by the fooliſhnes of preaching: How can men thē beleue, but by & through the office of pꝛeachyng: pꝛeachers are Chꝛiſtes vicares, *legatione funguntur pro Deo*, they are Chriſtes Ambaſſadours. S. Paule ſayth. *Euangelium eſt potentia Dei ad ſalutem omni credenti*. The Goſpell is the power of God vnto ſaluatiō for euery beleuer: it is the mighty inſtrument of God.

To maintaine good learnyng is to halow gods name.

1. Cor. 1. The office of ſaluatiō.

Pꝛeachers are Chꝛiſts vicars and Embaſſadours.

When we ſay, halowed be thy name: we deſire God that he through his goodneſſe will remoue and put away all thynges that may let and ſtoppe the honour of his name. But I feare me there be many whiche would not that it ſhould be ſo: We deſire here that God will remoue all infidelitie, we require that all witchcraftes be remoued, that art Magike and ſoꝛcerie be pulled out, Nigromancy taken away: and ſo nothing left but his holy woꝛd, wherewith we may dayly pꝛayſe the name of God. Foꝛ I feare me there be a great many in England which vſe ſuch ſoꝛceries to the diſhonour of God and their owne damnation. We require here farther, that all hereſie, all Popery may be aboliſhed and extinguiſhed. Farther we require here that all wicked liuyng may be amended and reformed. Next we require that all Magiſtrates may do their duties. Finally, we require that euery man in his vocation may do the woꝛke wherunto God hath called him. There be many vocations,

Soꝛcerers diſhonour the name of God.

The

The Magistrates vocation is to see that the commō wealth be well ordered, to see that the schooles be maintained, to see that vniuersities be well furnished, to see that iustice be executed, that the wicked be punished, and the good rewarded: Finally, to keepe euery one in good order. This is their duety. Farther, we pray that the Priestes, the spiritualtie, or the Churchmē, (as they call them) do their dueties, to preach Gods word, to liue godly & to geue a good ensample by their conuersation: els they do agaynst the honour of God, and their owne honesty. Likewise, we pray that seruauntes may do their dueties. For to be a seruaunt is an honest estate, and much commended in Scripture, and Scripture speaketh much to the comfort of them. And truly those that lyue in the feare of God, (considering that they serue not onely their carnall maisters, but God himselfe) they be in a good case: but they may not be eye seruauntes. S. Paule noteth this fault, and sayth, that they shall not be murmurers, nor froward aunswerers. S. Paule would haue them to liue so, that they may ornate and sanctifie the name of God. For that seruaunt that doth the thyng whereunto he is called, he doth adorne his estate: that seruaunt is a good Gospeller that will not be an eye seruaunt. There be some seruaunts which do their duties as long as their maister is in sight: but as sone as their maister is gone, they play the lubbers. Unto such felowes I say beware, for though your bodely maister see you not, yet your great maister God seeth you, and will punish you. *Quod agis, toto pectore agito.* What thou doest, do it from the bottome of thy hart, with a good will, go not away with the deuils *Pater noster* as some do, do all thinges with a good mynde. For I tell you, you be not forgotten in Scripture, you are much commended in the same. S. Paul speaketh very honourably of you, saying: *Domino Christo seruitis*, you serue the Lord Christ: it becommeth not you to put a difference what busines you be commaunded to do. For whatsoeuer it be, do it with a good will, and it is Gods seruice. Therfore you ought to do it in respect that God would haue you to do so, for I am no more assured in my preachyng, that I serue God, then the seruaunt is in doyng such busines as he is commaunded to

The Magistrates office.

For churchmen.

For seruauntes.

Seruants that serue not with eye seruice are in good case.

Col. 3. The deuils Pater noster.

Seruants are not forgottē in the Scripture.

Col. 3. This is to be vnderstāded of all things lawfull and godly.

do, scouryng the candlesticks, or whatsoeuer it be. Therfore for Gods sake cõsider the matter. Some of you thinke, if Christ were here, you would go with him and serue him. I tell you when you follow your service and do such things as your maister and maistresse shall commaunde you, you serue him as well as if he were here bodily. He is not here bodily now, but his worde is here. *Domino Christo seruitis*, sayth S. Paul, you serue the Lord Christ. Therefore I desire you in Gods behalfe to walke vprightly, and godly. Consider what God sayth vnto you. *Maledictus qui facit opus Domini negligenter*, Curſed be he that doth the worke of the Lord negligẽtly. This Scripture pertaineth to you as well as to me. For when ye do your businesse negligently you be curſed before the face of God. Therfore consider the gõdnes of God, that he would haue you as well saued as your maisters. Surely me thinketh it is a great benefite of God, to be a seruaunt. For those that kæpe houses, must make a count afore God for their familie, they must watch and sée, that all thinges be well. But if a seruaũt cã discerne what standeth with Gods commaundementes, and what is agaynst it, it is inough for him: but he must know that he ought not to obey his maister or maistresse when they would commaunde him to do agaynst God, in such a case he may refuse and withstand them. For it is written, we must more obey vnto God, then man: we should not do agaynst God, to please our maisters. Agayne, masters and mistresses, are bounde to consider their duties, to pay vnto their seruauntes their wages, and meate and drinke conuenient. For it is a great sinne to defraude the labourer of his wages: for it is written, the cry of the labourers shall come before the Lord, it is a great fault afore God to defraude them: but there be some seruauntes which be so wicked that they will complayne without a cause, when they cannot haue that that they would haue, nor beare all the rule themselues. But I say, it is a great thing for a maister to defraude his seruaunt: and agayne the seruaunt whiche hath his whole wages, and doth but halfe his worke or is a sluggard, that same fellow I say is a thefe afore God. For like as the maister ought to pay the whole wages, so likewise

Ierem. 48.

It is a great benefite to be a good seruaunt.

Act. 5.

A seruaunt may withstãd his master in denying to doe wickedly but not in refusing to suffer at his hand.

A thing to be marked both of masters & seruantes.

wise the seruaunt ought to do his whole worke.

Here I might haue occasion to shew how man and wife ought to liue together, how they ought to be faythfull louing and frendly one to the other: how the mã ought not to despise the wife, considering that she is partaker with him of euerlastyng life. Therefore the man ought *cohabitare*, to dwell with her, which is a great thing. Agayne, sée how the womã ought to behaue her selfe towardes her husband, how faythfull she ought to be. Now when they both yelde their dueties the one to the other, then they sanctifie the name of God, but when they do contrary to their callyng then they slaunder the holy name of God. Therfore let euery mã and woman walke in their vocations.

who so doth walke in his calling, sanctifieth the name of God.

We must haue a good & earnest mynde and will to sanctifie the name of God, for that person that prayeth and desireth of God that his name may be halowed, and yet hath no will nor pleasure to do it in deede, this is not the right sanctifyng of the name of God: S. Peter teacheth vs how we shall sanctifie Gods name saying, *Conuersationem inter gẽtes habentes bonam*, Haue a good and holy conuersatiõ, lyue vprightly in your callyng, so that your lyght may so shyne before men that they may sée your good workes, and so glorifie God.

He that will sanctifie Gods name, must haue an earnest desire thereto.

I will trouble you no lõger, it is better a litle well perceiued and borne away, then a great deale heard and left behynde. Consider wherefore our Sauiour commaundeth vs to call God our Father, thẽ afterward weygh this, whiche art in heauẽ. Then come to the petition, hallowed be thy name, weygh & consider this. For now is the tyme wherin the name of God should be hallowed. For it is a pitifull thyng to sée what rule and dominion the deuill beareth, how shameleslie men be: how the name of God is brought in derision. Therefore let vs say from the bottome of our hart *Sanctificetur*, hallowed, that is to say, Lord God thorough thy goodnesse remoue all wickednesse, geue vs grace to lyue vprightly. And so consider euery worde, for it is better one word spoken with good affection then an hundreth without it. Yet do I not say this to let you from saying the whole *Pater noster*, but I say one worde well sayd, is better then a

A short recitall of that is sayd before.

great

great many els. Read throughout all the Scripture, and ye shall finde that all faythfull men haue made, but short prayers: Abraham, Isaac, Jacob, Dauid, Ezechias, our Sauiour hymselfe in the garden, sayth: *Pater, si possibile est transeat à me calix iste*, Father if it be possible let this cuppe passe from me. This was but a short prayer. So likewise Saint Stephen sayth: *Pater, ignosce illis quia nesciunt quid faciunt*, Father forgeue them because they know not what they do. The Publicane praying in the temple made but a short prayer saying, *Propitius esto mihi peccatori*, Lord be mercyfull vnto me a sinner. So the theefe hāgyng vpon the crosse sayth, *Domine memento mei cum veneris in regnum tuū*, Lord remember me when thou commest into thy kingdome. Here was not much bablyng: But I speake not this to dissuade you from long prayer, when the spirite and the affections do serue: for our Sauiour himselfe spent a whole night in prayer.

Faithfull men make short prayers.

Math.26.

Act.7.

Luke.18.

Luke.23.

A short & plain expositiō of this petition.

*Sanctificetur*, Hallowed be thy name, that is to say, Lord remoue away thy dishonour, remoue away sinne, moue them that be in authority to do their dueties, moue the man and wife to liue rightly, moue seruauntes to do well. And so it should be a great grief vnto vs when we should see any body dishonour the name of God, in so much that we should cry out, our Father, hallowed be thy name. This one thyng beare away with you aboue all others: consider that when we will come to God and talke with him, we must be penitēt sinners, we must abhorre sinne, purpose to leaue them, and to liue vprightly, which graunt vs God the Father, Sonne and holy Ghost. Amen.

A necessary lesson placed where it may best be kept in remembraunce.

## The third Sermon vpon the Lordes Prayer.

The second petition of the Lords prayer.

*Adueniat regnū tuum*. Thy kyngdome come. This is the second petition of the Lordes prayer. I trust you haue not forgotten the 2. lessons before rehearsed vnto you. First the beginning of the Lordes prayer, what a treasure of doctrine is contayned in euery word.

Our

Our what it signifieth. Father, what it meaneth: and then this addition whiche art in heauen. How many thinges is to be noted by euery one of those wordes: & I trust also you haue remembred the contentes of the first petition *Sanctificetur nomen tuum*, Hallowed be thy name. Here I told you wherin standeth the holynes of his name, and what it meaneth: namely we require that his name may be sanctified in vs, that is to say, we require all our conuersations may be to the honour of God: whiche followeth when we indeuour our selues to do his pleasure, when we heare his word with great diligence, and earnest reuerence, and so walke in the workes of our vocation euery man whereunto God hath appointed him. And because the word of God is the instrument and fountaine of all good thinges, we pray to God for the continuaunce of his word, that he wil send godly and well learned men amongest vs, whiche may be able to declare vs his will and pleasure. So that we may glorifie him in the honour of our visitation, whē God shall visite vs, and reward euery one according vnto his desert.

A short rehearsall of that is taught in the other ij. Sermons.

One thyng we must well consider & not forget it, namely that our Sauiour teacheth vs to pray and desire of God that his name may be hallowed. Where he painteth vs in our owne colour, and would haue vs to confesse our owne imperfections, that we be not able to do any thing according to Gods wil, except we receaue it first at his handes. Therfore he teacheth vs to pray, that God will make vs able to do all thinges according to his will and pleasure.

We must not forget that we are able to doe nothing of our selues, according to Gods will.

*Adueniat regnum tuum*, This is our request. Thy kyngdome come: thou father we beseech thee let thy kyngdome come to vs. Here we pray that the kyngdome of God come not to one onely, but to vs all. So that whē I say this prayer, I require God that he will let his kingdome come to you, as well as to me. Agayne when you pray, you pray as well for me as for your owne selues.

We pray not for our selues alone

Let thy kyngdome come. You must vnderstand that to speake properly, these wordes are not to be vnderstand of Gods inferiour kyngdome, of hys earthly kyngdome, as though it did hange vpon our petitions, so that he could not be Lord and ruler ouer the earth, except we pray for hym.

what kingdome it is that we pray for.

No, we pray not for his inferiour kyngdome to come, for it is come already: he ruleth and gouerneth all thynges. He is called in Scripture *Rex regum*, the king aboue all kyngs, *Dominus dominãtium*, the Lord aboue all Lordes, therfore he ruleth and gouerneth all thynges, according to his will and pleasure, as Scripture sayth, *Voluntati eius quis resistet*, who will withstand his will.

Ezech.26. 1.Tim.6. Rom.9.

So our Sauiour reporteth saying: *Pater meus operatur vsq; modo*. My Father worketh hetherto to and I worke also: What worketh he? he worketh the workes of gouernaũce. For at the first beginnyng he did create all thynges. But he left them not so. He assisteth them, he ruleth thẽ according to his will. Therfore our Sauiour doth not teach vs to pray for his worldly kyngdome to come. For he ruleth already as Lord & kyng, yea & all the kynges & rulers rule by him, (by his permission) as Scripture witnesseth: *Per me reges regnant*. Through me, that is, by my permission kinges do raigne: I would wish of God that all kynges and potentates in the world would consider this well, and so endeuour thẽselues to vse their power to the honour and glory of God, and not to presume in their strength. For this is a good monition for them, when God sayth: *Per me reges regnant:* through me kynges do raigne: yea they be so vnder Gods rule, that they can thinke nothyng nor do any thyng without Gods permission. For it is writtẽ: *Cor regis in manu Domini & quò vult vertit illud*. The hart of the kyng is in the hand of the Lord, and he turneth the same whether so euer it pleaseth him. This is good to be considered, & specially subiectes should marke this text wel, when the rulers be hard, and oppresse the people, thinke euer: *Cor regis in manu Domini*. The kynges hart is in the gouernaunce of God. Yea, when thou art led to prison, consider that the gouernours hart is in the hand of the Lord. Therfore yeld obedience, make thy mone vnto God, and he will helpe, and can helpe. Surely I thinke there be no place in Scripture more pleasaunt then this. The hart of the kyng is in the hand of God. For it maketh vs sure, that no man can hurt vs without the permission of God our heauenly Father. For all those great rulers that haue bene from the beginning

Prouer.8. A good admonitiõ for kinges and rulers.

Prouer.2. A good lesson for subiectes.

The hartes of princes are in the hand of god

ginning of the worlde till now, haue bene set by vp the appointmēt of God, and he pulled them downe when it pleased him.

1. There haue bene principally foure Monarchies in the worlde, the first were the Babilonians, which had great and many nations vnderneath them: whiche was Gods ordinaunce and pleasure, for he suffered them so to do.

Foure principall Monarchies haue been in this worlde.

1 Babilonians
2 Grekes
2 persians

2. After those came the Persians, which were great rulers and mightie kynges, as it appeareth by stories written of learned men at that tyme.

3. Then came in the Grekes and toke the dominion from the Persians, and ruled themselues for a while, till they were plucked downe.

3 Grekes

4. At the last came ỹ Romaines with their Empire, which shalbe the last: and therfore it is a token that the end of the worlde is not farre of. But wherfore were those mighty potentates plucked downe? mary for wickednesse sake. The Babilonians, Persians and Grecians (and a good part of the Romaines) were cast downe for wickednes sake, what were their doinges: they would not execute iustice: the Magistrates were wicked, lofty, and high mynded. The subiectes takyng ensample of their Magistrates, were wicked to, and so worthy to be punished together. Therefore the wisedome of God sayth, *Vidi sub sole in loco iudicij impietatem & in loco iustitiæ iniquitatem*, in the place where poore mē ought to be heard, there haue I seene impietie, I haue sene oppression and extortion, this I haue sene. Yea and in the place of iustice, there I haue sene bearyng and bolstring. So for these causes sake, these great Emperours were destroyed: so shall we, if we folow their wicked ensāples. Esay that harty Prophet confirmeth the same, saying: *Expectaui vt facerent iudicium, & ecce iniquitas, expectaui vt facerent iustitiam & ecce clamor*. I looked that they should execute iustice, defend the good, and punish the ill: but there was nothyng but crying. This is a great matter (*Clamor populi*) the cry of the people: when subiectes be oppressed, so that they cry vnto God for deliueraunce, truely God will heare them, he will helpe and deliuer them. But it is to be pitied, that the deuill beareth so much rule,

4 Romaines

The cause why the Monarchies were pulled downe.

Ecclesi. 3.

The cry of the people is a great matter.

and

and so much prevaileth both in Magistrates and subiectes, in so much that he beareth almost all the rule, not that he ought to do so. For God he is the lawfull ruler of the world, vnto him we owe obedience: but the deuill is an vsurper, he commeth to his dominion by craft and subtiltie, and so maketh himselfe the great ruler ouer the world. Now, he beyng the great ruler would haue all the other rulers to go after him, and folow his ensample, which commonly happeneth so. For you know there is a common saying, *Similis similis gaudet*. Like to like: therefore he vseth all homely trickes to make all rulers to go after him: yea he intendeth to inueigle euen very kynges, and to make them negligent in their businesse and office. Therfore such kynges and potentates were pulled downe, because they folowed the instructions of the deuill.

The deuill is not the right Lord of ỹ world.

Like to like that is vsurpers desire to folow the great vsurper Sathã.

But our Sauiour speaketh not of such worldly kyngdomes, when he teacheth vs to say: Thy kyngdome come. For these worldly kyngdomes bryng vs not to perfect felicitie, they be full of calamities and miseries, death, perditiõs and destructions. Therfore the kingdome that he speaketh of, is a spirituall kingdome: a kingdome where God onely beareth the rule, and not the deuill. This kyngdome is spoken of euery where in Scripture, and was reuealed long ago, and dayly God hath his preachers, whiche bryng vs to knowledge of this kyngdome. Now we pray here that the kingdome of God may be increased, for it is Gods felowship they are Gods subiectes that dwel in that kingdome, which kyngdome doth consiste in righteousnesse and iustice, and it deliuereth from all calamities and miseries, from death and all perill.

God onely beareth rule in his kingdome.

Gods kingdome deliuereth vs from all misery.

And in this petition we pray that God wil send vnto vs his spirite, which is the leader vnto this kyngdome, and all those which lacke this spirite, shall neuer come to God. For S. Paul sayth. *Qui spiritũ Christi non habet, nõ est eius.* Who so euer hath not the spirite of Christ he pertayneth not vnto him: Likewise our Sauiour sayth, *Regnum Dei intra vos est*, The kingdome of God is within you, signifieng that those, which haue the spirite of God shalbe sure of that kingdome: yea it beginneth here in this world with them that

Rom. 8.

Luke. 17. The kingdome of God beginneth here.

be faythfull.

The instrument wherewith we be called to this kyngdome is the office of preaching. God calleth vs dayly by preachers to come to this kyngdome, to forsake the kingdome of the deuill, to leaue all wickednes. For customable sinners, those that be not contēt to leaue sinne, they pertaine not to that kyngdome, they are vnder the dominion of the deuill, he ruleth them: like as our Sauiour sayth to the Iewes: *Vos ex patre diabolo estis*, The deuill is your father. *Item, qui facit peccatum ex diabolo est*. He that doth sinne is of the deuill. Therfore by this petition we pray that we may be deliuered from all sinne and wickednes, from the deuill & his power. We desire God that we may be his subiectes, which is a very godly and nedefull prayer.

Preachyng is the instrument to call vs to Gods kingdome.

Iohn. 8. 1. Iohn. 3.

This is a needfull petition.

Farther by this petition we be put in remembraunce what we be, namely captiues of the deuill, his prisoners, & bondmen, & not able to come at libertie thorough our owne power, therefore we desire Gods helpe and ayde, as Christ hath taught vs to call him Father: he knew his affection, therefore he commaūdeth vs to call him Father, and to desire his helpe to be deliuered out of the kingdome of the deuill. Happy are those whiche are in this kingdome for they shall lacke nothyng, and this kyngdome commeth to vs by preaching, & by hearing of Gods word. Therfore those that finde schollers to schole they are helpers and fartherers of this kyngdome, and truely it is nedefull that there be made some prouisiō for them. For except schooles and vniuersities be mainteined, we shall haue no preachers, when we haue no preachers, when we haue none whiche shew vnto vs Gods worde, how shall we come to that blessed kyngdome which we desire? What auaileth it when you haue gotten many hundreth poundes for your children, and lacke Gods word? Therfore I say this office must nedes be mainteined: for it is a necessary office which farthereth to this kingdom, of which our sauiour speaketh in the Gospell to the Iewes, saying: *Instat regnum cœlorum*. The kyngdome of God is come nere. Likewise he sayth to one, *Sequere me, & annuncia verbum Dei*, Folow me, and preach the kyngdome of God. So ought all preachers to do, they ought to allure eue-

Christ knew what his father is delited with.

Exhibitors to schoolers.

It is better to lacke lyuelode then Gods word.

Luke. 10.

Luke. 9.

The duety of preachers.

ry man to come to this kyngdome, that this kingdome may be replenished. For the more that be conuerted, the more is the kingdome of God. Agayne, those that be wicked lyuers,

What wicked lyuers doe.

they helpe to multiply the kyngdome of the deuill. To this heauenly kyngdome our Sauiour exhorteth vs, saying: *Querite primùm regnum Dei & iustitiam eius, & cætera omnia adijcientur vobis*, Seeke first the kyngdome of GOD and his rightuousnes, and all other thynges shall come vpon you vnlooked for. *Iacta super Dominum curam tuam.*

Psal.54.

Two commodities that come of castyng our care vpon God.

Cast all thy care vpon God, as Dauid sayth: Thē our principall study shal be to heare Gods word, and when we haue heard it, we shall beleue it & follow it, euery man in his vocation. Then seruauntes shall yeld their obedience to their maisters, as God requireth of them. Thē the parentes shall bryng vp their children in the feare of God. Then the children shall be obedient to their parētes. Then subiectes shall be obediēt to their kyng and Prince, and all his officers vnder him. So go through out all estates, euery one shall lyue vprightly in his callyng, then God will blesse vs, so that we shall not lacke necessaries in this world: & thē at the end we shal come to that perfect felicitie and ioy that God hath layd vp and prepared for them that study here to lyue accordyng to his will and Testament. But we must labour & trauaile as long as we be in this world: we must be occupyed. For

2. Thes.3

S. Paule sayth: *Si quis non vult operari, ne manducet*, Who so euer will not labour, let him non eate.

Psal.127.

Likewise Dauid

He that will not labour is not worthye to eate.

sayth, *Labores manuum tuarū comedes, & bene tibi erit*, Thou shalt eate the labours of thy hand, and it shall go well with thee. For he that will labour, and is cōtent to trauaile for his lyuing, God will prosper him, he shall not lacke. Let euery mā therfore labour in his callyng. For so did our Sauiour him selfe, whiche came into this word to teach vs the way to heauen, and to suffer death for vs. Now how diligent he hath bene in his office, it appeareth euery where. For the Euangelist sayth: *Loquebatur illis de regno Dei*, he talked with them of the kyngdome of GOD. Marke here he taught them of the kyngdome of God: he taught them nothyng of the kyngdome of this world. For he sayth, standyng before Pylate, *Regnum meum non est de hoc mundo*,

Christ taught not of the kingdom of this world.

Iohn.18.

My

My kyngdome is not of this world. He reigneth by fayth through his holy Ghoſt, in all thoſe whiche pertaine vnto him. He is not an earthly kyng as the Iewes hope to haue their Meſſias. Therfore when I feele ſuch motions within me, then is it tyme to call vpon God for ſuch motions come of the deuill, therfore I muſt runne to God, ſaying: Thy kingdome come moſt louyng father: helpe thou, fight thou for me agaynſt my enemies, ſuffer me not to be taken priſoner: let not my enemyes haue the victory ouer me. So we muſt call vpon God without interceſſion. For you may be ſure, we ſhall neuer be without battayle and trauaile, if we are not able to withſtand our aduerſary by our owne power. Therefore it is moſt needefull for vs to call and cry vnto him for helpe: If we do ſo, then we ſhall haue grace to withſtand the deuill. For he can not, neither is able to ſtriue with God for all his craft. For the Scripture ſayth: *Nō eſt conſilium cōtra Dominum*, No wiſedome, no craft can preuaile agaynſt the Lord: He wil helpe and deliuer vs when he ſeeth his tyme. For commonly the nature of God is to helpe when all mans helpe is paſt: when the deuill thinketh himſelfe cockſure, then God commeth and ſubuerteth his wicked intentes, as it appeared in our Sauiour himſelfe. For when the deuill had brought the Iewes to ſuch a madnes that they went and crucified him: when this was done, the deuill triumphed and made mery: he thought himſelfe ſure inough of him. But what was the end of it? his triumphing was turned to his owne deſtruction. For Chriſt hanging vpon the Croſſe, did by his death deſtroy the power of the deuill. So we ſee how God ſuffereth the deuill for a while, and then when he ſeeth his time, he commeth with his gracious helpyng hand. But as I told you before, the deuill hath many inuentions, many impedimentes and lettes wherewith he trappeth vs. For we ſee there be a great many Goſpellers whiche begon very well and godly, but now the moſt part of them become ambitious and couetous perſons: all the world is full of ſuch felowes.

*wee muſt flye to God for reſkue.*

*Prouer. 21. None can preuaile agaynſt God.*

*The deuils triumphe is turned to deſtruction.*

*A note for goſpellers.*

But what then? God will preſerue his kingdome: he wil wraſtle with the deuils kyngdome, and ſo ſhall preuayle, and pull it downe to the bottome. Therfore all thoſe which

Carnall Gospellers.

be in the kyngdome of God must wrastle, striue, and fight with the deuill: not as the carnall Gospellers do, whiche commonly begyn well at the first, but now hauyng rest and tranquillitie, and all thinges goyng with them, they leaue the Gospell, and set their mindes vpon this naughty world.

The bloud of Christians is as the seede of the fruites of the Gospell.

Therfore it is good and needefull for vs to haue afflictions & exercises, for as S. Augustine sayth: *Sanguis Christianorũ est veluti semen fructuũ Euangelicorum*. The bloud of Christiãs is as it were the seede of the fruite of the Gospell. For when one is hanged here, and an other yonder, then God goeth a sowing of his seede. For like as the corne that is cast into the grounde, riseth vp agayne, and is multiplied: euen so the bloud of one of those whiche suffer for Gods wordes sake, stirreth vp a great many: and happy is he to whom it is geuen to suffer for Gods holy wordes sake. For it is the greatest promotion that a man can haue in this world, to dye for Gods sake, or to be despised and contemned for his sake. For they shall be well rewarded for their paynes and labours. *Merces vestra multa est in cœlis*. Your reward (sayth our Sauiour) shalbe great in heauen.

To dye for Christ is the greatest promotion.

Math. 5.

Farther whē we say: *Adueniat regnum tuum*. Thy kingdome come, we desire of God that there may come more and more to the knowledge of Gods word. And secondarily we desire of God to bryng those whiche be come already, to the perfect knowledge of his word, and so to keepe them in it still to the very end, for not he that begynneth, but he that endureth shall be saued.

He that endureth shalbe saued. Math. 10.

The kyngdome of God is double.

This kingdome of God is double, *Regnum gratiæ, & regnum gloriæ*. The kyngdome of grace, and the kyngdome of glory, honour, ioye and felicitie. As long as we be in this world, we be in the kyngdome of grace: when we are gone, then we shall come to the kyngdome of glory. For as lōg as we be here, God sheweth himselfe vnto vs by grace: he ascertaineth vs through his spirite, of his fauour, and so he reigneth within vs by grace. But whē we be once gone, then we shall see him face to face, whiche we cannot as long as we be here. For he exhibiteth himselfe vnto vs not so playnely as he doth vnto his Angels which be with him in the kyngdome of glory. Therfore when we say, Thy kingdome

dome come, we desire of God that he will helpe vs to this perfect kyngdome, that he will deliuer vs out of this troublous worlde, and geue vs euerlastyng rest. The meaning of this petition in few wordes.

I feare there be a great nũber in England which if they knew what they ment in speaking these wordes, Thy kingdome come, they would neuer say them. For they are so geuen to the worlde, and so set their mynde vpon it, that they could be content that there should neuer be any ende of it. Such worldlynges when they say these wordes, Thy kyngdome come, they pray agaynst themselues. For they desire God to take them out of this world spedely, and yet they haue all their delite in it. Therfore such worldlynges when they say, thy kyngdome come, either they mocke God, or els they vnderstãd not the meaning of these wordes. But we ought not to trifle with God, we should not mocke him, he will not be despised. *Quicquid petimus, ardenter petamus, tanquam cupientes habere.* Let vs pray hartely vnto him, desirous to haue the thyng wherfore we pray. But the accustomable impenitẽt sinner, can not say, frõ the bottome of his hart, this prayer. For he would haue no ende of this worldly life, he would haue his heauen here. Such felowes are not mete to say, thy kyngdome come: for when they do, they pray agaynst themselues. Therefore none can say this petition, but such as be weary of this worlde. Such faythfull folke would haue him to come spedely, and make an ende of their miseries. It is with the Christians, like as it is in a Realme where there is a confusion, and no good order: those whiche are good, would fayne haue a Parliament. For then they thinke it shall be better with them, they trust all thyngs shall be well amended. Sometymes the councels be good, but the constitutions lyke not the wicked, and so they begyn to crye out as fast as they did before. Sometymes the councels be naught, then the good people cryeth out, and so they be neuer at rest. But there is one Parliament that wil remedy all the matters, be they neuer so weightie or heauye, it will dispatche them cleane. And this Parliament will be sufficient for all Realmes of the whole world, which is the last day. Where our Sauiour himselfe will beare the rule, there shall be no-

Worldlings pray agaynst themselues whẽ they say this prayer.

We must be desirous to haue that we pray for.

We cannot pray truely this petition till we be weary of this world.

The Parliamẽt kept by Christ at ỹ day of iudgement, shall reforme & put in order all thinges.

thyng done amiſſe I warrant you: but euery one as he hath deſerued, ſo he ſhall haue. The wicked ſhall haue hell, the good ſhall poſſeſſe heauen. Now this is the thyng that we pray for, when we ſay, thy kyngdome come. And truly the faythfull penitent ſinners, do deſire that Parliament, euen from the bottome of their hartes. For they know that therein reformations of all thynges ſhall be had, they know that it ſhall be well with them in that day. And therefore they ſay from the bottome of their hartes, thy kyngdome come. They know that there ſhall be a great difference betwene that Parliamēt that Chriſt ſhall kēpe, and the Parliamentes of this world. For in this world this is the common rule, *Quò ſceleratior, eò fortunatior*, the more wicked the better lucke. Which is a wonderfull thyng to conſider how it commeth to paſſe, that for the moſt part wicked bodyes haue the beſt lucke: they are in health and wealth: in ſo much that a man may much marualle at it, as Eſdras, Dauid, and other doe: ſpecially conſideryng that God curſeth them in his lawes, and threateneth them that they ſhall haue none of his benefites. *Si non audieris vocem Domini, maledictus in agro*, If thou wilt not heare the voyce of the Lorde thy God, thou ſhalt be curſed in the fielde. &c. Theſe be the wordes of God which he ſpeaketh agaynſt the wicked, and it muſt nedes be ſo, but yet we ſee by experience dayly the contrary. Wherfore doth God ſuffer the wicked to ſubuert his order: the order is, that thoſe whiche do well, ſhall receaue good thinges at Gods hand, they ſhall be bleſſed and all thynges ſhall go well with them. Now, how chanceth it, that we ſee dayly the wicked to be bleſſed of God, to haue & poſſeſſe his benefites, and the good to be curſed: which is a wonderfull thyng.

The faythfull and penitent ſinners make this petitiō from ỹ bottom of their hartes.

The more wicked the more lucky.

God curſeth ỹ wicked and yet they haue ỹ bleſſinges of God in this world.

God the almightie, which is moſt true, yea the truth it ſelfe, doth it not without a cauſe. One cauſe is, that it is his pleaſure to ſhew his benefites as well vnto the wicked as to the good. For he letteth them haue their paſtyme here, as it is written: *Solem ſuum oriri ſinit ſuper iuſtos & iniuſtos*, He letteth his Sunne ſhyne as well ouer the wicked as ouer the good. And I tell you this is for the exerciſe of thoſe, which ſerue God with godly lyuing: they are promiſed, that

One cauſe why God geueth the bleſſings of this worlde to ỹ wicked Math. 5.

Another cauſe.

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it shall go well with thé, and yet haue they all the ill. This maketh them to thinke that there is an other woꝛld, where-in they shall be rewarded: And so geueth them occasion to hauke and hunt foꝛ the other woꝛld, where as otherwise they would foꝛget God, if they should haue all thynges acco-ꝛdyng to their hartes desire, as the wicked haue, which in very déede do foꝛget God, their mynde beyng so occupyed with other bulines, that they can haue no leysure to require foꝛ God oꝛ his kyngdome. Agayne, he suffereth thē to turne his oꝛder, to the intent that they may be bꝛought to repentaunce when they sée his great goodnesse shewed vnto them, in that notwithstandyng all their wickednesse, he suffereth them to enioy the good thynges of the woꝛld. And so by his benefites he would geue them occasion to leaue sinne & wickednesse. As S. Paule sayth: *Dei bonitas te ad pœnitẽtiam adducit*. The goodnesse of God allureth vs to amendemẽt of our lyfe, but when they will not amende, then *Cumulant sibi ipsis iram in die iræ*, They heape vp to themselues the wrath of God in the day of wrath.

A thyꝛd cause.

Now you haue heard the causes, wheꝛefoꝛe God suffereth the wicked to enioy his giftes. But I would will & desire you most hartely foꝛ Gods sake, to consider that the iudgement of God at the latter day shalbe right, accoꝛdyng vnto iustice, it will then appeare who hath bene good oꝛ bad. And this is the onely comfoꝛt of all Chꝛistian people, that they know that they shalbe delinered frō all their troubles and vexations. Let vs therefoꝛe haue a desire that this day may come quickly: let vs hasten God foꝛward: Let vs cry vnto him day and night: *Adueniat regnum tuum*, most mercifull father, thy kingdome come. Saint Paul saith, *Non veniet dum, nisi veniat defectio*. The Lord will not come till the swaruing from fayth commeth, which thing is already done and past: Antichꝛist is knowen thoꝛoughout all the woꝛld. Wheꝛefoꝛe the day is not farre of. Let vs beware, foꝛ it will one day fall vpon our heades. Saint Peter sayth. *Finis omnium appropinquat*, The ende of all thinges draweth very neare. If S. Peter sayd so in his tyme, how much moꝛe shall we say so? Foꝛ it is a long tyme since S. Peter spake these woꝛdes. The woꝛlde was oꝛdeined to endure

Gods iudgements are righteous.

The comfoꝛt of all Chꝛistiās.

Antichꝛist is already knowne in all ỹ woꝛld.

The tyme of ỹ worlḍ.

(as all learned men affirme & proue it with Scripture) fyre thousand yeare. Now of that number there be past fiue thousand fiftie two, so that there is no more left but foure hundred and forty eight. And farthermore those dayes shall be shortned, it shall not be full fyre thousand yeare, *Nam abbreuiabũtur dies propter electos*, the dayes shalbe shortned for the electes sake. Therefore all those excellent learned mẽ, which without doubt God hath sent into this world in these latter dayes to geue the world warning: all those men do gather out of Scripture that the last day can not be farre of. And this is most certaine and sure, that when soeuer he commeth, he commeth not to timely, for all thinges, which ought to come before are past now. So that if he come this night, or to morrow, he commeth not to early. Therefore good people let vs make ready towardes his comming. And though he commeth not at this time, yet let vs make ready. For we are not sure whē we shalbe called to make accompt before the Lord. All good and godly people since the worlde begā endeuoured themselues to make ready towardes this day. But O Lord how wretched & miserable, yea and how careleſſe we be. Therefore it will be lyke as he sayth, *Cum dixerint, pax & tranquillitas*. When they say, all thyngis well and quyet, *Tunc repentinus superueniet illis interitus*, then they shalbe sodenly taken and perish, like as *Diues epulo*, that riche glutton did: He eate and dranke, he builded a new barne, for the old was to litle for hym. Then he sayd to himselfe. Now my soule, Now be mery and take thy pleasure: for thou hast riches inough for many yeares. But what sayd God? what sayd he? *Stulte hac nocte. &c.* Thou foole, this night they will fetche thy soule from thee, whose shall those riches be then, whiche thou hast heaped vp? And so shall all those be taken and trapped like this *epulo*, which wil not make ready, which refuse the warnings of God: they shalbe taken so sodenly to their euerlastyng woe. For Scripture geueth warnyng vnto euery one saying: *Sicut in diebus Noah. &c.* Like as in the dayes of Noah they will eate and drinke, and marry. &c. To eate and to drinke and marry, is godly and lawfull: but to do it otherwise then God hath commaunded, it is wicked and damna-

The dayes shalbe shortned for the choſes sake

Foole s do make prouision for pleasure in this lyfe.

The last day shall be like the day of Noah.

ble

ble. To eate without thankesgeuyng, or to eate either mans flesh, or to play the glutton, more then sufficeth nature, this is wicked. Item to marry vpon other respectes then God hath appointed and expressed in his most holy lawes, is wicked and damnable. Els *Honorabile coniugium inter omnes* Mariage is honorable amõgest all men, but to marry for wantonnes sake, that is wicked. *Viderunt filij Dei filias hominum*, The sonnes of God saw the daughters of men. This did Noah rebuke in his time, but they laughed at it: he prepared the arke, & went into it: at the length the floud fell vpon their heades. *Sicut in diebus Loth*, As in the dayes of Loth, What did they? *Ingressus es aduena.* Thou art come hether a straunger, regardyng nothing Gods word which was shewed vnto them thorough that good man Loth, they were wicked, whoremongers, drunckardes, couetous persons. But what followeth? What followeth (I saye) consider the end. The fire from heauen fell vpon them sodenly and consumed them all. *At nos non sumus in tenebris:* We be not in darckenesse, we haue the worde of God, we know what is his will. Therefore let vs watch, for he will come like a theefe in the night, happy are we if he shall finde vs watchyng.

He eateth other mens flesh that doth oppresse other men to maintaine his owne delitious diet.

The children of God are the good mẽ, and the children of men are the wicked.

we are not in darkenes.

This is the effect of this petitiõ, wherein we desire that God will send downe fayth from heauen, that he will continue in me my fayth and euery mans, so that we may be ready to go with him when his kingdome shall come.

The effect of this petition.

Now as many as pertayne to this kyngdome of God, shall haue one propertie amongest other thynges. They shall haue an earnest mynde and stedfast purpose to leaue sinne, according to S. Paules saying: *Ne regnet igitur peccatũ in vestro mortali corpore*, Let not sinne therfore reigne in your mortall bodyes. Gods kingdome shall reigne in vs, and not the deuils. Therefore when the deuill tempteth thee, withstand him, geue not ouer, let him not haue the victorie: as for an example. When thou seest a fayre woman an yll desire riseth vp in thy hart towardes her: this lust is of the deuill, call therefore for helpe, let him not occupie thy hart, then surely God will helpe: For he hath promised. *Nulla condemnatio ijs qui sunt in Christo*, There is no condemna-

A note wherby we may know our selues to appertayne to Gods kyngdome.

God wyll helpe when we call.

demnation to such as are in Christ Iesu. When we do not allow sinne nor agree vnto it. Therefore dispose your selues so to liue according vnto his will: which can and will preserue vs frō the deuill, and bring vs into his kyngdome. Whiche graunt vs God the Father, God the Sonne, and God the holy Ghost. Amen.

## The fourth Sermon vpon the Lordes prayer.

The third petitiō of ℣ Pater noster.

Fiat voluntas tua, ) thy will be done. After this forme our Sauiour a perfect schoolemaster taught Christen people to pray. Our father whiche art in heauen, thy will be done: And here he teacheth vs two things as he did afore in the other petitions. First he teacheth vs to vnderstand what we be of our selues namely nothing at all, not able to do any thyng pleasaunt vnto God and so he plucketh vs downe, cutteth of our combes, bringeth vs low, which els would be proud, as though we could do somwhat, that we cannot do in deede, like as these meritemongers do, which esteeme thēselues after their merites, thinke themselues perfect: in so much that their workes shall not not onely helpe themselues, but also others: therefore they take in hand to sell them for money.

Christ is a perfite schoolemaster.

Christ teacheth vs two things in this petition.

Meritemongers.

These fellowes know not themselues, and therfore they do contrary vnto this petition. Where our Sauiour teacheth vs that we can do nothyng of our selues. They (contrary to that petition) will do all thinges alone, and with their merites bring to passe all matters. But our Sauiour contrary to that teacheth vs two thinges in this petition. First he pulleth downe our stomackes, and teacheth vs to know our selues. Secōdarely he sheweth vs what we shall do, namely, call vpon God our heauenly father who will helpe vs, that we may be able to do his will. For of our own selues we are not able to do any thing acceptable vnto him. And this is a good doctrine whiche admonisheth vs to geue all prayse vnto God, and not to ascribe it to our owne selues. For so did S. Paul when he sayd, *Omnia possum in eo qui*

To know our selues is the first and what we shall doe the second.

con-

*confortat me*. I am able to do all thynges that pertayne to Gods honour and glory, through hym that strengheneth me, he sayd not, through myne owne selfe: but through God which helpeth me. And here appeareth the right humiliation, and lowlynes, which our Sauiour teacheth vs in this petition. For he would haue vs to know our owne impossibilitie and vnableneſſe to do any thing. And then agayne he would haue vs to call for ayde and helpe to God, therfore he teacheth vs to say, *Adueniat regnum tuum*, Thy kyngdome come. So that though we be not able through our own selues to do any thing, yet when we call vpō him, he will helpe. For Christ knew his fathers will and louyng affections towardes vs: he knew that he would helpe vs for he was a perfect schoolemaster, els he would not haue cōmaunded vs to pray: *Fiat voluntas tua*, Thy will be done. Here we must vnderstand that the will of God is to be considered after two sortes. First, as it is omnipotēt, vnsearcheable, and that can not be knowen vnto vs. Now we do not pray that his will so considered be done. For his will so considered is & euer shall be fulfilled, though we would say nay to it. For nothing either in heauen or in earth is able to wstand his will. Wherfore it were but folly for vs to pray to haue it fulfilled otherwise then to shew therby that we geue our consent to his will, which is to vs vnsearcheable.

Paule gaue all the praise to God.

Gods wyll must be cōsidered after two sortes.

But there is an other cōsideration of Gods will, and in that consideration, we and all faythfull Christiās desire that it may be done. And so considered, it is called a reueled, a manifested, and declared will: and it is opened vnto vs in the Bible in the new and old Testament. There God hath reueled a certaine will, therefore we pray that it may be done, and fulfilled of vs. This will was opened by Moses and the holy Prophetes: and afterward by our Sauiour himselfe and his Apostles, whiche he left behind him to that end, that they should instruct the world and teach them his will: which Apostles haue done according to their maisters commaundemēt. For they not onely spake it, but also wrot it, to that ende that it should remaine to the worldes ende. And truely we are much bound to God, that he hath set out this his will in our naturall mother toung, In Englishe (I

Gods wyll was opened by Moises, the Prophetes Christ, and ỹ Apostles.

A blessing of God.

say) So that you may not only heare it, but also read it your selues: whiche thyng is a great comfort to euery Christian hart. For now you can no more be deceiued, as you haue bene in tymes past, when we did beare you in hand that Popery was the word of God: which falshode we could not haue brought to passe, if the worde of God, the Bible, had bene abroad in the common tounge. For then you might haue perceaued your selues, our falshod and blindnes. This I spake to that end, to moue you to thankfulnes towardes him, which so louingly prouideth all thynges necessary to our saluation.

They cannot be deceiued that haue the Bible in their mother toung.

Now to the matter, almighty God (I say) set out hys will by Moses and his Prophetes and this will is conteined in certaine lawes, which lawes God commaũdeth that we should kepe euer before our eyes, & loke vpon them, as in a glasse, and so learne to order our lyues according vnto the same. And in case that a man swarue from the same, and so fall into the daũger of damnation, God reueled farther hys will how to remedy the matter, namely by repẽtaunce and faith. So that whosoeuer from the bottome of his hart is sorie for his sinnes, and studieth to leaue them & liue vpright ly & then beleueth in our Sauiour, confessing that he came into this worlde to make amendes for our sinnes: this man or woman shall not perish, but haue forgeuenes of sinnes, and so obtayne euerlasting life. And this will God reueleth specially in the new Testament, where our Sauiour sayth: *Qui credit in me, habet vitam æternã*, Whosoeuer beleueth in me hath euerlasting lyfe, where we learne that our sauiour is ordayned of God to bring vs to heauen, els we should haue bene all damned world without ende. So that in this prayer when we say, Thy will be done: We desire of God that he will helpe and strengthen vs, so that we may kepe his holy lawes and commaundementes. And then agayne we desire of hym (that he will indue vs with the gyft of fayth) so that we may beleue that all those thinges which we doe contrary to hys lawes be pardoned and forgeuen vnto vs through hys sonne for his passions sake. And farther we desire that he will fortifie and strengthen vs, so that we may withstand the deuils will and our owne, which fight

The law of God must be our looking glasse.

The waye to arise from sinne.

The meaning of this petition.

agaynſt Gods will. So that we may be able to beare all tribulations and affections willingly and patiētly for his ſake. This is the ſimple meanyng of this petition, when we ſay, Thy will be done. I will go a litle farther, and ſhewe you ſomewhat more of it, yet I entend not to tary long, for I am not very well at eaſe this morneyng, therefore I will make it ſhort.

I haue ſayd now many times, and I ſay it yet agayne, *Quod petimus, ardenter petamus tanquam cupientes habere,* Whatſoeuer we deſire of God, let vs deſire it from the bottome of our hartes: but I feare me, there be many which ſay this prayer and yet cannot tell what they ſay, or at the leaſt their hartes are contrary diſpoſed vnto it. Such people I erhort on Gods behalfe to cōſider their dueties, to cōſider that God will not be mocked withall, he will not be derided. We laugh God to ſcorne when we ſay one thyng with our mouth, and thinke an other thyng with our harts. Take this for enſample.

We muſt pray with the hart.

who they be that laugh God to ſcorne.

Our rebels whiche roſe about two yeares ago in Northfolke and Deuonſhyre, they conſidered not this petition, they ſaid it with their lippes onely, but not with their harts. Almighty God hath reueled his will as concernyng Magiſtrates, how he will haue them to be honoured and obeyed. They were vtterly bent agaynſt it, he reueled this will in many places of the Scripture: but ſpecially by S. Peter, where he ſayth: *Subdite eſtote omnis humana creatura,* that is thus much to ſay in effect, Be ye ſubiect to all the commō lawes made by men of authoritie, by the kynges maieſtie and his moſt honourable counſell, or by a common Parliament, be ſubiect vnto them, obey them ſayth GOD. And here is but one exception, that is, agaynſt God. When lawes are made agaynſt God and his worde, then I ought more to obey God than man. Then I may refuſe to obey, with a good conſcience: yet for all that I may not riſe vp agaynſt the Magiſtrates, nor make any vprore. For if I do ſo, I ſinne damnably: I muſt be content to ſuffer whatſoeuer God ſhal lay vpon me, yet I may not obey their wicked lawes to do them. Onely in ſuch a caſe, men may refuſe to obey, els in all the other matters we ought to obey. What

The rebels were of this ſorte, that laughed God to ſcorne.

Rom. 13.

There is no obedience againſt God.

lawes

lawes soeuer they make as concernyng outward thynges we ought to obey, and in no wise to rebell, although they be neuer so hard, noysome, and hurtfull: our duety is to obey, and commit all the matters vnto God, not douting but that God will punish them when they do contrary to their office and callyng. Therefore tarry till God correct them, we may not take vpon vs to reforme thē. For it is no part of our duety. If the rebels (I say) had cōsidered this, thinke you they would haue preferred their own will before Gods will? For doyng as they did, they prayed agaynst thēselues. But I thinke that ignorance was a great cause of it, truely I thinke if this had bene opened vnto them, they would neuer haue taken such an enterprise in hand. And here we haue occasion to consider how much we be bounden vnto God that he openeth vnto vs his worde so playnly, and teacheth vs so truely, howe we should behaue our selues towardes the Magistrates and their lawes: but for all that, I feare there be some of vs whiche little regarde their lawes and statutes: All such despisers of Magistrates when they pray, they pray agaynst themselues. There be lawes made of dyet, howe we shall fede our bodyes, what meate we shall eate at all tymes, and this lawe is made in policie (as I suppose) for victuals sake, that fishe might be vttered as well as other meate. Now as long as it goeth so in pollicie, we ought to kepe it. Therefore all, except those that be dispensed withall, as sicke, impotent persons, women with child, or old folkes, or licensed persons, all the rest ought to liue in an ordinary obedience to those lawes, and not do agaynst the same in any wise. There be lawes made of apparell, how we shall couer our nature. Is there not many whiche go otherwise then God and the Magistrates commaunde them to goe? There is made a lawe for gamyng, how we shall recreate our bodyes: (For we must haue some recreation because of the weakenes of our nature.) In that lawe we be inhibited cardyng, dicyng, tablyng, and boulyng, and such maner of games, whiche are expressed in the same acte: you may read it, and you ought to read it, and to know the actes. For how can you kepe them when you know them not, euery faythfull subiect will not dis-

God will punishe princes.

Ignorance is the cause of rebellion.

Abstinence from flesshe.

A law for apparell.

A law for gaming.

dayne

dayne to read the actes and the kynges Maiesties proce-
dynges, so that he may know what is allowed or forbidden
in the same actes. And I my selfe read the actes, for it is
mete so for vs to do. Now agayne this is a great matter
that God is so kynde towardes vs, that he disdayneth not
to reueale his will, what order we shall kepe in our dyet,
in our refreshing and garmentes. Therfore it is most mete
for vs to liue in subiectiō, and not to preferre our owne will
before Gods will. For when I do stubburnely against those
actes set out by our naturall kyng and his most honourable
counsellers: then I preferre my will before Gods will, and
so sinne damnably. These thynges ought well to be noted:
for it is not a triflyng matter, there hangeth damnation or
saluation vpon it. Therefore (as I sayd before) it is good to
know the lawes, and I call him a good man, and her a good
woman that are content to be ruled by the lawes, and so de-
clare their subiection and obedience vnto God, and the Ma-
gistrates. There be some men that say, when the kynges
maiestie himselfe commaundeth me to do so, then I will do
it, not before, this is a wicked saying, and damnable. For
we may not so be excused. Scripture is playne in it, and
sheweth vs that we ought to obey his officers, hauyng au-
thoritie from the kyng, as well as vnto the kyng himselfe.
Therfore this excuse wil not, nor can not serue before God.
Yet let the magistrates take hede to their office and duties.
For the Magistrates, may not do all thynges accordyng to
their pleasures and myndes, they haue authoritie of God to
do well, & not harme: to edifie and not to destroy: to punish
the wicked and obstinate, and to comfort those whiche lyue
well and godly, to defende the same from wrong and iniu-
ries of the wicked. So it appeareth that euery one in hys
order, in his degree and callyng, ought to do the will of God,
and not our owne will and pleasure. This is our duetie,
happy are we if we do it in dede. O that men in authoritie
would consider whereunto God hath ordeined them. Saint
Paule sayth, The Magistrate is *Vltor ad iram*, He is Gods
ordinarie minister to punishe malefactors and ill doers.
God sayth, *Mihi vindictam, ego retribuam*, I will auēge my
selfe saith God, and so he doth by his Magistrates. For that

All subiects ought to reade or heare their princes actes or lawes.

Stubburnlye to doe agaynst politicall lawes is to doe a-gaynst Gods will.

Such as are in auctoritie vnder princes must bee obeyed as well as princes.

The offices of Magistrates.

Rom. 12.

is

Let Magistrates marke this.

is his ordinary way wherby he punisheth malefactors. But Magistrates must take hede they go no farther then God alloweth them to do: If they do, they themselues shalbe punished. As there be many ensamples in Scripture wherby appeareth how greuously God hath punished wicked Magistrates.

1. Pet. 2. The mouthes of the aduersaries must be stopt.

Finally, S. Peter giueth a rule not onely vnto the Magistrates, but also vnto the subiectes, saying: *Haec est voluntas Dei, vt obturetis os aduersariorum bene agendo*, It is the will of God (sayth Peter) that you with your good godly and honest conuersation shall stoppe the mouth of your aduersaries. What called S. Peter well doyng? well doyng is to lyue according to Gods lawes and commaundementes, Gods commaūdement is that we shall obey Magistrates: therefore those whiche disobey and transgresse the lawes of the Magistrates they do not accordyng to Gods will and pleasure, they do but mocke God, they stop not the mouth of the aduersaries (as S. Peter would haue them to do) but they geue rather occasion vnto the wicked to slaūder and blaspheme the holy word of God. S. Peter would haue vs to stop their mouth with well doinges. Many men when they haue bene reproued of preachers because of their wicked liuyng, they haue gone about to stoppe their mouth with slaunderous wordes, this stoppyng is an ill stoppyng. S. Peter would haue vs to stop with well doyng. Now will Magistrates not be spoken ill of, and reproued of preachers: Let them do well. Likewise sayth S. Paule of the subiectes *Vis non timere potestatem? benefac & habebis laudem*. Wilt thou not feare the higher power? do wel and thou shalt be cōmended. Now euen as it is with the temporal sword so is it with the spirituall. There be some men whiche can not away withal if they be rebuked: they can not beare whē the preacher speaketh against their wickednes: vnto them I say: *Vis non timere prædicatorem? benefac*. Will you not to be rebuked of the preacher? then do well, leaue of your couetousnes, your ambition, your vnkindnesse, vengeaunce, and malice, your lechery and filthynes, your bloudshedyng and such like sinnes, leaue them, amend your life, or els the preacher accordyng to his office will rebuke and reproue

wicked doers would stop preachers mouthes.

Rom. 12.

Learne to stop the preachers mouth.

you

you, be you neuer so great Lordes or Ladies: he will rub you on the gall. For a good and godly preacher can doe no lesse, seeing God dishonoured, perceiuing him to be blasphemed, his will to bee neglected, and not executed of them that ought with all their study & indeuour to apply themselues that his will might be done. For he is well worthy, he is the Lord, he created heauen and earth, and is therefore ỳ ryght naturall Lorde ouer it. But for all that, the deuill is Lord more then hee is, not by right or inheritaunce, but by conquest, by vsurpation, he is an vsurper. God (as I sayd before) is the natural & lawfull Lord ouer the earth, bicause he made it: yet it pleased his deuine maiesty to make mankynde, as ye would say lieuetenant ouer it, so that mãkinde should beare the rule ouer the whole earth. Therefore God said vnto him: *Dominamini* be ruler ouer it, Itẽ *replete terram & subijcite illã*. Also repleniſh the earth & subdue it. Here Adam and his wife & so all his posteritie were by god made rulers ouer ỳ earth, as gods high debuties, or his lieuetenantes. So as concerning gods ordinance mankind was the lawfull inheritor of this kingdome. But now commeth in the deuill with his crafty conueiaunces & with his false suttleties, he inueigled fyrst the woman, and afterward the man, perswadyng them to transgresse gods holy cõmaũdementes: with which so doing they lost the fauour of God, and their dignities: and so the deuill through his false lyes substituted himselfe as an vsurper or conquerour: and so he is a possessor, *nõ per fas, sed nefas*, not lawfully, but wrõgfully. Though he dyd say to our sauiour shewing him all the kyngdomes of the worlde, *Cuicunq; volo do illa*, I may geue them to whom so euer I will. He lyeth falsely, God will destroy him at the lẽgth for all hys suttelties and lyes, they shall not saue hym. Yet for all that, he is a greater ruler. For thys is most certayne and true a great many more do the will of the deuill, then of God: whatsoeuer they babble with theyr mouthes, looke vpon theyr workes, and you shall fynde it so. For all proude persons, all ambitious persons, (which be euer clyming vp, and yet neuer bee well) all such do not the will of God, and therefore pertayne not to hys kingdome: all vnfull rebellious persons, all quarellers

Mankynde is Gods lieuetenãt vpon earth.

The deuill is an vsurper.

The deuill lyeth falsly.

The deuill is a great ruler and hath many seruaunts.

and wranglers, all bloudshedders, do the will of the deuill, and not Gods will. God sayth: *Mihi vindictam ego retribuam*, I will auenge my selfe, which he doth thorough the magistrate, and when the magistrate is slacke, he doth it himselfe. Now those wrefull malitious persons that hate they? neighbours, they do not the will of God, but of the deuill. Also these suttle, deceitfull persons, which haue no conscience to defraude and beguile they? neighboures, that care not for breaking their promises, nor are not ashamed to vtter false ware, they pertaine all to the deuil. Item these that will not make restitution of goods ill gotten, they serue the deuill: the Scripture sayth: *Qui peccat ex diabolo est.* Who soeuer sinneth is of the deuill, which is a very hard word to bee spoken of the holy ghost, and a fearefull word, able to withdraw vs from sinne, if we had any feare of God in our hartes. Amongest these may bee numbred all slouthfull persons, which will not trauell for they? lyuinges, they do the will of the deuill. God byddeth vs to gette our liuing with labour: they wil not labour, but go rather about a begging, and spoyle the very poore and nædy. Therefore such valiaunt beggers are thæues before God. Some of these valiaunt lubbars, when they came to my house I commoned with them, burthenyng them with the transgression of Gods lawes. Is this not a great labour (say they) to run from one towne to an other to gett our meate? I thinke we labour as hard as other men doe. In such wise they go about to excuse their vnlawfull beggery and thæfery: but such idle lubbars are much deceiued. For they consider not that such labour is not alowed of God. We must labour so as may stand with godlynes, accordyng to hys appointment: els thæues which robbe in the night tyme, do they not labour? yea somtymes they labour with great care, perill, and daunger of their lyues. Is it therefore godly, because it is a labour? No no, we must labour as God hath appointed vs, euery mã in his estate. Farther these drunkardes which abuse the giftes of God. Item these lecherers and whoremongers, that liue in adultery: These violators of holy matrimony which lyue not accordyng vnto Gods lawes. Item these swearers, forswearers, lyars, all thos

who so reuengeth his owne quarel doth the will of the deuill.

He that will not serue the deuill must restore thyngs wrongfully gotten.

Sturdye beggers do serue the deuill.

The beggers say that they labour.

Thæues say that they labour

Drunkards Lecherous persons.

those do not the will of God. Therfore it is to be lamēted of euery Christen hart, when they sée how many seruaūtes the deuill hath, and God so few: But all those which serue the deuill are rebels agaynst God, God was their Lord, they swarue from him through wicked lyuing, and so become seruauntes of the deuill. Therfore those christian people that haue a desire to lyue after Gods will and commaundementes, they lyue amongest the wicked euen as it were amongst the rebels. They that dwelled in Northfolke or Deuonshier at the tyme of r. bellion, they which were faithfull to their king and prince, how thinke you they were intreated? full miserably God knoweth: either they were constrayned to helpe theyr wicked purposes, or els they must suffer all calamities which could be deuised. Euen so shall all those be intreated which intend to lyue well, according to Gods commaundementes. For the rebelles that is, the wicked which haue forsakē theyr Lord God, & taken the deuill to bé ruler ouer them, they shall cōpell them to folow, or els to suffer all calamities and miseries. And so shalbe verified the saying of our sauiour Christ. *Non veni vt mittam pacem sed gladium*, I am not come (sayth he) to sende peace, but the sword. Which is in déede a straūge saying, but he hath hys vnderstanding: God is a God of peace and concord he loueth vnitie and concorde: but when hée can not haue peace, by the reason of the deuill, then he will haue the sword: that is to say, God loueth vnitie, he would haue vs all agrée togither: but because of the wicked we cannot. Therefore he will rather haue vs to chuse the sworde, that is, to striue and withstand theyr wickednes, then to agree vnto them. And therfore thys doctrine is called a seditious doctrine: but who are those rebels? euen they them selues which call thys doctrine seditious, they them selues (I say) are traytours agaynst God. Wherefore our Sauiour seing hée can haue no peace with the wicked, he will haue vs rather to withstand their wickednes, and so bring them to reformation: and this is the cause wherefore he will haue his flocke segregated from the wicked.

God hath fewe seruauntes.

A similitude taken of the rebels.

Math. 10. How Christ sendeth not peace but a sworde.

They that call the Gospell seditious are traitors.

God will haue his flock segregated from the wicked.

Therfore let vs pray vnto God our heauenly father: *Fiat voluntas tua*. Thy will be doone. This is the prayer of

all chriſtian people, which haue a will to doo Gods will, but thoſe impenitent ſinners which are not yet wery of theyr ſinnes, doo neuer pray, for though they ſay the wordes, yet it is to no purpoſe, they ſay them without vnderſtãdyng: therfore it is but lyplabour, it is no prayer, it is but the deuills ſeruice. For a man may ſerue the deuill with ſaying the Pater noſter, when he ſayth it with a defiled mynde. Let vs therfore order our ſelues ſo that we may ſay it worthely as it ought to bée. Let vs lay away all wickednes and ill liuing ſo that we may ſay from the bottome of our hart. Our father which art in heauen, Thy will be doone. And ſo dyd Suſanna that godly woman: So dyd Lady Judith: So dyd Quéene Eſther: So did all good ſayntes of God. And though thys prayer was not made at that tyme, (by the reaſon they were a great whyle afore Chriſtes comming:) yet they had thys prayer in effect. For they beléeued in almighty God: they beléeued in Abrahames ſéede, whiche was promiſed: whiche fayth ſtode them in as good ſtéede, and they were as well ſaued through that ſame beléefe as we now thorough our beléefe. For it is no difference betwene their beléefe and ours, but thys: They beléeued in Chriſt which was to come, and we beléeue in Chriſt, which is come already. Now theyr beléefe ſerued them as well as ours doth vs. For at that tyme God required no farther at theyr handes, than was opened vnto them: we haue in our tyme a farther and more perfect knowledge of Chriſt then they had. Now Suſanna when the Judges (the ſame wicked men) came vnto her, and moued her with fearefull threatninges to doo theyr willes, that is, to ſinne agaynſt God in doing that filthy act of lechery, (for the ſame wicked Judges bare a wicked damnable loue towardes her,) thinke you not ſhe reſorted vnto God? Yes yes, without doubt, ſhe ſayd theſe wordes in effect. *Pater noſter, Fiat voluntas tua.* Our father, thy will be done, and not thy will of wicked men. Therfore ſhe putting her hope and truſt in God, hauing a reſpect that his will might be doone, and not the deuills will, God, which is euer true, dyd not fayle her: for you know ſhe was deliuered through young Daniell. Thys is written to our inſtruction: For he is now the ſelfe ſame God that he was

The deuils pater noſter what it is.

The ſaints before the cõming of Chriſt vſed thys petitiõ.

The difference betwene the fathers faith and ours.

Suſanna deſired that Gods will might be done.

at that tyme: he is as mighty as he was, he is as ready as he was, she was in anguish & great distresse, she sought to hallow his holy name: therfore he did helpe her, he suffered her not to perish. So certainely he will do vnto vs to. Therfore when we be in trouble let vs hallow his name, and thē we shall finde his helpe like as Susan did.

In such wise did Judith whē she was prouoked of Holofernes to do wickedly. She sought rather to sanctifie Gods name, to do his will, then the will of the deuill, therfore God gaue her such a triumphant victory. So did Quéne Hester, when Haman that wicked felow had power ouer her: she cōmitted all the matter vnto God, with fasting and prayer. But S. Peter, what did he? Mary he forgat his *Pater noster*, for when there came but a foolish wench asking him: art not thou a Gallilean? art not thou one of this new learning? art not thou a Gospeller? what did Peter? he was gone quite: he denied it, he forgat his *Pater noster*. For if he had had grace to consider that he ought rather to suffer death, than to forsake his maister Christ, then he would haue sayd, *Pater noster, Fiat voluntas tua*. Our Father, thy will be done. I am ready to suffer for thy sake what soeuer thou shalt laye vpon me. But he did not so, he forgat himselfe. What did our Sauiour? he turned backe and loked vpon him. Happy was Peter that our Sauiour loked vpon him agayne, for it was a gracious token.

Judith seeketh to hallow the name of God and to do his will.

Peter forgat his Pater noster.

Christ looked on Peter.

Judas that false man, that traytour, forgat this same petition, and remained so in his errour still to the ende. Surely he was a sorowfull, and a heauy man, in so much that he made restitutiō. He was much better then a great many of vs be, which when they haue iniured and wronged poore men, will make no restitution. I tell you truth, Judas was much better then such felowes be. *Pœnitentia ductus*, lead to repentaūce, sayth the text, but he lacked fayth. And so betwene Peter and him, which were both two sorowfull mē, this was the difference. Peter had fayth, Judas lacked it: yet he was exceding sorowful for his wickednes, in so much that he went and hanged himselfe, therefore he forgat this petition. So likewise all voluntary sinners, all vnrepentaunt sinners, none of them all sayth this petition as they

Judas forgat this petition.

Judas was better than some that nowe liue.

The difference betwene Peter and Judas.

ought to do: they say it not worthely nor profitably. For they haue no will to do his will, their will is to do their owne will and pleasure. But aboue all thinges, these questmongers had nede to take heede: for there all thinges goeth by othe. They had nede to say: Our Father, thy will be done. For they shall be moued to do this and that, whiche is agaynst God. They must iudge by their othe, accordyng to conscience, giltie or not giltie. When he is giltie, in what case are those whiche say, not giltie: Scripture doth shewe what a thyng it is, when a man is a malefactour, and the questmongers iustifie him, and pronounce him not giltie, saying: *Et qui iustificat impium, & qui condemnat iustum, ambo abhominabiles coram Domino.* He that iustifieth the wicked, and he that cõdemneth the iust man, they are both adhominable before the Lord. Who is abhominable? he that doth not the will of God: the will of God is, that the wicked should be punished. I my selfe did once know where there was a man slayne of an other mã in an anger, it was done openly, the mankyller was taken and put in prison. Sute was made to the questmongers (for it was a rich mã that had done the acte.) At the lẽgth, euery mã had a crowne for his good will: and to this open mankiller was pronounced not giltie. Loe, they solde their soules vnto the deuill for fiue shillinges. For which soules Christ suffered death. And I dare pronounce, except they amende and be sory for their faultes, they shall be damned in hell worlde without ende. They had cleane forgotten this petition, thy will be done. For they did the will of the deuill. It had bene a good dede to cut of their crownes by their neckes, to the ensample of all other. Therefore (I say) these questmongers had nede to say: Our father which art in heauen, thy will be done. For truly, it is maruaile that this realme sinketh not down to hell headlong. What periuries, swearyng and cursing is euery where, in euery corner? Therefore (I say) we had nede to pray earnestly, that Gods will may be done. And we should be content to lose our liues for righteousnes sake. For he that loseth his lyfe for because he will not agree to the dishonour of God, he seeketh that Gods will may be done. Happy is that man, for he findeth his lyfe, he loseth it not

A note for questmongers.

Prouer. 17.

Mark this history.

A shameful periurie.

To lose life is to find it.

not. For Christ will be his keper.

Joab, that great and valiaunt Captaine, he knew well inough when Dauid sent vnto hym good Urias, with letters: he knew (I say) that the kynges will was agaynst Gods will, yet he loked through his fingers, he wincked at it, he would rather do the wicked will of the kyng, then the will of GOD. Of such fellowes there be a great number, which care not for the honour and will of God. These chaplaines about the kyng and great men, had nede to say: *Fiat voluntas tua*, Our father, thy will be done, but they are very slowe and slacke: they winke commonly at all matters be they neuer so bad. They be *Capellani ad manus*. They will not *arguere mũdum de peccato*, ther dare not rebuke the world of sinne: they dare not do as the Prophet commaundeth vnto them to do, when he sayth: *Audiant montes iudicia Domini*, Let the hilles heare the iudgementes of the Lord, though they smoke, as he sayth: *Tange mõtes & fumigabunt*. Touche the hilles and they will smoke. Yea and though they smoke, yet strike them, spare them not, tell thẽ their faultes. But great men can not suffer that, to be so rebuked, their chaplaines must be taught a discretion, if they will go so to worke. They say commõly, Magistrates should be brought out of estimation, if they should be handled so. Syrs, I will tell you what you shal do to kepe your estimation and credite: do well, handle vprightly and indifferently all matters, defend the people from oppressions, do your office as god hath appointed you to do, if you do so (I warrãt you) you shall kepe your estimatiõ and credite. And I warrant you agayne, the preacher will not strike nor cut you with his sword, but rather prayse you and commende your welldoynges. Els when you do naught and wickedly oppresse the powre, and geue false iudgements: when you do so, there is no godly preacher that will hold his peace, and not strike you with his sword, that you smoke againe. But it is commonly as the Scripture saith, *Laudatur impius in desideriis animæ suæ*. The wicked is praysed in the desires of his wickednesse. Chaplaynes will not do their dueties, they will not drawe their swordes, but rather flatter, they will ble discretion: But what shall follow? Mary they shall haue

Joab looked through his fingers.

Chaplains about the kyng.

A meane whereby magistrates may kepe themselues in estimation.

The good preacher must strike with his sword.

Chaplaines will not do their dueties.

Gods curse vpon their heads for their labour: thys shall be all their gaynes that they shall get by their flatteringes.

Flatterers call men of might benefactours.

An other Scripture sayth: *Qui potestatem exercent hi benefici vocantur.* The great and mighty men be called benefactours and well doers, but of whom be they called so. Mary of flatterers, of those which seeke not to doe the wyll of God, but the pleasures of men.

John Baptist sayd this petitiō a right.

S. John Baptist that hardy knight, and excellēt preacher of God, he sayd this petition right with a good sayth. Our father, thy will be done. Therefore he went to the kyng, saying: *Nō licet tibi.* Syr it is not lawful for thee so to doe.

Chaplaines winke.

See what boldnes he had? how hoate a stomacke in Gods quarell to defend Gods honour and glory? But our Chaplaynes what doe they now a dayes? Mary they wincke at it, they will not displease: for they seeke liuings, they seeke benefices, therefore they be not worthy to be Gods officers.

Esay is a playne fellow.

Esayas that faythfull minister of God, he is a good playne fellow, he telleth them the matter in playne, saying: *Argentum tuum versum est in scoriam, principes tui infideles, socij furum.* Thy siluer is turned to drosse, thy princes are vnfaythfull, and felowes of theeues. He is no flatterer, he telleth them the truth. The Princes sayde he, are bribetakers, subuerters of iustice. This Esay did: for he had respecte to Gods word, he perceiued thynges amisse, he knew that it was his part to admonishe, to cut thē with his sword.

Esay.1.

Esay perceiued thynges amisse.

Would God our Preachers would be so feruent to promote the honour and glory of God, to admonishe the great and the smale to doe the will of the Lord. I pray God they may be as feruent as our Sauiour was whē he sayd to his disciples, *Meus cibus est vt faciam voluntatem patris mei qui est in cælo.* My meat is to doe the will of my father which is in heauen, (that is to say) you are no more desirous to eate your meate when you be a hungry, then I am to doe my fathers will which is in heauen. By what occasion our Sauiour sayth these wordes you shal perceiue when you consider the circumstances, I pray you read the chapter, it is ỳ 4. of John. The story is this. He sendeth his disciples to a towne to buy meate (where it appeareth that our Sauiour had money:) after their departure, he setteth hym downe, which

The hūger that preachers should haue

Iohn.4.

Christ had money.

was

was a token that he was weary, and I warrant you he had neuer a cushyon to lay vnder hym. Now as he was sittyng so, there commeth a woman out of the towne to fetch water: he desired her to geue him drinke. She made answer: will you drinke with me which am a Samaritan? So they went forward in their talke: at the length he bad her goe call her husband, she made answer, I haue no husbande: thou sayest well sayd our Sauiour, for thou hast had fiue, & this that thou hast now is not thy husband: and so he reuealed himselfe vnto her.

Some men peraduenture will say: what meaneth thys that our Sauiour talketh alone with this womã. Answer, his humilitie and gentlenes is shewed herein. For he was content to talke with her, beyng alone, and to teach her the way to heauen. Againe, some men may learne here, not to be so hasty in their iudgementes: that when they see two persons talke together to suspect them. For in so doing they might suspect our sauiour himselfe. It is not good, it is against the will of God to iudge rashely, I know what I meane. I know what vnhappye tales be abroad, but I can doe no more but to geue you warning. Now the woman went her way into the citie, making much a doe, how she had founde the Messiah, the sauiour of the world: in so much that a great many of the Samaritans came out vnto him. Now as ỹ woman was gone, ỹ disciples desired him to eate, he made thẽ answer: *Ego alĩ cibũ habeo*, I haue other meat, thẽ they thought some body had brought him some meate: at the length he breaketh out & saith, *Hic est cibus meus vt faciã volũtatem patris mei qui misit me*, I am as desirous to do my fathers will, as you be of meate and drinke. Let vs now for Gods sake be so desirous to doe the will of God, as we be to eate and drinke. Let vs indeuour our selues to kepe his lawes and commaundemẽts, then what soeuer we shall desire of him he will geue it vnto vs, we shall haue it. We read often times in Scripture that our Sauiour was preaching according to his vocation, I would euery man would goe so diligently about his busines: The Priestes to goe to their bookes, not to spend their tymes so shamefully in hauking, hunting, and kepyng of alehouses, if they would goe

The cause why Christ talked with the woman alone.

Rash iudgement.

Christes meate is to do his fathers will.

A lesson for Priestes.

to their bokes in so doyng they should do the will of God but the most part of them do their owne will, they take their pleasure, but God will finde them out at length, he will mæte with them when he seth his tyme. On a tyme when our Sauiour was preaching, his mother came vnto him, very desirous to speake with him, in so much that she made meane to speake with him, interrupting his Sermõ, which was not good maners. Therfore after S. Augustine and S. Hieromes mynde, she was pricked a litle with vayne glory, she would haue bæne knowen to be his mother, els she would not haue bæne so hasty to speake with him. And here you may perceiue that we gaue her to much, thinking her to be without any sparkle of sinne, which was too much: for no man borne into this worlde is without sinne, saue Christ onely. The scholedoctours say she was arrogãt. One came and told our Sauiour as he was teachyng. Syr thy mother is here, and would speake with thée, he made aunswere like as he did when he was but 12. yeares old: *Oportet me esse*, I must be, so he sayth now stretchyng out his handes: Who is my mother? *qui facit voluntatem patris mei qui est in cœlis*. He that doth the will of my father that is in heauẽ, Lucas sayth: *qui audit verbum Dei & facit illud*, He that heareth the word of God and doth it. Marke this well he sayth that God doth it: let vs do: let vs not onely be hearers, but doers, then we shalbe accordyng to his promise, his brethren, and sisterne, we must heare his worde and do it: For truely if Mary his mother had not heard his word and beleued it, she should neuer haue bæne saued. For she was not saued because she was his naturall mother but because she beleued in him, because she was his spirituall mother. Remember therfore that all that do his wil, are his kinsfolke. But remember that in an other place he sayth: *Non omnes qui dicunt mihi Domine Domine introibunt*, Not all that say, Lord, Lord, shall enter into the kyngdome of heauen. Here you sée that the matter stãdeth not in saying, but in doyng, do his will, and then resorte vnto him and thou shalt be welcome. We read in Luke: where our Sauiour sayd. *Seruus qui nosçit volũtatem Domini, & non facit, vapulabit multis*, that seruaunt that knoweth the will of his mai-

The virgin Mary was a litle pricked with vainglory.

He that doth Gods will is Christes mother.

Mary was saued because she beleued in Christ.

Math. 7.

Luke. 12.

maiſter, and doth it not, ſhalbe beatē with many ſtripes: He that knoweth not ſhall be beaten, but not ſo much. We muſt firſt know and then do, it is a good thyng to know, but it is a heynous thyng to know and not to do: it is a great ſinne, to ſlaunder Gods woꝛd with wicked liuyng, as it is commonly ſæne amongeſt men. But this fault if it be not amended ſhall haue greuous puniſhment.

We muſt firſt know and then do the will of God.

Now ſome men will ſay, ſeyng it is ſo, that thoſe which know Gods woꝛd & do not the ſame, ſhalbe beatē with many ſtripes, then I will kæpe me from it, and ſo when I am dāned I ſhall haue the eaſier puniſhment. No no my frende *Ignorantia non excuſat præſertim voluntaria, & affectata*, Wilfull ignoraunce excuſeth not. To ſay, I will not heare it, oꝛ I entend to do as it ſhal pleaſe me: this is not ignoꝛaunce bꝛother, but rather contumacie, oꝛ deſpiſing of Gods woꝛd. Theſe which would fayne know, but cannot foꝛ that they haue no teacher, they ſhalbe excuſed ſomewhat foꝛ they ſhal haue eaſier payne then the other haue, as he ſayth: *Va tibi Chorazin quia ſi in Sodoma*. Woe be vnto thee Chorazin, becauſe if in Sodome. &c. meanyng that the Sodomites ſhall haue eaſier iudgement then the other. But as foꝛ thoſe which refuſe to heare whē they might heare, they are in an ill caſe, & ſhall be puniſhed with vnſpeakeable paynes. And I tell you the very ignoꝛaunt man is not all excuſed, foꝛ ſo ſayth God by his Pꝛophet, *Si non annunciaueris vt conuertatur à via ſua mala, impius in iniquitate ſua morietur:* The wicked ſaith he, *morietur*, He ſhall dye, though he had neuer warning before. So we ſée that ignoꝛaunce excuſeth not: but the ignoꝛaunt are the leſſe puniſhed: becauſe of their ignoꝛaunce, as there be degrées in hell, one ſhall be puniſhed moꝛe greuouſly then the other accoꝛdyng to their deſertes. There be ſome men in England which ſay, No, (ſay they) I will heare none of them all, till they agrée amongeſt themſelues. Such fellowes truly ſhall neuer come to the Goſpell. Foꝛ there will be contentions as long as the deuill is alyue; he cannot ſuffer Gods woꝛd to be ſpꝛead abꝛoad. Therfoꝛe he doth and will do till the woꝛldes end, what he cā, to let the woꝛd of God: then it is like that thoſe fellowes ſhall neuer come to heare Gods woꝛd, and therfoꝛe woꝛthe-

Wilfull ignoꝛaūce excuſeth not.

Math. 11.

The very ignoꝛaūt is not excuſed.

Deſpiſers of Gods woꝛd.

ly be damned as despisers of Gods most holy word.

Two maner of heauens.

Farther this petition hath an addition *Quemadmodum in cælo*, As it is in heauen, the writers make two maner of heauens, a spirituall heauen, and a temporall heauen. The spirituall heauen is where Gods will is fully done, where the Aungels be, whiche do the will and pleasure of GOD without dilation. Now when we say, As it is in heauen, we pray God that we may do his will as perfectly as the Aungels do. Ensamples in Scripture we haue many which teach vs the diligent seruice whiche the Aungels do vnto the Lord.

The meanyng of this petition.

Joab dyd naught in obeying to do that the kyng commaunded.

When kyng Dauid fell in presumption, so that he commaunded his Captaine Joab to nomber his people, whiche thyng was agaynst the Lord, and Joab did naughtely in obeying the kyng in such thynges, but he went and numbred eight hundreth thousand, and fiue hundred thousand men, able to fight, beside women and childzen. For this acte God was angry with Dauid, and sent his Prophet which told him that God would plage him, and bad him to chose whether he would haue. vii. yeares hunger, or that his enemyes should preuayle agaynst him thre monethes lōg, or to haue thre dayes pestilence. He made aunswere, saying. It is better to fall into the handes of God, then of men: and so chose pestilence. After that within thre dayes there dyed thre score and ten thousand.

2. Reg. 24.

This story is a great declaration how angry God is with sinne. Now Dauid that good kyng seyng the plague of God ouer the people, sayd vnto God: Lord, it is not they that haue sinned, it is I my selfe, punishe me and let them alone: This was a good mynde in Dauid: there be but few kynges now that would do so. Now at the length GOD was moued with pitie, and sayd vnto the aūgel, *Sufficit, contine manum*, It is inough, leaue of: By and by the plague ceased. Where you se how ready the aungels of God be to do the Lordes commaundement. After that Dauid was minded to be thankfull vnto God, and offer a great sacrifice vnto hym, and so remoue the wrath of God. And therefore he made sute to one of hys subiectes for certaine grounde to build an altar vpō: the same man was willing to gene it

An example to be followed of all men.

vnto

vnto the kyng frely. But Dauid woulde not take it at hys handes. Where kinges may learne, that it is not lawful for them to take away other mens landes, to their owne vse: This good kyng Dauid would not take it when it was offered vnto him. He did not as Achab the wicked man, which did Naboth wrong in taking away his vineyard against his will. An other ensample, wherin appeareth how diligently the Angels doe Gods commaundementes. Senacherib kyng of the Assirians hauing a capitaine called Rhapsacus which capitaine after that he had besieged Hierusalē, spake blasphemous wordes agaynst God the almighty, saying to ẏ Iewes: Thinke you that your God is able to helpe you: or to defend you from my hands? Now Ezechias that good kyng, hearing such blasphemous wordes to be spokē against God, fell to prayer, desired God for ayde, sent for the Prophet Esay, and asked him counsell. The end was, God sent hys Angels which killed an Clxxv. c. thousand of the Assirians in one night: the kyng himselfe scant escaped, & with great daunger and feare gat him home. Here you se what a God our God is, whose will we ought to doe. Therefore let vs endeuour our selues to doe his will and pleasure: and when we are not able to doe it (as we be not in dede) let vs call vnto hym for helpe and ayde.

An example for kynges to folow.

An other example for kynges to folow. 4. Reg. 19. Iob. 9.

The corporall heauen doth Gods commaundement.

The other heauen is called a corporall heauen, where the Sunne and the mone and ẏ starres are, which heauen doth Gods commaundement too. As it appeareth in the bookes of Iosue, and the kynges: how the Sunne stode at the commaundement of God. Also how the shadow went backeward like as Job saith, *Præcepisti Soli & non oritur*, Thou gauest commaundement to the Sunne, and it arose not: therfore at the commaundement of God they kept their ordinary course, as God hath commaunded them in the first beginning. Also, the rayne, & the snowe, come at hys commaundement: finally, nothyng rebelleth in his estate wherin it was set at the first, but Man: that man will not be ruled by hym, all other thynges be obedient: rayne commeth when God will haue it, and snow at his time. We reade in Achabs tyme, that Elyas the Prophet stopt the rayne for thre yeare and sixe monethes, for to punishe the people, where-

Iob. 9.

Nothyng disobeyeth God saue only man.

whereof foloweth a great dearth. Afterwarde at the requeſt of the ſame Elias, God ſent rayne, which tempered the ground to bring frutes. I thinke there be ſome Elias abroad at this tyme, which ſtoppeth the rayne, we haue not had rayne a good while. Therefore let vs pray to God that we may do his will, & thē we ſhall haue all thynges neceſſary to ſoule and body. For what was this Elias? *obnoxius affectibus*, a ſinfull man borne, and conceiued in ſin: yet God ſeing his confidence graunted his requeſtes. For hee was a man that feared the Lord, and truſted in hym: therfore God loued him and heard hys prayer. Therfore (I ſay) let vs doe as he did, then God wyll heare our prayers: but we are fleſhly, we are carnall, we can do nothing perfectly as we ought to doe: wherefore we haue nede to ſay wyth S. Auguſtine, *Domine fac quæ præcipis, & præcipe quod vis:* Lord doo thou within me what thou commaundeſt, and then commaunde what thou wilt. For we of our owne ſtrength and power are not able to doe his commaundementes: but that lacke our Sauiour will ſupply with his fulfillyng, and wyth his perfectnes he wyll take away our imperfectnes. Now ſince we haue ſpoken much of prayer, I wyll deſire you that we may pray together, & ſo make an ende, but you muſt pray with a penitent hart. For God will not heare the prayer that proceedeth from an impenitent hart: it is abhominable in hys ſight. I deſire you to ſay after me, Our Father. &c. Amen.

If we doe Gods will we ſhall haue all thinges neceſſary.

God muſt doe in vs that he cōmaundeth vs to doe.

God heareth not impenitent ſinners.

## ¶ The fifth Sermon vpon the Lordes Prayer.

The fourth petition of the Pater noſter.

*Panem noſtrum quotidianum da nobis hodie.* Geue vs this day our dayly bread. Thys is a very good prayer if a body ſhould ſay no more at one tyme but that: for as we ſee our nede, ſo we ſhall pray, when we ſee Gods name to be diſhoured, blaſphemed & ill ſpoken of, then a man, a faythfull man ſhould ſay. Our father which art in heauen, hallowed be thy name: When we ſee the deuill raigne, and all the world follow his kingdome, then we may ſay: Our Father which

We ſhoulde pray for thoſe thinges that bee lacking.

which art in heauen, thy kingdome come. When we sée that the worlde followeth her owne desires and lustes, and not Gods will and hys commaundementes, and it greueth vs to sée thys, we be sory for it, we shall make our mone vnto God for it, saying: Our father which art in heauen. *Fiat voluntas tua*, thy will be done. When we lacke necessaries for the maintenance of thys life, euery thyng is deare, then we may say, Our father which art in heauen, geeue vs this day our dayly bread. Therefore as we sée cause so wée shoulde praye. And it is better to say one of these shorte prayers wyth a good fayth, then the whole Psalter without fayth.

A shorte prayer with faith is better then the saying of the whole Psalter without fayth.

By thys now that I haue sayde, you may perceiue that the common opinion and estimation which the people haue had of thys prayer (the Lordes prayer I say) is farre from that, that it is in déede. For it was estéemed for nothyng, for when we be disposed to despise a man, and call hym an ignorannt fole, we say, he can not say his *Paternoster*, and so wée made it a light matter, as though euery man knew it. But I tell you it is a great matter, it conteyneth waightie thynges, if it be wayed to the very bottome, as a learned man could doe: but as for me, that that I haue learned out of the holy scripture and learned mens bookes, which expounde the same, I will shew vnto you: but I intende to be short. I haue béene very long before in the other petitions which some thing expound those that follow, therfore I will not tarry so long in them as I haue done in the other.

This prayer is not so light a matter as it is made.

Geue vs this day our dayly bread: Euery word is to be considered: for they haue their importance. Thys worde bread signifieth all maner of sustinance for the preseruation of this life: all thinges wherby man should lyue, are contayned in this word Bread.

Bread doth signify all maner of sustenaunce

You must remember what I sayd by that petition Hallowed be thy name. There we pray vnto God that he will geue vs grace to lyue so, that we may with all our conuersations and doinges, hallow and sanctifie him, according as hys word telleth vs. Now forasmuch as the preaching of Gods word is most necessary to bring vs into thys hallowing, we pray in the same petition for the office of preaching.

For

For the sanctifyng of the name of God can not bée, except the office of preaching be mayntayned, and his worde bée preached and knowen, therfore in the same petition when I say, *Sanctificetur*, Holowed be thy name, I pray that his worde may bée spread abroad, and knowen, through which commeth sanctifyng.

By preachyng gods name is sanctified.

So likewise in this petition, Geue vs thys day our dayly bread, we pray for all those thynges which be necessary and requisite to the sustinance of our soules and bodyes. Now the first and principall thyng that we haue néede of in this lyfe, is ỹ magistrates. Without a magistrate we should neuer liue well and quietly. Then it is necessary and most néedefull to pray vnto God for them, that the people may haue rest, and apply their busines, euery man in his calling, the husbandman in tilling and plowing, the artificer in his busines. For you must euer consider, that where warre is, there be all discommodities, no man can do his dut ye according vnto his calling, as it appeareth now in Germany, ỹ Emperour and the French king being at controuersy: I warrant you there is litle rest, or quietnes. Therefore in this petition we pray vnto God for our magistrates that they may rule and gouerne this realme well and godly, and kéepe vs from inuasions of aliantes and straungers, and to execute iustice, and punish malefactours: and this is so requisite that we cannot liue without it. Therefore when we say, Geue vs thys day our dayly bread: we pray for the king, his counsellours, and all his officers: but not euery man that sayth these wordes, vnderstandeth so much. For it is obscurely included, so that none perceiue it but those whiche earnestly and diligently consider the same. But S. Paul he expresseth it with more wordes playnely, saying: I exhort you to make supplications and prayers for all men, but specially *pro regibus & qui in sublimitate cõstituti sunt*, for the kinges and for those which be aloft, whereto? *vt placidam & quietam vitam agamus*, that we may liue godly & quietly, in all honesty and godlynes. And when I pray for them I pray for my selfe. For I pray for them that they may rule, so that I and all mẽ may liue quietly and at rest. And to thys end we desier a quiet life, that we may the bet-

Magistrats

In this petition wee pray for the king & all his officers

1. Tim. 2.

To pray for rulers is to pray for our selues also.

ter

ser serue God, heare his word, and liue after it.

For in the rebels tyme I pray you what godlynes was shewed amongest them: they went so farre (as it was told) that they defiled other mens wiues: what godlynesse was this? In what estate thinke you were those faithfull subiects which at the same tyme were amongest them: they had sorow inough I warrant you. So it appeareth, that where warre is, there is right godlinesse banished and gone. Therefore to pray for a quyet lyfe, that is as much as to pray for a godly life, that we may serue God in our callyng, and get our liuynges vprightly. So it appeareth that prayng for Magistrates is as much as to pray for our selues. Rebels are hurtfull to good men.

They that be children, and lyue vnder the rule of their parentes, or haue tutors, they pray in this petition for their parentes, & tutors. For they be necessary for their brynging vp. And God will accept their prayers as well as theirs whiche be of age. For God hath no respect of persons: he is as ready to heare the youngest as the oldest. Therefore let them be brought vp in godlynesse, let them know God. Let parentes and tutors do their dueties to bryng them vp so, that as sone as their age serueth, they may tast and sauour God: let them feare God in the beginnyng, and so they shall do also when they be old. Because I speake here of Orphans, I shall exhort you to be pitifull vnto them, for it is a thing that pleased God, as S. James witnesseth, saying: *Religio pura*, pure religion. &c. God is no respecter of persons. The education of children. Iam. 1.

It is a common speach amongest the people, and much vsed, that they say, all religious houses are pulled downe, which is a very peeuish saying, and not true, for they are not pulled downe. That man, and that woman that lyue together godly and quietly, doyng the workes of their vocation, and feare God, heare his word, and keepe it: that same is a religious house, that is that house that pleaseth God. For religion, pure religion (I say) standeth not in wearyng of a Monkes coule, but in rightuousnesse, iustice and well doinges, and as S. James sayth, in visityng the Orphans and widowes, that lacke their husbandes, Orphanes that lacke their parentes to helpe them when they be poore, to speake for them when they be oppressed, herein standeth true religion. The true religious houses are not pulled downe. True Religion.

gion, Gods religion (I say:) The other which was vsed was an vnreligious lyfe, yea rather an hypocrisie. There is a text in Scripture I neuer reade it but I remẽber these religious houses. *Est que recta homini via, cuius tamen postremũ iter est ad mortem.* There is a way, whiche way seemed to men to be good, whose end is eternall perdition: when the end is naught, all is naught.

Prouer. 14.

So were these Monkes houses, these religious houses. There were many people, specially widowes, which would geue ouer house keepyng, and goe to such houses, when they might haue done much good in mainteynyng of seruauntes, and releuyng of poore people, but they went their wayes. What a madnesse was that? Agayne, how much cause we haue to thanke God, that we know what is true Religion, that God hath reueled vnto vs the deceitfulnesse of those Monkes, which had a goodly shew before the world of great holynesse, but they were naught within. Therfore Scripture sayth, *Quod excelsum est hominibus, abhominabile est coram Deo,* That whiche is highly estemed before mẽ, is abhominable before God. Therfore that man and woman that liue in the feare of God, are much better thã their houses were.

The fondnes & simplicitie of such as dyd buy their liuynges in Abbeyes.

Luke. 16.

It is better to lyue in the feare of God thã to be a Monke.

I read once a story of a holy man, some say it was S. Anthony, whiche had bene a long season in the wildernesse eatyng nor drinking nothyng, but bread and water: at the length he thought himselfe so holy, that there should be no body like vnto him. Therfore he desired of God to know who should be his fellow in heauen. God made him answere, and commaunded him to go to Alexandria, there he should finde a Cobbler whiche should be his fellow in heauen. Now he went thether, and sought him out, and fell in acquaintaunce with him, and tarryed with him three or foure dayes to see his conuersation. In the morning his wife and he prayed together, then they went to their busnelle, he in his shoppe, and she about her housewifery. At dinner tyme they had bread and cheese, wherewith they were well content, and toke it thankfully. Their children were well taught to feare God, & to say their *Pater noster*, and the Creede, and the ten Commaundementes, and so

The true laborer is matched with the Saintes in heauen.

The Cobblers mattings.

be

he spent his tyme in doyng his duetie truely, I warrant you he dyd not so many false stitches as Cobblers do now a dayes. S. Anthony perceiuyng that, came to knowledge of hymselfe and layde away all pryde and presumption. By this ensample you may learne that honest conuersation and godly liuyng is much regarded before God, in so much that this poore Cobbler, doyng his duety diligently was made S. Anthonies fellow. So it appeareth that we be not destitute of religious houses: those whiche apply their businesse vprightly and heare Gods worde, they shalbe S. Anthonyes felowes, that is to say, they shalbe numbred amongest the children of God.

True religious houses what they be.

Farther in this petition, the man and wife pray one for the other. For one is a helpe vnto the other, and so necessary the one to the other. Therfore they pray one for the other that God will spare them their liues, to liue together quietly and godly, according to his ordinaunce and institutiō: and this is good and nedefull. As for such as be not maryed, you shall know that I do not so much prayse marriage, that I should thinke that single life is naught: as I haue heard some whiche will scant alow single lyfe. They thinke in their hartes that all those which be not maryed be naught, therfore they haue a common saying amongest thē: What: (say they) they be made of such metal as we be made of, thinkyng them to be naught in their liuing, which suspitions are damnable before God. For we know not what giftes God hath geuen vnto them, therfore we cannot with good conscience condemne them or iudge them. Truth it is, Mariage is good and honorable amongest all men, as Saint Paule witnesseth: *& adulteros et fornicatores iudicabit dominus*, And the Lord shall and will iudge, that is, condemne adulterers, and whoremongers, but not those which lyue in single life: when thou liuest in lechery, or art a whore, or whoremōger, then thou shalt be dāned: but whē thou liuest godly and honestly in single life, it is well and allowable before God: yea and better then mariage. For S. Paule saith, *Volo vos absq; solicitudine esse*, I will haue you to be without carefulnesse, that is vnmaryed, and sheweth the commodities, saying: They that be vnmaried set their myndes vpon

Man and wife pray one for an other.

Some alow no single life.

God will iudge adulterers and whore keepers.

Single lyfe is better than mariage.

God, how to please him, and to liue after his commaundementes. But as for the other, the man is carefull how to please his wife, and agayne the woman how to please her husband: and this is S. Paules saying of the one as well as of the other. Therfore I will wishe you not to cõdemne single lyfe, but take the one with the other, lyke as S. Paule teacheth vs: not so extoll the one that we should condemne the other. For S. Paule prayseth as well single life as maryage, yea and more tw. For those that be single haue more liberties to pray and serue God, then the other: for they that be maryed, haue much trouble and afflictions in their bodies. This I speake because I heare that some there be which condemne single lyfe: I woulde haue them to know that matrimony is good, godly, & allowable vnto all mẽ: yet for all ỹ, the single lyfe ought not to be despised, or cõdẽned, seing that scripture alloweth it: yea and he affirmeth that it is better thẽ matrimony, if it be cleane without sin & offẽce.

Saint Paule doth prayse single lyfe aboue maryage.

Farther we pray here in this petition for good seruaunts, that God will send vnto vs good, faithful, & trusty seruantes, for they are necessary for this bodely lyfe that our business may be done, and those which liue in single lyfe haue more nẽed of good trusty seruauntes thã those which are maryed. Those which are maryed cã better ouersée their seruaunts. For when the mã is frõ home at the least the wife ouerseth them, & keepeth them in good order. For I tell you, seruaũts must be ouerseene and loked tw, if they be not ouerseene, what be they? it is a great gifte of God to haue a good seruaunt. For ỹ most part of seruaũtes are but eye seruantes: when their maister is gone, they leaue of from their labour, and play the sluggardes, but such seruauntes doe cõtrary vnto Gods commaundement, and shall be damned in hell for their slouthfulnes, except they repent. Therfore (I say) those that be vnmaryed haue more nẽde of good seruauntes, then those that be maryed, for one of thẽ at the least may alwayes ouersée the family. For as I tolde you before, the most part of seruauntes be eye seruauntes, they be nothing whẽ they be not ouerseene. There was once a fellow asked a Philosopher a question, saying: *quomodo saginatur equus*, how is an horse made fat, the Philosopher made aunswere, saying:

We may for trusty and true seruauntes.

Seruaũts must be ouerseene.

oculo

*culo domini*, with his maisters eye, not meaning that the horse should be fed with his maisters eye, but that the maister should ouersee the horse, and take hede to the horseképer, that the horse might be well fed For whē a man rideth by the way, and commeth to his Inne, and geueth vnto the hostler his horse to walke, and so he himselfe sitteth at the table and maketh good cheare and forgetteth his horse, the hostler commeth and sayth: Syr how much bread shall I géue vnto your horse? he sayth geue him ii. d. I warraūt you this horse shall neuer be fat. Therfore a man should not say to the hostler, goe géue him: but he should sée himselfe that the horse haue it. In like maner those that haue seruauntes, must not onely commaund them what they shall doe, but they must sée that it be done: they must be present, or els it shall neuer be done. One other man asked that same Philosopher this question, saying: What dounge is it that maketh a más land most fruitful in bringing forth much corne? Marry, sayd he. *Vestigia domini*, the owners footsteppes: not meaning that the maister shoulde come and walke vp and downe, and tread the grounde, but he would haue hym to come and ouersée the seruauntes tilling of the grounde, commaunding them to doe it diligently, and so to loke vpō their worke: this shalbe the best dounge (sayth the Philosopher.) Therfore neuer trust seruauntes except you may be assured of their diligence: For I tell you truely, I can come no where but I heare maisters complayning of their seruauntes. I thinke verely they feare not God, they consider not their duties. Well I will burthen them with this one texte of Scripture, and thē goe forward in my matters, the Prophet Ieremy sayth: *Maledictus qui facit opus domini negligenter*, an other translation hath *fraudulenter*, but it is one in effect. Cursed bee hee (sayth the Prophet Ieremy) that doth the worke of the Lord negligētly, or fraudulently, take which you will.

The maisters eye maketh the horse fat.

The footesteps of the owner doe dunge the land.

Ierem. 48. Negligent seruauntes are cursed of God.

It is no light matter that God pronounceth them to be cursed. But what is cursed: what is it: Cursed is almuch to say, as it shall not goe well with them, they shall haue no lucke, my face shalbe against thē. Is not this a great thing? Truely consider it as you list, but it is no light matter to be

curſed of God, which ruleth heauen and earth. And though the Prophet ſpeaketh theſe wordes of warriours going to warre, yet it may bee ſpoken of all ſeruauntes, yea of all eſtates, but ſpecially of ſeruauntes. For S. Paule ſayth *Domino Chriſto ſeruitis*, You ſeruauntes (ſayth he) you ſerue the Lord Chriſt, it is his worke. Thē when it is ỹ Lordes worke, take hede how you doe it: for curſed is hee that doth it negligently. But where is ſuch a ſeruaunt as Iacob was to Laban? how painefull was he? how carefull for his maiſters profite? inſomuch that when ſomewhat periſhed he reſtored it agayne of his owne. And where is ſuch a ſeruaunt as Eleazer was to Abraham his maiſter. what a iorney had he? how carefull he was, and when he came to his iorneyes ende, he would neither eate nor drinke afore he had done his maſters meſſage, ſo ỹ all his minde was geuen onely to ſerue his maſter, and to doe according to his commaundementes: In ſo much that he would neither eate nor drinke till he had done according to his maſters will. Much like to our Sauiours ſaying: *cibus meus eſt vt faciam voluntatem eius qui miſit me*, This is my meate, to doe the will of him that ſent me. I pray you ſeruauntes marke this Eleazer well, conſider all the circumſtances of his diligent & faithfull ſeruice, and folowe it: els if you follow it not, you reade it to your owne condemnation. Likewiſe cōſider the true ſeruice which Ioſeph (that young man) did vnto his maſter Putiphar, liefetenaunt of the towre, how faithfully he ſerued without any guile or fraude, therefore God promoted hym ſo, that he was made afterwardes the ruler ouer all Egipt.

Ephe. 6. Seruantes ſerue ỹ lord Chriſt.

Iacob was a painefull ſeruaunt.

Eleazer Abrahams ſeruaunt.

Iohn. 4.

Putiphar was lieuetenant of ỹ towre in Egypt.

Likewiſe conſider how faithfull Daniell was in ſeruing kyng Darius. Alacke, that you ſeruantes be ſtubburne harted, and will not conſider this, you will not remember that your ſeruice is the worke of the Lord, you will not conſider that the curſſe of God hangeth vpon your heades for your ſlouthfulnes and negligence. Take hede therfore & loke to your dueties. Now farther, whoſoeuer prayeth this prayer with a good faythfull hart, as he ought to doe: he prayeth for all ploughmen and huſbandmen: that God will proſper and encreaſe their labour, for except he geue encreaſe, all

Daniel ſerued kyng Darius.

their

their labor and trauell is lost. Therefore it is nedefull to pray for them, that God may send his benediciõ by their labour, for without corne and such maner of sustenaunce we cã not liue. And in that prayer we include all artificers, for by their labours God giueth vs many commodities which we could not lacke.

This petition includeth many.

We pray also for wholsome ayer. Item we pray for seasonable wether, when we haue too much rayne we pray for fayre weather: agayne when we lacke rayne, we pray that God will send rayne. And in that prayer we pray for our cattell, that God will preserue them to our vse, from all diseases: for without cattell we can not liue, we can not till the grounde nor haue meate, therefore we include them in our prayer.

So we see that this prayer cõtaineth innum rable things. For we pray for all such thinges as be expedient and nedefull for the preseruation of this lyfe. And not alone this, but we haue here good doctrine and admonitions besides.

This petition doth put vs in mynde of Gods liberalitie.

For here we be admonished of the liberalitie of God our heauenly father, which he sheweth dayly ouer vs. For our Sauiour knowing the liberalitie of God our heauẽly father commaũdeth vs to pray: if he would not geue vs the things we aske, Christ would not haue commaunded vs to pray. If he had borne an ill wyll agaynst vs, Christ would not haue sent vs to him. But our Sauiour knowing his liberall hart towardes vs, commaundeth vs to pray & desire all thynges at his handes.

Here we learne that we are beggers.

And here we be admonished of our estate and condition, what we bee, namely beggers. For we aske bread, of whõ? marry of God. What are we then? Marrye beggers, the greatest Lordes and Ladies in England are but beggers before God. Seyng then that we all are but beggers, why should we then disdayne and despise poore men? Let vs therfore consider that we be but beggers: let vs pull downe our stomakes, for if we consider the matter well, we are lyke as they be, afore God: for Saynt Paule sayth, *Quid habes quod non accepisti?* what hast thou that thou hast not receiued of God? Thou art but a begger whatsoeuer thou art; and though there be some very riche and haue great

1. Cor. 4. The riche man is a begger before God.

great aboundance, of whome haue they it: of God. What sayth he, that rich man? He sayth, Our father which art in heauen. Geue vs this day our dayly breade: then he is a begger afore God as well as the poorest man. Farther how continueth the ryche man in his riches? who made him riche? Marry God. For it is written, *benedictio dei facit diuitem*, The blessing of God maketh riche, excepte God blesse, it standeth to no effecte: for it is written. *Comedent & non saturabuntur*, They shal eate but yet neuer be satisfied. Eate as much as you will, except God féede you, you shall neuer be full. So likewise as rich as a man is, yet he can not augment his riches, nor kéepe that he hath except God be with him, except hée blesse him: therefore let vs not be proude, for we be beggers the best of vs.

Prou. 10. Gods blessing maketh rich.

Note here that our sauiour biddeth vs to say, Vs: this Vs lappeth in all other men with my prayer. For euery one of vs prayeth for an other, when I say Geue vs this day our dayly bread. I pray not for my selfe onely (if I aske as hée biddeth me) but I pray for all other. Wherefore say I not: Our father geue mée this day my dayly breade? for because God is not my God alone, he is a common God. And here we be admonished to be frendly, louing and charitable one to an other, for what God geueth, I can not say: this is my owne: but I must say this is ours. For the rich man can not say: thys is myne alone, God hath geuen it vnto me for my owne vse. Nor yet hath the poore man any title vnto it, to take it away from him. No, the poore man may not doe so, for when he doth so, hée is a theefe afore God and man, but yet the poore man hath title to the rich mans good, so that the rich man ought to let the poore man haue part of his riches to helpe and to comfort him withall. Therefore when God sendeth vnto me much, it is not mine but Ours: it is not geuen vnto me alone, but I must helpe my poore neighbours withall. But here I must aske you rich men a question, how chaunceth it you haue your riches? we haue them of God, you will say. But by what meanes haue you them? by prayer you will say: we pray for them vnto God, and he geueth vs the same. Very well. But I pray you tell me, what doe other men which are not rich? pray they not as wel

No man may doe with hys goodes what him listeth.

Poore mẽs prayers help rich men to goods.

well as you doe: yes you muſt say, for you cannot denie it. Then it appeareth that you haue your riches not through your owne prayers onely, but other men helpe you to pray for them. For they say aſwel, Our father, geue vs this day our dayly bread as you doe: and peraduenture they be better then you be, and God heareth their prayer ſoner than yours. And ſo appeareth moſt manifeſtly that you obtaine your riches of God, not onely through your owne prayer, but through other mens to. Other men helpe you to get them at Gods hand: then it followeth, that ſeeing you get not your riches alone thorough your owne prayer, but thorough the poore mans prayer, it is méete that the poore man ſhould haue part of them, and you ought to releue his neceſſitie and pouertie. But what meaneth God by this inequalitie that he geueth to ſome an hundreth pound, vnto this man fiue thouſand pound, vnto this man in a manner nothing at all? What meaneth he by this inequalitie? Here he meaneth that the rich ought to diſtribute his riches abroade amongeſt the poore: for the rich man is but Gods officer, Gods treaſurer, he ought to diſtribute them according vnto his Lord Gods commaundement. If euery man were rich than no man would doe any thing: therefore God maketh ſome rich and ſome poore. Agayne that the rich may haue where to exerciſe his charitie, God made ſome rich & ſome poore: the poore he ſendeth vnto the rich to deſire of him in Gods name helpe and ayde. Therfore you rich men when there commeth a poore man vnto you, deſiring your helpe, thinke none otherwiſe but ý God hath ſent him vnto you, and remember that thy riches be not thy owne, but thou art but a ſteward ouer them. If thou wilt not do it, thē commeth in S. Iohn, which ſayth: He that hath the ſubſtance of thys world, and ſeeth his brother lacke, and helpeth him not, how remaineth the loue of God in him? he ſpeaketh not of them that haue it not, but of them that haue it: that ſame mā loueth not God, if he helpe not his neighbour, hauing wherwith to doe it. This is a ſore and hard worde: There be many which ſay with their mouth, they loue God: And if a mā ſhould aſke here this multitude whether they loue God or no: they woulde ſay yes, God forbid els.

The rich man is Gods treaſurer.

God ſendeth the poore to the rich.

1. Iohn. 4.

Many ſay they loue God.

But if you consider their vnmercyfulnes vnto the poore, you shall see as Saint John sayd, the loue of God is not with in them. Therefore you rich men euer consider of whom you haue your riches, be it a thousand li. yet you fetch it out of this petition. For this petition, Geeue vs thys day our dayly bread, is Gods storehouse, Gods treasure house: here lyeth all his prouision, and here you fetch it. But euer haue in remembraunce, that this is a common prayer, a poore man prayeth aswell as thou, and peraduenture God sendeth this riches vnto thée for an other mans prayers sake, which prayeth for thée, whose prayer is more effectuall than thine owne. And therefore you ought to be thankfull vnto other men, which pray for you vnto God and helpe you to obteyne your riches. Againe, this petition is a remedy against this wicked carefulnesse of men, when they séeke how to liue, and how to get their liuinges, in such wise, like as if there were no God at all. And thē there be some which will not labour as God hath appointed vnto them: but rather geue them to fallhode, to sell false warre, and deceiue their neighbours, or to steale other mens shéepe or connies. Those fellowes are farre wide, let them come to Gods treasure house, that is to say, let them come to God, and call vpon him with a good faith, saying: Our father, geue vs this day our dayly bread, truely God will heare them. For this is the onely remedy that we haue here in earth, to come to his treasure house, and fetch there such thinges as we lacke. Consider this word dayly, God promiseth vs to fede vs dayly. If ye beleue this, why vse ye then fallhode, and deceite: Therefore good people leaue your fallhode, get you rather to this treasure house, then you may be sure of a liuing: for God hath determined that all that come vnto him desiring his helpe, they shalbe holpen, God will not forget them. But our vnbeliefe is so great, we will not come vnto him, we will rather goe about to get our liuing with fallhode, than desire the same of him. O what fallhode is vsed in England, yea in the whole world: It were no mervayle if the fier from heauen fell vpon vs like as it did vpon the Sodomites, onely for our fallhodes sake. I will tell you of a false practise that was practised in my countrey where I dwell.

This petition is Gods storehouse.

A remedye agaynst wicked carefulnes.

God promyseth to fede vs dayly.

dwell. But I will not tell it you to teach you to doe ꝯ ſame, but rather to abhorre it. For thoſe which vſe ſuch deceitfulnes ſhalbe damned worlde without end except they repent. I haue knowen ſome that had a barren cow, & they would faine haue had a great deale of money for her, therefore they goe and take a calfe of an other Cow, and put it to this barren Cow, and ſo come to the market, pretending that this Cow hath brought that Calfe, and ſo they ſell their barren Cow ſix or eight ſhillings dearer thā they ſhould haue done els. The man which bought the Cow commeth home, peraduenture he hath a many of childzen, and hath no more cattell but this Cow, and thinketh he ſhal haue ſome milke for his childzen: but when all thinges commeth to paſſe, this is a barren Cow, and ſo this poore man is deceaued. The other fellow which ſolde the Cow, thinketh himſelfe a ioly fellow, and a wiſe marchaunt, and he is called one that can make ſhifte for himſelfe. But I tell thee, who ſo euer thou art, doe ſo if thou luſt, thou ſhalt do it of this price: thou ſhalt goe to the deuill: and there be hanged on the fyre gallowes worlde without end: and thou art as very a theefe as when thou takeſt a mans purſe from him going by the way, and thou ſinneſt as well againſt this commaundement, *Non facies furtum*, Thou ſhalt doe no theft. But theſe fellowes cōmonly which vſe ſuch deceitfulnes and guiles, can ſpeake ſo finely, that a man would thinke butter ſhould ſcant melte in their mouthes.

A falſe practiſe much vſed among the men of ꝯ countrey.

The reward of wittie worldlings is dānation except they repent.

I tell you one other falſehode: I know that ſome husbandmen goe to the market with a quarter of corne: Now they would faine ſell deare the worſte as well as the beſt, therfore they vſe this pollicy, they goe and put a ſtrike of fine mault or corne in the bottome of the ſack, thē they put two ſtrikes of the worſt they had, then a good ſtrike aloft in the ſackes mouth, and ſo they come to the market. Now there commeth a byar, aſking, Syr is this good mault? I warrant you ſaith he, there is no better in this towne: and ſo he ſelleth all his mault or corne for the beſt, whē there be but two ſtrikes of the beſt in his ſacke. The man that byeth it, thinketh he hath good mault, he cōmeth home: When he putteth the mault out of the ſacke, the ſtrike which was in the bottome

In other countrey deceite.

tome couereth the il mault which was in the middeſt, and ſo the good man ſhall neuer perceaue the fraude, till he commeth to the occupying of the corne: the other man that ſolde it, taketh this for a pollicie, but it is a theft afore God, and he is bound to make reſtitution of ſo much as thoſe two ſtrikes which were naught, were ſolde too deare, ſo much he ought to reſtore, or els he ſhall neuer come to heauen, if God be true in his word.

The gaines that they ſhall haue that ſell euill for good.

I coulde tell you of one other falſhode, how they make woll to wey much, but I will not tell it you. If you learne to doe thoſe falſhodes whereof I haue tolde you now, then take the ſauſe with it, namely, that you ſhall neuer ſée the bliſſe of heauen, but be damned worlde without ende with the deuill and all his Angels. Now goe when it pleaſe you, vſe falſhode. But I pray you, wherefore will you deceaue your neighbour whom you ought to loue as well as your owne ſelfe? conſider the matter good people, what a daungerous thing it is to fall into the hands of the euerliuing God: leaue falſhode, abhorre it, be true and faithfull in your calling, *Quærite regnum Dei & iuſtitiam eius & cætera omnia adijcientur vobis.* Seeke ye the kingdome of God and the righteouſnes thereof: thē all thinges neceſſary for you, ſhall come vnto you vnlooked for.

Math. 6. 7

Therefore in this petition, note firſt Gods goodnes how gentle he is towardes vs, in ſo much that he woulde haue vs to come vnto him and take of him all thinges. Then againe, note what we bée, namely beggers, for we begge of him, which admoniſheth vs to leaue ſtoutnes and proudnes, and to be humble.

God would haue vs come to him for all thinges.

Note what is Our, namely, that one prayeth for an other, and that this storehouſe is common vnto all men.

Note agayne, what we bée when we bée falſe, namely, the children of the deuill and enemies vnto God.

There be ſome men which would haue this petition not to import or contayne theſe bodely thinges, as things which be too vyle to be deſired at Gods hand: Therefore they expounde it altogether ſpiritually, of thinges pertaining vnto the ſoule onely, which opinion truely I doe not greatly like. For that I truſt God for my ſoule, and ſhall I not truſt him

The minde of ſome learned mē vpon thys petition.

for

for my body? Therefore I take it that all thynges necessary to soule and bodye are contayned in this petition: and we ought to seeke all thynges necessary to our bodely fode onely in this storehouse.

But you must not take my sayinges after such sorte, as though you should doe nothing but sit and pray: and yet you should haue your dinner and supper made ready for you. No not so, but you must labour, you must doe the worke of your vocation. *Querite regnum dei*, seeke the kingdome of heauen, you must set those two thinges together, workes and prayer. He that is true in his vocation, doing according as God willeth him to doe, and then prayeth vnto God: that man or woman may be assured of their liuing, as sure (I say) as God is God. As for the wicked, in deede God of his exceedyng mercy and liberalitie findeth them, and sometimes they fare better then the good man doth: but for all that, the wicked man hath euer an ill conscience, he doth wrong vnto God, he is an vsurper, he hath no right vnto it: the good and godly man he hath right vnto it, for he commeth by it lawfully, by his prayer and trauayle. But these couetous men, thinke ye, they say this prayer with a faithfull hart? Our father which art in heauen, Geeue vs this day our dayly bread: Thinke ye they say from the bottome of their hartes? No, no, they doe but mocke God, they laugh him to scorne, whē they say these words. For they haue their bread, their siluer and gold in their coffers, in their chestes, in their bagges or bougettes, therfore they haue no sauour of God, els they would shew thēselues liberal vnto their poore neighbours, they would open their chestes & bagges, and lay out & helpe their brethrē in Christ. They be as yet but scorners, they say this prayer like as the Turke might say it.

The way to be sure of liuyng.

The couetous man doth but mock God when hee prayeth.

Consider this word Geue, certaynely we must labour, yet we must not so magnifie our labour as though we gat our liuing by it. For labour as long as thou wilt, thou shalt haue no profite by it, excepte the Lord increase thy labour. Therefore we must thanke him for it, he doth it, he geueth it: to whom? *laboranti, & poscenti*, vnto him that laboureth and prayeth: that man that is so disposed shall not lacke, as hee saith, *dabit spiritum sanctum poscentibus illum*, Hee

wyll

will geue the holy Ghost, vnto them that desire the same. Then we must aske: for he geueth not to sluggardes. In deede they haue his benefites: they liue wealthely: but as I told you before, they haue it with an ill conscience, not lawfully. Therfore Christ sayth: *Solem suum oriri facit super iustos & iniustos*. He suffereth his Sunne to rise vpon the iust and vniust. Item, *Nemo scit an odio vel amore sit dignus*. We can not tell outwardly by these wordly thinges, whiche be in the fauour of God, and whiche be not: for they be common vnto good and badde. But the wicked haue it not with a good conscience. The vpright good mã hath his liuing through his labour and faythfull prayer, beware that you trust not in your labour, as though ye got your liuing by it: for as S. Paule sayth. *Qui plãtat nihil est, neque qui rigat, sed qui dat incrementum Deus*. Neither he that planteth is ought, nor he that watereth, but God that geueth the increase: Except God geue the increase all our labour is lost. They that be the children of this world, (as couetous persons, extorcioners, oppressours, caterpillers, vsurers) thinke you they come to Gods storehouse? No, no, they do not, they haue not the vnderstanding of it, they cannot tell what it meaneth. For they loke not to get their liuinges at Gods storehouse, but rather they thinke to get it with deceite and falshode, with oppressions, and wrong doynges. For they thinke that all thinges be lawful vnto them, therfore they thinke that though they take other mens goodes through subtiltie and craftes, it is no sinne. But I tell you, those thynges whiche we buy or get with our labour, or are geuen vs by inheritaunce or other wayes, those thinges be ours by the law, whiche maketh *meum* and *tuum*, myne & thyne. Now all thynges gotten otherwise are not ours: as those thynges whiche be gotten by crafty conueyaunces, by guile and fraude, by robbery and stealyng, by extorcion and oppression, by handmaking, (or how soeuer you come by it, beside the right way) it is not yours, in so much that you may not geue it for Gods sake, for God hateth it. But you will say: what shall we do with the good gotten by vnlawfull meanes? Mary I tell thee, make restitution, whiche is the onely way that pleaseth God. O Lord, what bribery,

Math. 5. Outward thynges shewe not who are in Gods fauour.

1. Cor. 3.

What they be that come not to Gods storehouse.

God hateth almes of misgotten goodes.

falshode

falshod, deceiuyng, false getting of goodes is in Englād. And yet for all that we heare nothyng of restitution, whiche is a miserable thing. I tell you none of them which haue taken their neighbours good from him by any maner of falshode, none of them (I say) shalbe saued except they make restitution, either in affect, or effect: in effect, when they be able: in affect, when they be not able in no wise. Ezechiell sayth: *Si impius egerit pœnitentiam, & rapinam reddiderit*. When the vngodly doth repent, and restoreth the good wrōgfully and vnlawfully gotten. For vnlawfull good ought to be restored agayne: without restitution, looke not for saluation. Also this is a true sentence vsed of S. Augustine. *Non remittitur peccatum, nisi restituatur ablatum*, Robbery, falshode, or otherwise ill gotten goodes, can not be forgeuen of God, except it be restored agayne. Zacheus that good Publican, that commō officer, he gaue a good ensample vnto all bribers and extorcioners, I would they all would follow his example, he exercised not open robbery, he killed no mā by the way: but with craftes and subtilties he deceaued the poore. When the poore mē came to him, he bad them come agayne an other day, and so delayed the tyme, till at length he wearied poore men, and so gat somewhat of them. Such fellowes are now in our tyme very good cheape: but they will not learne the secōd lessō. They haue read the first lesson, how Zache was a bribetaker, but they will not read the secōd: they say A. but they will not say B. What is the second lesson? *Si quem defraudaui reddā quadruplum*. If I haue deceaued any man, I will restore it fourefolde. But we may argue that they be no such felowes as Zache was, for we heare nothing of restitution, they lacke true repētaunce.

Restitutiō in effect, or affect.

Ezech. 33.

Zacheus is an example for all bribers to follow.

Luke. 19.

Bribers will not read the second lesson.

It is a wōderfull thing to see that the Christē people will liue in such an estate, wherein they know themselues to be dāned: for whē they go to bed, they go in the name of the deuill. Finally, whatsoeuer they do, they do it in his name, because they be out of the fauour of God. God loueth them not: therfore (I say) it is to be lamented, that we heare nothyng of restitution. S. Paule sayth. *Qui furabatur non amplius furetur*, He that stale, let him steale no more. Which wordes teach vs, that he which hath stolne or deceiued, and

Bribers go to bed in the deuils name.

Ephe. 4.

kéepeth it, he is a ſtrong théefe, ſo long till he reſtore agayne the thing taken, and ſhall looke for no remiſſiõ of his ſinnes at Gods hand, till he hath reſtored agayne ſuch goodes.

It is not inough to be ſory.

There be ſome which ſay, repentaũce or contrition will ſerue, it is inough when I am ſory for it. Thoſe felowes cã not tell what repentaunce meaneth. Looke vpon Zacheus, he did repent, but reſtitution by and by followed. So let vs do: let vs liue vpryghtly and godly: and when we haue done amiſſe or deceiued any body, let vs make reſtitution: and after beware of ſuch ſinnes, of ſuch deceitfulneſſe, but rather let vs call vpon God, and reſorte to his ſtorehouſe, and labour faithfully & truely for our liuinges. Who ſoeuer is ſo diſpoſed, him God will fauour, and he ſhall lacke nothing: as for the other impenitẽt ſluggardes, they be deuourers and vſurpers of Gods giftes, and therefore ſhalbe puniſhed world without end in euerlaſtyng fier. Remember this worde Our, what it meaneth I told you. And here I haue occaſion to ſpeake of the proprieties of thinges: for I feare if I ſhould leaue it ſo, ſome of you would report me wrongfully, and affirme, that all things ſhould be common.

Abuſers of Gods giftes.

There is proprietie in thynges.

I ſay not ſo. Certaine it is, that God hath ordeined proprieties of thinges, ſo that, that whiche is mine, is not thine: and what thou haſt I can not take from thée. If all thinges were common, there could be no theft, and ſo this commaũdement *Non facies furtum*; Thou ſhalt not ſteale, were in vayne, but it is not ſo. The lawes of the Realmes make *meum & tuum*, myne and thyne. If I haue thinges by thoſe lawes, then I haue them wel. But this you muſt not forget that S. Paule ſayth *Sitis neceſſitatibus ſanctorum communicãtes*, Releue the neceſsitie of thoſe whiche haue neede. Thinges are not ſo common, that an other man may take my good from me, for this is theft: but they are ſo common, that we ought to diſtribute them vnto the poore, to helpe them and to comfort them with it: we ought one to helpe an other: for this is a ſtandyng ſentence: *Qui habuerit ſubſtantiam huius mũdi, & viderit fratrem ſuum neceſsitatem habere & clauſerit viſcera ſua ab eo, quomodo charitas Dei manet in eo?* He that hath the ſubſtaũce of this world, and ſhall ſee his brother to haue neede, & ſhutteth vp his entier affe-

He that hath things by ỳ lawes of his coũtrey hath them well.

1. Iohn. 3.

affectiō frō him how dwelleth the loue of God in him?

There was a certaine manner of hauing thinges in common in the tyme of ỹ apostles. For some good men (as Bernabas was) solde their landes and possessions, and brought the money vnto the Apostels, but that was done for this cause: there was a great many of Christen people at that time intreated very ill, in so much ỹ they left all their goods. Now such folke came vnto the Apostles for ayde and helpe. Therfore those which were faythfull men, seing the powertie of their brethren went and sold that they had, and spente the money amongest such pore which were newly made christians. Amongest other which solde their goodes there was one Ananias & Saphira his wife, two very suttle persons, they went and sould their good too, but they played a wise part: they would not stand in dannger of the losing of all there goodes: Therefore they agréd togither, and toke the one part from the money, and layd it vp: with the other part they came to Peter, affirming that to be the whole money. For they thought in their hartes lyke as all vnfaythfull men do. We can not tell how long this religion shall abide, it is good to be wise, and keepe somewhat in store, what so euer shall happen.

The cause why the Apostles had all thinges in common.

Ananias & Saphira his wife.

It is good to be wise.

Now Peter knowing by the holy ghost their falshoode, first shew him with one worde, and after her too: which in déede is a fearefull ensample, wherby we should be monished to beware of lyes and falsehode. For though God punishe thée, not by and by as he did this Ananias, yet he shall finde thée, surely he will not forget thée. Therfore learne here to take héede of falsehode and beware of lyes. For Ananias, this wilfull Ananias I say, because of this wilfull lye, went to hell with his wife: and there shalbe punished world without end, where you see what a thing it is to make a lye: This Ananias néeded not to sell his landes, he had no such commaundement: but seing he did so, & then came and brought but halfe the price, making a pretence as though he had brought all, for that he was punished so greuously. O what lyes are made now a dayes in England here and there in the markets, truely it is a pitefull thing that we nothing consider it. This one ensample of Anani-

Learne to beware of falsehode.

Ananias was punished for his lye.

as and Saphira, their punishment is able to condemne the whole world. You haue hard now how men had thinges in common in the first church: but S. Paule he teacheth vs how thinges ought to be in common amongst vs saying:

We may not do what we list with our goods.

*Sit is necessitatibus sanctorum communicãtes*, helpe the necessitie of those which be poore. Our good is not so ours, that we may doe with it what vs listeth, but we ought to distribute it vnto them which haue nede. No man (as I tolde you before) ought to take away my good from me: but I ought to distribute that that I may spare, and helpe the poore withall *Communicantes necessitatibus:* sayth S. Paule: distribute them to the poore, let them lacke nothing, but helpe them with such thinges as you may spare. For so it is written, *Cui plus datum est, plus requiretur ab illo*, He that hath much must make accompt for much, & if he haue not spent it well, he must make the heauier accompt:

He that hath much shall answere for much.

But I speake not this to let poore folkes from labour, for we must labour, and doe the workes of our vocation euery one in his calling, for so it is written, *Labores manuum tuarum manducabis & benè tibi erit*, thou shalt eate thy hand labour, and it shall go well with thee: that is to say, euery man shall worke for his lyuing, and shall not be a slugard, as a great many be: euery man shall labour and praye, then God will send him his lyuing: S. Paule sayth: *Qui non laborat, non comedat*. He that laboreth not let him not eate. Therfore those lubbers which will not labour, and might labour, it is a good thyng to punish them according vnto the kinges most godly statutes. For God himselfe sayth. *In sudore vultus tui vescêris pane tuo*, in the sweate of thy face thou shalt eate thy bread. Then commeth in S. Paule which sayth. *Magis autem laboret vt det indigentibus*, let him labour the sorer, that he may haue wherwith to helpe the poore, and Christ him selfe sayth. *Melius est dare, quam accipere*, it is better to geue then to take. So Christ and all his apostles, yea the whole scripture admonisheth vs euer of our neighbour to take hede of him, to be pitifull vnto him: but God knoweth, there be a great many which care litle for their neighboures. They do lyke as Caine dyd, when God asked him, Caine, where is thy brother Abell

2. Thess. 3.

Lubbers that will not labour.

We must labour that we may haue wherwith to relieue the poore.

bell: what: (sayth he) am I my brothers képer? So these rich franklinges, these couetous felowes, they scrape all thynges to themselues: they thinke they should care for no body els, but for themselues: God commaundeth the poore man to labour the sorer, to the ende that he may be able to helpe his poore neighbour, how much more ought the riche to be liberall vnto them? Couetous men are like vnto Cain.

But you will say, here is a maruelous doctrine, which commaundeth nothing but Geeue, Geeue, if I shall follow this doctrine, I shall geue so much, that at the length I shal haue nothing left for my selfe. These be wordes of infidelitie, he that speaketh such wordes is a faithlesse man. And I pray you tell me, haue ye hard of any man that came to pouertye, because he gaue vnto the poore? haue you heard tell of such a one? No, I am sure you haue not. And I dare lay my head to pledge for it, that no man liuyng hath come, or shall hereafter come to pouertie because he hath béne liberall in helping the poore. For God is a true God, and no lyar: he promiseth vs in his word that we shall haue the more by géeuing to the néedy. Therfore the way to get, is to scatter that that you haue. Géeue and you shall gayne: If you aske me how shall I get riches? I make thée this answere: Scatter that that thou hast: for géeuing, is gaining. But you must take héede and scatter it according vnto Gods wil and pleasure: that is, to relieue the poore withall, to scatter it amongst the flocke of Christ, whosoeuer géeueth so, shal surely gayne, for Christ sayth: *Date & dabitur vobis*, geeue and it shall be geeuen vnto you, *Dabitur*, it shalbe geeuen vnto you. This is a swéete word, we can wel away with that: but how shall we come by it? *Date*, geeue. This is the way to get, to relieue the poore. Therfore that is a false and wicked proposition to thinke that with géeuing to the poore wée shall come to pouertie. What a géeuer was Loth that good man: came he to pouertie through geuing? No, no he was a great rich mã. Abraham, the father of all belæuers, what a liberall man whas he, in so much that he sat by his doore watching when any body went by the way, that he might call him, and relieue his necessitie. What? came he to pouertie? No no, he dyed a great rich man. Therefore let vs Geue, geue is a maruelous doctrine to the couetous man. No man cometh to pouerty by helping the poore. Geuing is gaining if we geue as we should. Loth was a large geuer.

Abraham was a liberall mã also.

folow the ensample of Loth and Abraham: let vs be liberall, and then we shal augment our stock. For this is a most certayne and true word, *Date & dabitur vobis*, geeue and it shall be geuen vnto you, but we beleeue it not, we can not away with it. The most part of vs are more geuen to take from the poore, than to releeue their pouertie. They be so carefull for their children, that they cannot tell when they be well, they purchase this house and that house: but what sayth ỹ prophet? *Ve qui coniungitis domũ domui*, Wo be vnto you that ioine house to house, the curse of God hãgeth ouer your heades. Christ sayth: *Qui diligit patrẽ, vel matrẽ, vel filios plus quã me, nõ est me dignus*, He that loueth father and mother, or children, more then me, he is not meete for me. Therfore those which scrape and gather euer for their children, and in the meane season forget the poore, whom God woulde haue releeued, those (I say) regarde their children more then Gods commaundementes. For their children must be set vp, and the poore miserable people is forgotten in the meane season. There is a common saying amongst the worldlinges: Happy is that childe whose father goeth to the deuill, but this is a worldly happinesse. The same is seene when the childe can begin with two hundred pound, where as his father began with nothing, it is a wicked happinesse if the father gat those goodes wickedly. And there is no doubt but many a father goeth to the deuill for his childes sake, in that he neglected Gods cõmaundement, scraped for his childe, and forgat to releeue his poore miserable neighbour. We haue in Scripture, *Qui miseretur pauperis, fœneratur Deo*, Whosoeuer hath pitie ouer the pore, he lendeth vnto God vpon vsurie, that is to say, God wil geeue it vnto him agayne with increase: this is a lawfull and godly vserie.

We cannot away with this word geue.

Esay. 5.

Who they be that regard their childrẽ more than God.

Happy is the childe whose father goeth to the deuil.

Godly and lawfull vsury.

Certaine it is, that vsurie was allowed by the lawes of this realme, yet it followed not that vsery was godly, nor allowed before God. For it is not a good argument, to say, it is forbidden to take x.l. of the hundred, Ergo I may take fiue. Like as a theefe can not say, it is forbidden in the lawe to steale xij.d. ob. Ergo I may steale vi.d. or ix.d. or ii.d. No no, this reasoning will not serue before God. For though

No good argument before God.

the

the law of this realme hangeth him not, if he steale iij. d. yet for all that he is a thefe before God, and shalbe hanged on the firie galowes in hell. So he that occupyeth vsury, though by the lawes of this realme, he might do it without punishmēt (for the lawes are not so precise) yet for all that he doth wickedly in the sight of God. For vsurie is wicked before God, be it small or great: like as theft is wicked. But I will tell you how you shalbe vsurers to get much gayne: Geue it vnto the poore, then God wil geue it to thee agayne, geue xx. d. and thou shalt haue xl. d. It shall come agayne (thou shalt not lose it) or els God is not God. What needeth it to vse such deceitfulnesse and falshode to get riches? Take a lawfull way to get them, that is, to scatter this abroad that thou hast, and then thou shalt haue it agayne with great gayne, *quadruplū*, foure times sayth Scripture. Now Gods word sayth, that I shall haue agayne that which I layed out with vsurie, with gayne. Is it true that God sayth? yes: then let me not thinke that geuyng vnto the poore doth diminish my stocke, when God sayth the cōtrary, namely that it shall increase: or els we make God a lyar. For if I beleue not his sayinges, then by mine infidelitie I make him a lyar, as much as is in me. Therfore learne here to commit vsurie, & specially you rich men, you must learne this lesson well, for of you it is written. Who soeuer hath much, must make accompt for much: and you haue much, not to that end, to do with it what you lust, but you must spend it as God appointeth you in his word to do. For no rich man can say before God, this is my owne. No, he is but an officer ouer it, an almener, Gods treasurer. Our Sauiour sayth, *Omnis qui reliquerit agrum &c. centuplum accipiet*. Who soeuer shall leaue his field, shall receiue it agayne an hundred folde. As if I should be examined now of ỹ Papistes, if they should aske me, beleue you in the Masse? I say no, according vnto Gods word and my conscience, it is naught, it is but deceitfulnesse, it is the deuils doctrine. Now I must go to prison, I leaue all thynges behynd, wife and children, goods and land, and all my frendes: I leaue them for Christes sake, in his quarell. What saith our Sauiour vnto it, *Centuplum accipiet*, I shall haue an hundred tymes so much. Nowe

Small vsurie and small theft are both wicked.

If God be God we cannot lose our almes.

To distribute that we haue is the lawfull way to gayne.

A lesson for rich men.

The masse is the deuils doctrine.

though this be ſpoken in ſuch wiſe, yet it may be vnderſtãded of almes geuing to. For that man or woman that can finde in their hartes for Gods ſake to leaue x. s. or x. li. they ſhall haue an hundred folde agayne in this life, and in the woꝛld to come life euerlaſting: If this will not moue our hartes, then they are moꝛe then ſtonie and flintie, then our damnation is iuſt and well deſerued. For to geue almes, it is like as when a man commeth vnto me, and deſireth an emptie purſe of me: I lend him the purſe, he commeth by and by and bringeth it full of money, and geueth it me: So that I haue now my purſe agayne, and the money to. So it is to geue almes, we lend an emptie purſe, and take a full purſe for it. Therfore let vs perſwade our ſelues in our hartes, that to geue for Gods ſake, is no loſſe vnto vs, but great gayne. And truely the poꝛe man doth moꝛe for the rich man, in taking thinges of him, then the rich doth for the poꝛe in geuing them. For the rich geueth but onely woꝛldly gꝛodes: but the poꝛe geueth him by the pꝛomiſe of God all felicitie. *Quotidianum*, Dayly. Here we learne to caſt away all carefulnes, and to come to this ſtoꝛehouſe of God, where we ſhall haue all thinges competent both for our ſoules and bodyes. Farther in this petition we deſire that God will feede not onely our bodyes but alſo our ſoules: and ſo we pꝛay for the office of pꝛeachyng. For like as the body muſt be fed dayly with meate, ſo the ſoule requireth her meate whiche is the woꝛd of God. Therfore we pꝛay here for all the Clergy, that they may do their duties, and feede vs with the woꝛde of God accoꝛding to their calling. Now I haue troubled you long, therfore I will make an ende: I deſire you remember to reſoꝛt to this ſtoꝛehouſe: whatſoeuer ye haue neede of, come hether, here are all thinges neceſſary for your ſoule and body, onely deſire them. But you haue heard how you muſt be apparelled, you muſt labour and do your duties, and then come & you ſhall finde all thynges neceſſary for you: And ſpecially now at this tyme let vs reſoꝛt vnto God, for it is a great dꝛought, as we thinke, and we had neede of rayne. Let vs therfore reſoꝛt vnto our louing father, which pꝛomiſeth, that when we call vpon him with a faithfull hart, he will heare vs. Let vs therfore de-

Stony and hard harts.

A good ſimilitude.

Few richmẽ will beleue this.

We pray for the clergie.

What apparell they muſt haue that will come to Gods ſtoꝛe houſe.

sire him to rule the matter so, that we may haue our bodily sustenaunce, we haue the ensample of Elias, whose prayer God heard: therfore let vs pray this prayer, whiche our Sauiour and redemer Jesus Christ himselfe taught vs, saying: Our father which art in heauen. &c. *Amen.*

God heard Elias prayer.

## The vi. Sermon vpon the Lordes Prayer.

*ET remitte nobis debita nostra sicut & nos remittimus debitoribus nostris*, And forgeue vs our trespasses as we forgeue them that trespasse agaynst vs. This is a very good prayer, if it be sayd in fayth with the whole hart. There was neuer none that dyd say it with the hart, but he had forgeuenes, and his trespasses and all his sinnes were pardoned, and taken from him. As touching the former petitiõs, I told you that many thinges were conteined in them, which you may perceiue partly by that that I haue sayd, and partly by gatheringes and coniectures. Truly there is a great doctrine in it, yet we thinke it to be but a light matter to vnderstand the Lordes prayer, but it is a great thing. Therefore I would haue you to marke it well. But specially keepe in your remembraunce how our Sauiour teacheth vs to know the liberalitie of God, how God hath determined to helpe vs, in so much that we shall lacke nothyng, if we come to his treasure house, where is locked vp all thinges necessary for our soules and bodies.

The v. petition of the Pater noster.

Neuer mã sayd this prayer with his heart but he had forgeuenes.

It is a great thing to vnderstand the Lordes prayer.

Farther consider by the same petition that we be but beggers all together. For the best of vs hath nede to say dayly: Our father, giue vs this day our dayly bread. I would these proude and lofty fellowes would consider this, namely that they be but beggers as S. Paule sayth. *Quid habes, quod non accepisti?* What haue ye that you haue not gotten with beggyng?

The best of vs is but a begger.

Yet most aboue all thinges, I would haue you to consider this worde Our, for in that worde are conteined great misteries, and much learning. All those that pray this praye-

er (that is to say, all Christen people) helpe me to get my liuing at Gods hand: and therfore (as I tolde you before) they ought to be partakers of my substaunce, seeing they helpe to get my liuing at Gods hand: for when they say Our, they include me in their prayers.

The poore labour for the riche, & the rich laboureth for the poore.

Againe, consider the remedie against carefulnes, which is, to trust in God, to hang vpon him, to come to his treasure house, and then to labour, and to doe the workes of our vocation: then vndoutedly God will prouide for vs, we shall not lacke. Therfore learne to trust vpō the Lord, and leaue this wicked carefulnes wherof our Sauiour monisheth vs.

Specially I would haue you to consider what a wicked opinion this is, to fantasie that geuing to the poore is a diminishing of our goodes. I tolde you of late of the properties of thinges, how thinges be ours, and how they be not ours: all those thinges which we haue, either by labour, or by inheritaunce, or els by giftes, or els by buying, all those thynges which we haue by such titles be our owne, but yet not so, ỹ we may spend them according to our owne pleasure. They be ours vpon the condition that we shall spende them to the honour of God, and releuing of our neighbours. And here I spake of restitutiō, how we ought to make amēdes vnto that man whom we haue deceiued or taken his goods wrongfully from him. There be some men which thinke there is no other theft but onely taking of purses and killing men by the way, or stealing other mens good: Those men are much deceiued: For there be *Varia genera furti*, diuers kyndes of thefts. What was this but a theft whē Esay saith, *principes tui infideles socij furum*, Thy princes are infidels, and are cōpaniōs with theues. This was a theft, but it was not a cōmon theft, it was a Lordly theft: they coulde tell how to werp men, and so to take bribes of them. Such a one was Zachei, he robbed not men by the high way, but he was an oppressor, and forced men to pay more then they ought to pay: which his so doing, was as well a theft, as if he had robbed men by the high way. There be many which folow Zachée in his ilnesse, but there be but fewe, or none at all which will follow him in his goodnes. *Si quem defraudauiredam quadruplū*, If I haue deceiued any man, I will restore

How men haue propriete in thynges.

Princes sometyme are companions of theeues.

Few folow Zache in this point.

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it agayne foure folde. I would wishe that all bribers and false tollers woulde follow his ensample. But I tell you without restitution, there is no saluation. This is a certain sentence, allowed and approued, first by the holy Scripture. Secondarily by all the writers that euer wrote vpon scripture, yea the very schole Doctors, (as bad as they were) yet they neuer contraried in that, but said *Restitutiones famæ ac rerum sunt opera debita*, We ought to make restitution of a mans good name, and of his goods taken from him wrongfully: that is to say, when we haue slaundered any body, we ought to make him amendes. Item when we haue taken any mans good wrongfully, we ought to make him amendes, els we shal neuer be saued, for God abhorreth me, and all thinges that I doe, are abhominable before him.

Restitutiō is alowed of all writers.

*Remitte*, who is in this world which hath not nēd to say Lord forgeue me? No man liuing, nor neuer was, nor shalbe, (our Sauiour onely excepted) he was *agnus immaculatus*, an vndefiled lambe. I remēber a verse which I learned almost 40. yeares agoe, which is this. *Sæpe precor mortem mortemq́ deprecor idem*. I pray many tymes for death to come: & againe I pray that he shal not come. This verse doth put diuersity in *Precor* and *deprecor*. *Precor*, is When I would fayne haue a thyng, *deprecor*, is When I woulde auoyde it. Like as Elias the prophet whē Iezabell had killed the prophets of the Lord, Elias being in a hole in the mount, desired of God to dye, and thys is *precor*. Now *deprecor* is his *contrarium*, when I woulde auoyde the thyng, then I vse *deprecor*. Now in the Lords prayer till hither, we haue bene in *precor*, that is to say, we haue desired thynges at Gods hand. Now cōmeth *deprecor*, I desire him now to remoue such thynges which may doe me harme, as sinne which doth harme, therefore I would haue him to take away my trespasses. Now who is in this world or euer hath bēne, which hath not nēde to say this *deprecor*, to desire God to take from him sinnes, to forgeue hym his trespasses. Truely no saint in heauen, be they as holy as euer they will, yet they had nēde of this *deprecor*, they haue had nēde to say, Lord forgeue vs our trespasses. Now you aske wherein standeth our righteousnes? Aunswere. In that that God forgeueth

For some thyngs we pray to haue, and for some other that we may be deliuered & defended from them.

A good note and difference betwene precor and deprecor.

Our request to God to take things from vs.

Our goodnes stãdeth in Gods goodnes.

vnto vs our vnrighteousnes. Wherein standeth our goodnes? In that God taketh away our sines, so that our goodnes standeth in his goodnes.

In the other petition we desire all thinges necessary for our bodely life, as long as we be heare in this worlde. *Unusquisq; enim tempus certum habet predefinitum à Domino*. For euery mã hath a certaine time appointed hym of God, and God hydeth the same tyme from vs: For some die in young age, some in old age, according as it pleaseth him: he hath not manifested to vs the tyme, because he would haue vs at all times ready: els if I knew the time, I would presume vpon it, and so should be worse. But he would haue vs ready at all tymes, and therfore he hideth the time of our death from vs. And it is a common saying: there do come as many skinnes of Calues to the market, as do of bulles or kyen. But of that we may be sure there shall not fall one heare from our head without his will, and we shall not die before the time that God hath appointed vnto vs, which is a comfortable thing, specially in time of sicknes or warres. For there be many men which are afrayde to go to warre, and to do the king seruice, for they feare euer they shalbe slayne. Item Vicares and Parsons be afrayde when there commeth a sicknes in the towne: therfore they were wont commonly to gette themselues out of the way, and send a Frier thether, whiche did nothing els but robbe and spoyle them: whiche doynges of the Vicare was damnable, for it was a diffidence and a mistrust in God. Therfore ye Vicares, Parsõs, or Curates, what name so euer you beare, when there commeth any sicknes in your towne, leaue not your flocke without a Pastor, but comfort them in their distresse, and beleue certainly that with your well doynges you can not shorten your lines. Likewise thou subiect, when thou art commaunded by the kyng, or his officers, to go to warre, to fight agaynst the kynges enemies, go with a good hart and courage: not doubting but that God will preserue thee, and that thou canst not shorten thy life with well doing. Peraduenture God hath appointed thee to dye there, or to be slayne: Happy art thou when thou dyest in Gods quarell. For to fight against the kinges enemies, beyng cal-

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why God hideth frõ vs our last day.

A common Prouerbe.

God graciously long lyfe which time he knoweth but by our sinne we may shorte the same.

An admonition to Curates.

A man can not shorten his lyfe by well doing.

led vnto it by the Magistrates, it is Gods seruice: therfore when thou dyest in that seruice with a good fayth, happy art thou.

There be some which say, when their frendes are slayne in battaile, O if he had tarryed at home, he should not haue lost his life: these sayinges are naught. For God hath appointed euery man his tyme. To go to warre in presumpteousnes without any ordinary calling, such going to warre I allow not: but when thou art called, go in the name of the Lord, and be well assured in thy hart, that thou canst not shorten thy life with well doing.

*Remitte* forgeue vs, Here we sue for our pardon: and so we acknowledge our selues to be offenders. For the vngiltie nedeth no pardon. This pardō or remission of sinnes is so necessary, that no man can be saued without it. Therfore of remission standeth the Christian mans life: for so saith Dauid: *Beati quorum remissæ sunt iniquitates, & quorum tecta sunt peccata*. They are blessed of God, whose iniquities are forgeuen, and whose sinnes are couered. He saith not: blessed be they whiche haue neuer sinned. For where dwelleth such fellowes, whiche neuer sinned? Marry no where, they are not to be gotten. Here the Prophet signified that all we be sinners: for he sayth, *quorum peccata sunt remissa*, whose sinnes are pardoned: And here we be painted out in our coulours, els we would be proud, and so he saith in the Gospell. *Cum sitis mali*. For asmuch as ye be euill. There he geueth vs our owne title and name, calling vs wicked and ill. There is neither man nor woman that can say they haue no sinne, for we be all sinners. But how can we hyde our sinnes? Certainly the bloud of our Sauiour Jesus Christ hideth our sinnes and washeth them away. And though one man had done all the worldes sinnes since Adams tyme, yet he may be redemed by the bloud of Jesus Christ: if he beleue in him, he shalbe clensed from all his sinnes: Therefore all our comfort is in him, in his loue and kindnesse. For Saint Paule sayth: *Charitas operit multitudinē peccatorum*. Charitie couereth the multitude of sinnes. So doth in deede the loue of our Sauiour Jesu Christ: His loue towardes vs, couereth and taketh away

Our dayly prayer which is called the Pater noster doth dayly craue a pardon of God for Christes sake. Psal. 32.

Such as neuer sinned dwell no where.

The bloud of Christ is sufficient for the sinnes of all the world.

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all our sinnes: in so much that the almighty God shall not condemne vs, nor the deuill shall not preuaile agaynst vs.

Our nature is to cloke sinne.

Our nature is euer to hide sinne, and to cloke sinne: but this is a wicked hyding, and this hyding will not serue. *Videt & requiret*, he seeth our wickednesse, and he will punishe it, therfore our hyding can not serue vs. But if you be disposed to hyde your sinnes, I will tell you how you shall hide them. First acknowledge them, and than beleue in our Sauiour Christ, put him in trust withall: he will pacifie his father, for to that end he came into the world, to saue sinners. This is the right way to hide sinnes, not to go and excuse them, or to make them no sinnes. No no, the Prophet sayth: *Beatus vir cui Dominus non imputat iniquitatem*, Blessed is that man to whom the Lorde imputeth not hys sinnes: He sayth not, Blessed is he that did neuer sinne: but blessed is he, to whom sinne is not imputed.

Psal. 31. who it is that is blessed.

And so here in this petition we pray for remission of our sinnes: whiche is so requisite to the begynnyng of the spirituall life, that no mã can come thereto, except he pray for remission of his sinnes, whiche standeth in Christ our redemer: he hath washed and clensed our sinnes, by him we shalbe cleane. But how shall we come to Christ? how shall we haue him? I heare that he is beneficiall, as Scripture witnesseth, *Copiosa est apud Deum redemptio*. There is full and plentuous redemption by him. But how shal I get that? How shall I come vnto it? by fayth: Faith is the hand wherwith we receaue his benefites, therefore we must nedes haue fayth. But how shall we obtaine fayth? Fayth in deede bringeth Christ, and Christ bringeth remission of sinnes. But how shall we obtaine faith? Answere S. Paul teacheth vs this, saying, *Fides ex auditu*, Fayth commeth by hearyng of Gods worde. When if we will come to fayth, we must heare Gods worde: if Gods word be necessary to be heard, then we must haue preachers whiche be able to tell vs Gods word. And so it appeareth that in this petition we pray for preachers: we pray vnto God, that he will send men amongest vs, whiche may teach vs the way of euerlastyng life. Truly it is a pitifull thing to se scholes so neglected, scholers not mainteined, euery true Christian ought to

The way to come to redemptiõ.

The erection and maintenaunce of Colleges & schooles is neglected.

lament

lament the same. But I haue good hope, since God hath done greater thinges in taking away and extirping out all popery, that he will send vs a remedy for this matter too. I hope hee will put into the magistrates hartes, to consider these thinges: for by this office of preaching God sendeth fayth. This office is saluation, for it hath pleased God, *per stultitiam prædicationis salvos facere credentes*, by the foolishnes of preaching to saue the beleuers. So (I say) we pray for this office which bringeth fayth: fayth bringeth to Christ, Christ bringeth remission of sinnes, remission of sinnes bringeth euerlasting life.

Fayth commeth by preaching.

O this is a godly prayer, which we ought at all tymes to say, for we sinne dayly, therefore we had néede to say dayly forgeue vs our trespasses, as Dauid sayth, *Ne intres in iudiciũ cũ seruo tuo*, Lord enter not into iudgement with thy seruaũt, for we be not able to abide his iudgmẽt, if it were not for this pardon, which we haue in our Sauioure Jesu Christ we should all perish eternally. For whẽ this word *Remitte*, was spoken with a good fayth, & with a penitent hart, there was neuer mã but he was heard. If Judas (that traytour) had sayd it with a good faith, it should haue saued him: but hee forgot ý point, he was taught it in déede, our Sauiour himselfe taught him to pray so, but he forgot it agayne. Peter, he remẽbred that point: he cryed *Remitte* Lord forgeue me, and so he obtained his pardon, and so shall we do: for we be euer in that case, that we haue néede to say *Remitte*, Lord forgeue vs, for we euer do amisse.

Psal. 142.

Prayer doth not profite but where fayth is.

But here is one addition, one hanger on. As we forgeue them that trespasse agaynst vs. What meaneth this? In déede it soundeth after the wordes, as though we might or should merite remission of our sinnes with our forgeuing: as for an ensample. That man hath done vnto me a foule turne, he hath wronged me: at the length he acknowledgeth his folly, and commeth to me, and desireth me to forgeue him, I forgeue him. Do I now in forgeuing my neighbour his sinnes which he hath done agaynst me, do I (I say) deserue or merite at Gods hand forgeuenes of my owne sinnes? No no, God forbid: for if this should be so then farwell Christ, it taketh him cleane away, it diminisheth

we must forgeeue but for our so doing we

may not claime at Gods hand forgeuenes for that is to take frō Christ that honor which his death only hath purchased.

sheth his honor, & it is very treason wrought against Christ. This hath bēene in tymes past taught openly in the pulpets, and in the schooles, but it was very treason agaynst Christ: for in him onely, and in nothyng els, neither in heauen nor earth, is our remission of: vnto him onely pertayneth this honor. For remission of sinnes, wherein consisteth euerlasting life, is such a treasure, that passeth al mens doinges, it must not be our merites that shall serue but his: he is our comfort, it is the maiesty of Christ and his blondshedding that clenseth vs from our sinnes. Therfore whosoeuer is minded contrary vnto this: *Factus est reus lesæ maiestatis*, he robbeth Christ of his maiestie: and so casteth himselfe into euerlasting daunger. For though the workes which we doe be good outwardly, and God be pleased with them, yet they be not perfect, for we beleue vnperfectly we

Our doings are all vnperfect.

loue vnperfectly, we suffer vnperfectly not as we ought to do, and so all thinges that we do are done vnperfectly. But our Sauiour, he hath so remedied the matter, and taken away our vnperfectnes, that they be counted now before God most perfect and holy, not for our owne sake, but for his sake: and though they be not perfect, yet they be taken

We come to perfectnes by Christ.

for perfect: And so we come to perfectnes by hym. So you see as touching our saluation we must not go to working, to thinke to get euerlasting life with our owne doinges. No this were to deny Christes Saluation, and remission of sinnes, and his owne, and frē gift. As touching our good workes which we do, God will reward them in heauen, but thy canne not get heauen. Therfore let euery man do well, for it shalbe well rewarded: but let them not thinke that they with their doinges may get heauen, for so doing, is a robbing of Christ.

What shall we learne now by this addition, where we say: As we forgeue them that trespasse agaynst vs: I tell you this addition is put vnto it, not without great cause, for our Sauiour being a wise & perfect schoolmaister, would

Christ would speake no word in vaine.

speake no wordes in vaine. This addition is put vnto it, to be a certayne and sure token vnto vs, whether we haue the true fayth in our hartes or no. For faith, the right fayth I say, consisteth not in the knowledge of the storyes, to beleue

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the ſtories witten in the new and olde Teſtament, that is not the liuely fayth, which bringeth ſaluation with her. For the deuill himſelfe beleueth the ſtories, and yet is and ſhalbe damned world without end. Therfore we muſt haue the right fayth, the liuely fayth, the fayth that bringeth ſaluation, which conſiſteth in beleuing that Chriſt died for my ſins ſake. With ſuch a fayth I draw him vnto me, with all his benefites. I muſt not ſtand in generalities, as to beléeue ý Chriſt ſuffered vnder Pontius Pilate, but I muſt beléeue ý was done for my ſake, to redeme with hys paſſion my ſins, and all theirs which beléeue and truſt in him: if I beléeue ſo, then I ſhall not be deceiued. But this fayth is a hard thyng to be had, and many a man thinketh himſelfe to haue that fayth, when he hath nothyng leſſe. Therfore I will tell you how you ſhall proue whether you haue the right fayth or no, leaſt you be deceiued wyth a phantaſie of faith, as many be. Therfore proue thy ſelfe on this wiſe, here is a man which hath don me wrong, hath taken away my liuing or my good name, he hath ſlaundred me, or otherwiſee hurt mee: now at the length he commeth vnto me, and acknowledgeth hys faultes and treſpalles, and deſireth me to forgeue hym: if I now feele my ſelfe ready and willing to forgéeue hym, from the bottome of my hart, all things that he hath done againſt me, then I may be aſſured that I haue the liuely faith: yea I may be aſſured that God will forgeue me my ſinnes, for Chriſt his ſonnes ſake. But when my neighbour commeth vnto me confeſſing his folly, and deſireth forgeuenes: if I then be ſturdy and proud, my hart flintie, and my ſtomake bent agaynſt hym, in ſo much that I refuſe his requeſt, and haue an appetite to be auenged vpon him: if I haue ſuch a ſturdy ſtomake, then I may pronounce agaynſt my ſelfe that I haue not that liuely faith in Chriſt, which cléſeth my ſinnes. It is a ſure token that I am not of the number of the children of God, as long as I abide in this ſturdines.

The deuill beleueth the hiſtories.

The true beliefe.

Learne to know a liuely fayth.

There is no good body but he is ſlaundered or iniuried by one meane or other, and commonly it is ſéene, that thoſe which liue moſt godly, haue in this worlde the greateſt rebukes, they are ſlaũdered and backbittẽ, and diuers wayes vexed of the wicked. Therfore thou (whoſoeuer thou art)

The more godly the ſooner ſlaũdred.

that

that sufferest such wronges, either in thy good and substaūce or in thy good name and fame, examine thy selfe, go into thy hart, and if thou canst finde in thy hart to forgeue all thy enemies what soeuer they haue done against thée, then thou mayest bee sure that thou art one of the flocke of God: yet thou must beware (as I sayde before) that thou thinke not to get heaué by such remitting of thy neighbours ill doings: but by such forgeuing, or not forgeuing, thou shalt know whether thou haue fayth or no. Therefore if we haue a rebellious stomake, and a flintie hart against our neighbour, so that we are minded to auenge our selues vpon him, and so take vpon vs Gods office, which sayth: *Mihi vindictam ego retribuam*, yeld vnto me the vengeaunce, and I shall recompence them (as I told you) we be not of the flocke of Christ. For it is written. *Si quis dixerit quoniam diligo deum, & odio habet fratrem suum, mendax est*, Whosoeuer saith I loue God and hateth his brother, that man or woman is a lyar. For it is impossible for me to loue God & hate my neighbour. And our sauiour sayth, *Si oraueritis remittite*, If you will pray, forgeue first, els it is to no purpose, you get nothing by your prayer. Likewise we see in the parable of that king which called his seruaūts to make an accompt, and pay their debtes: where he remitteth one of thē a great summe of money. Now that same fellow, whom the Lord pardoned, went out and toke one of his fellow seruauntes by the necke, and handled hym most cruelly, saying: géue me my money. He had forgotten belike that his Lorde had forgéuen hym.

Heb. 10. Dan. 32. 1. Iohn. 4.

If we loue God we cānot chuse but loue our neighbour.

Now the other seruauntes, seing his cruelnes, came vnto the king, and told him how that man vsed him selfe so cruelly to his felow: The Lord called him againe, and after great rebukes cast him in prison, there to lye till he had payed the least farthing. Vpon that our Sauiour sayth. *Sic & pater meus cœlestis faciet vobis, si non remiseritis vnusquisque fratri suo de cordibus vestris*, Thus will my heauenly father also doe with you, if ye forgeue not euery one his brother euen from your hartes. Therfore let vs take heede by that wicked seruaunt which would not forgeue his fellowe seruaunt when he desired of him forgeuenes, saying:

Math. 18.

Patien-

*Patientiam habe in me, & omnia reddam tibi.* Haue patience with me, sayth he, and I will pay thee all my dettes. But we can not say so vnto God, we must onely call for pardon.

There be many folke which when they be sicke say: O that I myght lyue but one yeare longer, to make amendes for my sinnes, which saying is very naught, and vngodly. A naughty saying.

For we are not able to make amendes for our sinnes: onely Christ, he is the Lambe of God which taketh away our sinnes. Therefore when we be sicke we shoulde say: Lord God, Thy wyll be done, if I can doe any thyng to thy honour and glory, Lord, suffer me to liue longer, but thy will be done. As for satisfaction, we can not doe the least peece of it. Christ onely hath satisfied for our sinnes.

You haue heard now how we ought to be willing to forgeue our neighbours their sinnes, which is a very token that we be children of God: to this our Sauiour also exhorteth vs, saying: *Si frater tuus habet aliquid aduersum te, relinque. &c.* If thou offerest therfore thy gift before the aultar, and there remembrest that thy brother hath somewhat agaynst thee, leaue thou thy gift there before the aultar, and go first, and be reconciled vnto thy brother. Leaue it there (sayth our Sauiour) if thy brother haue any thyng agaynst thée: goe not about to sacrifice to mée, but first aboue all thinges goe and reconcile thy selfe vnto thy brother. On such wise Saint Paule exhorteth vs, saying: *Volo viros orare absq; ira & disceptatione.* I would haue men to pray without anger and disceptation. There be many wranglers and braulers now a dayes, which doe not well: they shall well know that they be not in the fauour of God, God is displeased wyth them: let vs therefore geue our selues to prayer, so that we may loue God and our neighbour. It is a very godly prayer, to say: Lord forgeue vs our trespasses, as we forgeue them that trespasse agaynst vs. But there be peraduenture some of you, which will say. The Priest can absolue me, and forgeue me my sinnes. Syr I tell thée, the Priest or minister (call hym what you will) he hath power geuen vnto him from our sauiour, to absolue in such wise as he is commaunded by hym, Matth. 5. Reconciliation must first be had. Power geuen to the minister to absolue.

but I thinke ministers be not greatly troubled therewyth: for the people seeke their carnall liberties, which in deede is not well, and a thing which misliketh God. For I woulde haue them that are greeued in conscience to goe to some godly man which is able to minister Gods word, & thereto fetch his absolution, if he can not be satisfied in the publike sermon: it were truely a thing which would doe much good. But to say the truth, there is a great fault in Priestes, for they (for the most part) be vnlearned, and wicked: and seeke rather meanes and wayes to wickednes then to godlynes: but a godly minister, which is instruct in the worde of God, can and may absolue in open preaching, not of his owne auctority, but in the name of God: for God sayth: *Ego sum qui deleo iniquitates*, I am he (sayth God) that clenseth thy sinnes. But I may absolue you as an officer of Christ, in the open pulpit in this wise. As many as confesse their sinnes vnto God, acknowledging themselues to be sinners, and beleue that our Sauiour thorough his passion hath take away their sinnes, and haue an earnest purpose to leaue sinne, as many (I say) as be so affectioned, *Ego absoluo vos*. I as an officer of Christ, and his treasurer, absolue you in hys name. This is the absolution that I can make by Gods word. Againe, as many as will stand in defence of their wickednes, will not acknowledge them, nor purpose to leaue them, and so haue no faith in our Sauiour to be saued by him thorough his merite: to them I say, *Ego ligo vos*, I bynde you, : and I doubt not but they shall be bounde in heauen For they be the children of the deuill as long as they be in such vnbeliefe and purpose to abide in sinne. Here you see how, and in what wise, a preacher may absolue or bynde: but he can not doe it of fellowship or worldly respect. No in no wise: hee must doe it according as Christ hath commaunded him. If God now commaunde to forgeue him, *qui peccat contra me*, that sinneth against me, how much more must I be reconciled to him, whom I haue offended? I must goe vnto him and desire hym to forgeue me, I must acknowledge my fault, and so humble my selfe before him. Here a man might aske a question, saying: What if a man haue offended me greuously, and hath hurt me in my good, or slaundered me

The absolution that all Ministers may geue.

The maner of bynding.

and

and is ſturdy in it, ſtandeth in defence of hymſelfe and his owne wickednelle, he wyll not acknowledge hymſelfe: ſhall I forgeue hym? Anſwere: Forſoth God himſelfe doth not ſo, he forgeueth not ſinnes, except the ſinner acknowledge himſelfe, confeſſe his wickednes, and cry him mercy. Now I am ſure, God requireth no more at our handes, then he himſelfe. Therfore I will ſay this: if thy neighbour or any man hath done againſt thée, and will not confeſſe his faults, but wickedly defendeth the ſame, I for my owne diſcharge muſt put away all rancor and mallice out of my hart, and bée ready as farre forth as I am able, to helpe him: if I doe ſo, I am diſcharged afore God: but ſo is not hée. For truely that ſturdy felow ſhall make a heauy count afore the righteous iudge.

The impenitent perſon that will not acknowledge his offence againſt me although I forgeue hym yet God forgeueth hym not.

Here I haue occaſion to ſpeake againſt the Nouatians, which deny remiſſion of ſinnes: their opinion is, that he which commeth once to Chriſt, and hath receaued the holy ghoſt, and after that, ſinneth agayne, he ſhall neuer come to Chriſt agayne, hys ſinnes ſhall neuer be forgeuen hym: which opinion is moſt erronious and wicked: yea and cleane againſt Scripture. For if it ſhould be ſo, there ſhoulde no body be ſaued: for there is no man but he ſinneth dayly. I tolde you how you ſhoulde vnderſtand thoſe two places of Scripture, which ſéeme to be very hard. *Non eſt ſacrificium. &c.* There is no ſacrifice. &c. As concernyng the ſinne againſt the holy ghoſt, we cannot iudge afore hand, but after: I know now that Iudas ſinned againſt the holy Ghoſt, alſo Nero, Pharao, and one Franciſcus Spera, which man had forſaken popery, and done very boldly in Gods quarell: at the length he was complayned of, the holy Ghoſt moued him in hys hart to ſticke vnto it, and not to forſake Gods word: he contrary to that admonition of the holy Ghoſt denyed the word of God, and ſo finally dyed in deſperation: hym I may pronounce to haue ſinned the ſinne againſt the holy ghoſt. Aſke remiſſion of ſinne in the name of Chriſt, and then I aſcertayne you, that you ſinne not againſt the holy ghoſt. For, *gratia exuperat ſupra peccatum*, the mercy of God farre exceedeth our ſinnes. I haue heard tell of ſome which when they ſayd thys petition, they perceiued

The Nouatians opinion.

A remedy for ỹ ſinne againſt the holy ghoſt.

that they asked of God forgeuenes, like as they themselues forgeue their neighbours, and agayne, perceyuing themselues so vnapt to forgeue their neighbours faultes, came to that poynt, that they would not say thys prayer at all: but take our Ladyes Psalter in hand, and such foleries, thynking they might than doe vnto their neighbour a foule turne with a better conscience, than if they should say thys petition: for here they wishe themselues the vengeaunce of God vpon their heades, if they beare grudge in their hartes and say this petition. But if we will be right Christiãs, let vs set a side all hatred and malice, let vs lyue godly and forgeue our enemy: so that we may from the bottome of our hart say, Our father which art in heauen, forgeue vs our tresp asses. There be some when they say forgeue vs our tresp asses, they thinke that God will forgeue *culpam* onely, *sed non pœnam*, giltines, and not the payne: and therfore they beléeue they shall goe into Purgatory, and there to bée clensed frõ their sinnes, which thing is not so: they be lyers which teach such doctrine. For God forgeueth vs both the payne and the giltines of sinnes. Lyke as it appeared in Dauid, when he repented, Nathan sayd vnto him: *abstulit dominus iniquitatem tuam*, the Lord (saith he) hath taken away thy wickednes. But they will say: God take away the giltines of his sinnes, but not the payne, for he punished him afterward. Sir, thou must vnderstand that God punished him, but not to that end that he shoulde make satisfaction and amendes for his sinnes, but for a warning God would geue him a Caue, therfore he punished him. So likewise, whosoeuer is a repentant sinner, as Dauid was, & beleueth in Christ, he is cleane *à pœna & a culpa*, both frõ the payne & giltines of his sinnes: yet God punisheth sinnes, to make vs to remember and to beware of sinnes.

Some of purpose wil not desire forgeuenes of their sin, because they cannot finde in their harts to forgeue them that haue tresp assed them

The cause why God punisheth repentaunt sinners.

Now to make an end: you haue heard how needefull it is for vs to cry vnto God, for forgeuenes of our sinnes: where you haue heard wherein forgeuenes of our sinnes standeth, namely in Christ the sonne of the lyuing God: Agayne, I tolde you how you should come to Christ, namely, by fayth, and fayth commeth thorough hearing the word of God.

The conclusion of this sermõ.

Remember then this addition, As we forgeue them that tresp-

treſpaſſe agaynſt vs: whiche is a ſure token whereby we may know whether we haue the true fayth in Chriſt or no. And here you learne that it is a good thing to haue an enemy, for we may vſe him to our great commoditie, through him or by him we may proue our ſelues whether we haue the true faith or no.

Now I ſhall deſire you yet againe, to pray vnto almightie God that he wil ſend ſuch weather, whereby the fruites of the fielde may increaſe, for we thinke we haue nede of rayne. Let vs therfore call vpon him, which knoweth what is beſt for vs. Therfore ſay with me the Lordes prayer as he himſelfe hath taught vs. Our father which. &c.

## The vii. Sermon vpon the Lordes prayer.

*Et ne nos inducas in tentationem, ſed libera nos à malo.* And leade vs not into temptation but deliuer vs from euill. In the petition afore where we ſay, Forgeue vs our treſpaſſes: there we fetch remedies for ſinnes paſt, for we muſt nedes haue forgeuenes, we cannot remedy the matter of our ſelues, our ſinnes muſt be remedied by pardon, by remiſſion: other righteouſnes we haue not, but forgeuing of our vnrighteouſnes, our goodnes ſtandeth in forgeuing of our ilnes. All mankind muſt cry, Pardon, and acknowledge themſelues to be ſinners, except our Sauiour, whiche was cleane without ſpot of ſinne. Therefore we feele our ſinnes, we muſt with a penitent hart reſort hether and ſay: Our father whiche art in heauen, forgeue vs our treſpaſſes as we forgeue them that treſpaſſe agaynſt vs. Marke well this additiõ (as we forgeue them that treſpaſſe) for our Sauiour putteth the ſame vnto it, not to that ende that we ſhould merite any thing by it: but rather to proue our faith, whether we be of the faythfull flocke of God, or no. For the right faith abideth not in that man, that is diſpoſed purpoſely to ſinne, to hate his euen Chriſtian, or to do other maner of ſinnes. For whoſoeuer purpoſely ſinneth, *contra conſcientiam*, againſt his conſcience, he hath loſt the

The 6. & 7. petition of the Pater noſter.

All mankind muſt cry pardon.

The storehouse of remission.

holy ghost, the remission of sinnes, and finally Christ him selfe. But whē we are fallen so we must fetch them agayne at Gods hand by this prayer, which is a storehouse, here we shall finde remission of our sinnes.

And though we be risen neuer so well, yet when we fall agayne, when we sinne agayne, what remedy then? What auayleth it me to be risen once, and fall by and by into the selfe same sinne agayne: which is a renouation of the other sinnes. For whosoeuer hath done wickedly an acte agaynst God, and afterward is sory for it, cryeth God mercy, and so cōmeth to forgeuenesse of the same sinne, but by and by willingly and wittingly doth the selfe same sinne againe: he renouateth by so doyng all those sinnes whiche before tymes were forgeuen him. Whiche thing appeareth by the Lord that toke reckening of his seruauntes, where he found one which ought him a great summe of money, the Lord pitied him and remitted him all the debtes. Now that same man afterward shewed himselfe vnthankefull and wicked, therfore the Lord called him, and cast him into prison, there to lye till he had payed the vttermost farthing, notwithstāding that he had forgeuen him afore. &c.

He that returneth to sinne loseth his former forgeuenes.

So we see the giltinesse of the former sinnes turne agayne, when we do the same sinnes agayne. Seyng then that it is so daungerous a thyng to fall into sinne agayne, then we had nede to haue some remedy, some helpe, that we might auoyde sinne, and not fall thereto agayne. Therfore here followeth this pitition. Leade vs not into temptation.

A present helpe to keep vs from returning vnto sinne.

Here we haue a remedy, here we desire God that he wil preserue vs from falling into sinne. Our Sauiour (that louing schoolemaister) knew wherof we had nede, therfore he teacheth vs to beg a preseruatiō of God, that we fall not. Leade vs not. &c. that is to say, Lord God, lead vs not into triall, for we shall sone be ouercomed, but preserue vs, suffer vs not to sinne againe, let vs not fall, helpe vs that sinne get not the victory ouer vs. And this is a necessary prayer: for what is it that we can do? Nothyng at all but sinne, and therfore we haue nede to pray vnto God, that he will preserue and kepe vs in the right way, for our enemy the de-

uill

nill is an vnquiet ſpirit, euer lying in the way, ſéeking occaſion how to bring vs to vngodlines. Therfore it appeareth how much we haue néede of the helpe of God: for the deuill is an old enemy, a felow of great antiquitie, he hath indured this fiue thouſand and 52. yeares, in which ſpace he hath learned all artes and cunnynges, he is a great practiſer, there is no ſuttletie, but he knoweth the ſame. Like as an artificer that is cunnyng and expert in his craft, and knoweth how to go to worke, how to do his buſineſſe the readyeſt way: ſo the deuill knoweth all wayes how to tempt vs, and to geue vs an ouerthrow: in ſo much that we can begyn nor do nothyng, but he is at our héeles, and worketh ſome miſchief, whether we be in proſperitie or aduerſitie, whether we be in health or ſicknes, life or death, he knoweth how to vſe the ſame to his purpoſe. As for an example: When a man is rich and of great ſubſtaunce, he by and by ſetteth vpon him with his craftes, intendyng to bryng him to miſchief. And ſo he moueth him to deſpiſe and contemne God, to make his riches his God. Yea he can put ſuch pride into the rich mãs hart, that he thinketh himſelfe able to bring all thinges to paſſe, and ſo begynneth to oppreſſe his neighbour with his riches. But God by his holy word warneth vs, and armeth vs agaynſt ſuch craftes and ſuttleties of the deuil, ſaying: *Diuitiæ ſi affluant, nolite cor apponere*, If riches come vpon you, ſet not your harts vpon them. He commaundeth vs not to caſt them away, but not to ſet our hartes vpon thẽ as wicked mẽ do. For to be rich is a gift of God, if riches be rightly vſed: but the deuill is ſo wily, he ſtyreth vp richmens harts to abuſe them. Agayne, when a man falleth into pouertie, ſo that he lacketh things neceſſary to the ſuſtentation of this bodely life: loe the deuill is euen ready at hand to take occaſion by the pouertie, to bring him to miſchief. For he will moue and ſtirre vp the hart of that man that is in pouerty, not to labour and callyng vpon God, but rather to ſtealyng and robbyng, notwithſtandyng that God forbiddeth ſuch ſinnes in his lawes, or els at the leaſt he wil bring him to vſe deceite and falſhode with his neighbour, intending that way to bring him to euerlaſting deſtruction.

The deuill is an aũcient enemy.

The deuill is a craftie artificer.

Riches.

Pſal. 62.

Pouerty.

Farther when a man is in honour & dignitie, & in great

Honor. estimation, this Serpent sléepeth not, but is ready to geue hym an ouerthrow. For though honour be good vnto them which come lawfully by it, and though it be a gift of God, yet the deuill will moue that mãs hart which hath honour, to abuse his honour, for he will make him lofty, and high minded, and fill his hart full of ambition, so that he shall haue a desire euer to come higher and higher: and all those which will withstand him, they shalbe hated, or ill intreated at his hand: and at the length he shall be so poysoned with this ambition, that he shall forget all humanitie and godlines, and consequently fall in the fearefull handes of God, such a fellow is the deuill that olde Doctour.

The deuill is an olde doctor.

Ignominie. If it commeth to passe that a mã fall into open ignominy and shame, so that he shall be nothyng regarded before the worlde: then the deuill is at hand, moouing and styrring his hart to irkesomnes, and at the length to desperation.

Young saintes old deuils. If he be yong and lusty, the deuill will put in his hart, and say to him: What thou art in thy flowers mã, take thy pleasure, make mery with thy companions, remember the olde prouerbe, yong saintes, olde deuils: which prouerbe in very déede is naught and deceitfull, and the deuils owne inuention, which woulde haue parentes negligent in bringing vp their children in godnes: he would rather see them to bée brought vp in ilnes, and wickednes, therfore he founde out such a prouerbe, to make them careles for their Children. But (as I said before) this prouerbe is naught: for lóke cõmonly where childrẽ are brought vp in wickednes, they will be wicked all their liues after: & therfore we may say thus, yong deuill, olde deuill, yong Saintes, olde Saintes. *Quo semel est imbuta recens seruabit odorem testa diu.* The earthen pot will long sauour of that licour that is first put into it. And here appeareth how the deuill can vse the youth of a young man to his destruction, in exhorting him to folow the fond lustes of that age. Lykewise when a man commeth to age, that olde Serpent will not leaue him, but he is euer stirring him from one wickednes to an other, from one mischiefe to an other: and commonly he moueth olde folkes to auarice and couetousnesse: for then olde folke will commonly say, by the inspiration of the deuill. Now it is tyme for

A prouerb of the deuils inuenting.

Age.

The deuils inspiration.

me

me to lay vp, to kæpe in store somewhat for me, that I may haue wher with to liue, when I shall be a cripple: and so vnder this colour they set all their harts and myndes onely vpō this world, forgetting their poore neighbour, whiche God would haue relieued by them. But (as I tolde you before) this is the deuils inuention & suttlety, which blindeth their eyes so, and withdraweth their harts so farre from God that it is scāt possible for some to be brought againe: for they haue set all their hartes and phantasies in such wise vpon their goods, that they cānot suffer any body to occupy their goods, nor they themselues vse it not: to the verifying of this common sentence. *Auarus caret quod habet, æquè ac quod non habet*, the couetous man lacketh as well those thynges which he hath as those thinges which he hath not. So likewise when we be in health, the deuill moueth vs to all wickednes and naughtines: to whoredome, lechery, theft, and other horrible faultes, putting cleane out of mynde the remembraunce of God and his iudgementes, in so much that we forget that we shall die.

The nature of couetousnes.

Agayne, when we be in sicknes, he goeth about lyke a Lyon, to moue & stirre vs to impatiencie and murmuryng agaynst God: or els he maketh our sinnes so horrible before vs that we fall into desperation. And so it appeareth that there is nothyng eyther so high or low, so great or so small, but the deuill can vse that selfe same thyng, as a weapon to fight agaynst vs withall, lyke as with a sworde. Therfore our Sauiour, knowing the craftes and subtleties of our enemy the deuill, how he goeth about day and night without intermissiō to sæke our destruction, teacheth vs here to cry vnto God our heauenly father for ayde and helpe, for a subsidie against this strōg and mighty enemy, against ỳ Prince of this world, as S. Paule disdayned not to call him, for he knew his power and subtle conueiaunces, belike S. Paule had some experience of him.

Sicknes.

The deuill is able to make weapons of euery thing.

Here by this petition when we say, Leade vs not into temptation, we learne to know our own impossibilitie, and infirmitie, namely, that we be not able of our owne selues to withstand thys great and mightie enemy the deuill. Therfore here we resort to God, desiring him to helpe and

This petition is most needfull.

defend vs, whose power passeth the strēgth of the deuill. So it appeareth that this is a most nēdefull petition, for when the deuill is busie about vs, and moueth vs to do agaynst God and his holy lawes, and commaundementes, euer we should haue in remēbraunce whether to go, namely to God acknowledgyng our weakenes that we be not able to withstand the enemy. Therfore we ought euer to say, Our father which art in heauen, Leade vs not into temptatiō. This petition (Leade vs not into tēptation) the meaning of it is, Almighty God we desire thy holy maiestie for to stand by, & with vs with thy holy spirite, so that tēptation ouercome vs not, but that we through thy gōdnesse & helpe, may vanquish and get the victory ouer it, for it is not in our power to do it, thou O God, must helpe vs to strine and fight. It is with this petition, Leade vs not into temptation, euen as much as S. Paule sayth, *Ne regnet igitur peccatum in vestro mortali corpore*, Let not sinne raigne in your corruptible body, sayth S. Paule, he doth not require that we shall haue no sinne, for that is vnpossible vnto vs, but he requireth that we be not seruants vnto sinne, that we geue not place vnto it, that sinne rule not in vs. And this is a cōmaundement, we are cōmaunded to forsake and hate sinne, so that it may haue no power ouer vs. Now we shall turne this commaundement into a prayer, and desire of God that he will kēpe vs, that he will not leade vs into temptation, that is to say, that he will not suffer sinne to haue the rule and gouernaunce ouer vs, and so we shall say with the Prophet, *Domine dirige gressus meos*, Lorde rule and gouerne thou me in the right waye. And so we shall turne Gods commaundemēt into a prayer, to desire of him helpe to do his will and pleasure, like as S. Augustine sayth, *da quod iubes, & iube quod vis*, Geue that thou commaundest and then commaūde what thou wilt. As who would say if thou wilt commaunde onely and not geue, then we shall be lost, we shall perish. Therfore we must desire him to rule and gouerne all our thoughtes, wordes, actes, and dēdes, so that no sinnes remayne in vs: we must require him to put his helping hand to vs, that we may ouercome temptation, and not temptatiō vs. This I would haue you to consider

We cannot be without sin but wee must pray that sinne raigne not in vs and haue not y mastery ouer vs.

ſider, that euery morning when you riſe from your bed, you would ſay theſe wordes with a faythfull hart and earneſt mynde: *Domine greſſus meos dirige ne dominetur peccatum in meo mortali corpore*, Lord rule and gouerne me ſo, order my wayes ſo, that ſinne get not the victorie ouer me, that ſinne rule me not, but let thy holy ghoſt inhabite my hart. And ſpecially when any man goeth about a daungerous buſineſſe, let him euer ſay: *Domine dirige greſſus meos*, Lord rule thou me, keepe me in thy cuſtody. So this is the firſt point, whiche you ſhall note in this petition, namely, to turne the commaundementes of God into a prayer, he commaundeth vs to leaue ſinnes, to auoyde them, to hate them, to keepe our hart cleane from them: then let vs turne his commaundement into a prayer and ſay, Lord leade vs not into temptation, that is to ſay, Lord keepe vs that the deuill preuaile not agaynſt vs, that wickednes get not victory ouer vs.

A good morning prayer. Pſal. 119.

You ſhall not thinke that it is any ill thyng to be tempted. No for it is a good thing, and Scripture commēdeth it, & we ſhalbe rewarded for it. For S. Iames ſayth, *Beatus vir qui ſuffert tentationem*. Bleſſed is that man that ſuffreth temptations paciently. Bleſſed is he that ſuffereth, not he that foloweth, not he that is led by them, and followeth the motions therof. The deuill moueth me to do this thing and that, which is againſt God, to commit whoredome, or lechery, or ſuch like things. Now this is a good thing: for if I withſtand his motions, and more regard God than his ſuggeſtions, happy am I, and I ſhalbe rewarded for it in heauen. Some thinke that S. Paule would haue bene without ſuch temptations, but God would not graunt his requeſt. *Sufficit tibi gratia mea Paule*, be content Paule to haue my fauour. For temptations be a declaration of Gods fauour and might: for though we be moſt weake and feeble, yet through our weakenes God banquiſheth the great ſtrength and might of the deuill. And afterward he promiſeth vs that we ſhall haue *Coronam vitæ*, the crown of life, that is to ſay we ſhalbe rewarded in euerlaſtyng life. To whom did God promiſe *Coronam vitæ*, euerlaſtyng lyfe? *diligentibus ſe*, ſayth S. Iames, vnto them that loue him, not vnto them

Temptatiō is neceſſary for a chriſtian man.

Tētations declare Gods fauour.

Iam. 1.

that

that loue themselues and follow their owne affections, *diligẽtibus se*, it is an *Amphibologia*, and therfore Erasmus turneth it into Latin with such wordes, *A quibus dilectus est Deus, non diligentibus se*, Not they that loue themselues, but they of whom God is beloued: for selfe loue is the roote of all mischief and wickednes.

Selfe loue is the roote of mischiefe.

Here you may perceiue who are those which loue God, namely they that fight agaynst temptations and assaultes of the deuill. For this lyfe is a warfare, as S. John sayth, *Militia est vita hominis super terram*, The life of man is but a warfare vpon the earth: not that we should fight and braule one with an other. No not so, but we should fight agaynst these Iebusites that are within vs. We may not fight one with an other, to auenge our selues and to satisfie our prefulnes but we should fight agaynst the ill motions which rise vp in our hartes agaynst the law of God. Therfore remember that our life is a warfare, let vs be contēted to be tempted. There be some when they fall into temptations, they be so irkesome that they geue place, they wil fight no more. Agayne there be some so weary, that they ryd the selues out of this life, but this is not well done: they do not after S. James mynde, for he sayth: Blessed is he that suffereth temptation, & taketh it paciently. Now if he be blessed that suffereth temptatiō, then it followeth, that he that curseth and murmureth agaynst God, being tempted, that that man is cursed in the sight of God, and so shall not enioy *Coronam vitæ*, euerlastyng lyfe.

The life of man is but a warfare.

We must fight agaynst sinne and euill motions.

Farther it is a necessary thyng to be tempted of God: for how should we know whether we haue the loue of God in our hartes or no, except we be tryed, except God tempt & proue vs? Therfore the Prophet Dauid sayth: *Proba me Domine & tenta me*, Lord (sayth he) proue me & tēpt me. This Prophet knew, that to be tempted of God is a good thyng. For temptations ministred to vs occasion to runne to God, and to begge his helpe. Therefore Dauid was desirous to haue somethyng whereby he might exercise his fayth. For there is nothyng so daungerous in the world, as to be without trouble, without temptation: for lothe when we be best at ease, when all thynges go with vs according

God tempteth vs for our profite. Psal. 25.

vnto

vnto our will & pleasure, then we are cõmonly most farthest of from God. For our nature is so fœble ỹ we can not beare tranquilitie, we forget God by and by: therfore we shoulde say, *Proba me*, Lord proue and tempt me.

I read once a story of a good bishop, which rod by the way, and was weary, being yet far of from any towne: therefore seeing a faire house, a great mans house, he went thether & was very well and honourably receiued: there was great preparations made for him, and a great banket, all thinges was plenty. Then the man of the house, set out his prosperitie, and tolde the Bishop what riches he had, in what honour and dignities he was, how many faire children he had, what a vertuous wyfe God had prouided for hym, so that he had no lacke of any maner of thyng, he had no trouble nor verations, neither inwarde nor outwarde. Now this holy man hearing the good estate of that man, called one of hys seruauntes, and commaunded him to make ready the horses: for the Bishop thought that God was not in that house, because there was no temptation there: he toke hys leane and went his wayes. Now when he came a two or three myle of, he remembred his booke which he had left behinde hym: he sent his mã backe againe to fetch that booke, and when the seruaunt came againe, the house was sonken, and all that was in it. Here it appeareth, that it is a good thing to haue temptation. This man thought hymselfe a holy felow, because all thinges went wyth hym: But he knewe not S. Iames lesson: *Beatus qui suffert tentationem*, Blessed is hee that endureth temptation. Let vs therefore learne here, not to be yrksome when God layeth hys crosse vpon vs. Let vs not despaire, but call vpon him: let vs thinke we be ordeined vnto it. For truely we shall neuer haue done: we shall haue one veration or other, as long as we be in thys worlde. But we haue a great comfort, which is thys: *Fidelis est Deus qui non sinit nos tentari supra quàm ferre possumus*. God is faythfull, who will not suffer vs to be tempted aboue our strength. If we mistrust God, then we make hym a lyar: for God will not suffer vs to be tẽpted further then we shall be able to beare and

An history of a bysshop, the story is after folio 74.

where most rest & quietnes is there is present danger.

1. Cor. 10. God will not suffer vs to bee tempted aboue that we cã beare

and againe he will reward vs, we shall haue *coronam vitæ* euerlasting life. If we consider this, and ponder it in our hartes, wherefore should we be troubled? Let euery man when he is in trouble, call vpō God with a faithfull & penitent hart: Lord let me not be tempted farther then thou shalt make me able to beare. And this is the office of euery christen man: and loke for no better cheare as long as thou art in this world: but trouble and verations thou shalt haue *Vsque ad satietatem*, thy belly full. And therfore our Sauiour being vpon the mount Oliuet, knowing what shulde come vpon him, and how his disciples would forsake hym, and mistrust hym, taught them to fight against temptation, saying: *Vigilate & orate*, Watch and pray. As who say, I tell you what you shall doe: resort to God, seeke comfort at him, call vpon him in my name, and this shalbe the way how to escape temptations without your perill and losse. Now let vs folow that rule which our Sauiour geueth vnto his disciples. Let vs watch and pray, that is to say, Let vs be earnest and feruent in calling vpon hym, and in desiring his helpe: and no doubt he will order the matter so with vs, that temptatiō shal not hurt vs, but shall be rather a furtherance, and not an impediment to euerlasting lyfe. And this is our onely remedie to fetch helpe at his handes. Let vs therfore watch and pray, let no temptations beare rule in vs, or gouerne vs.

we shall neuer lacke temptations.

A Godly lesson to auoyde tēptation.

Now peraduenture there be some amongst the ignorant vnlearned sort, which will say vnto me: You speake much of temptations: I pray you tell vs, how shall we know when we be tempted? Answere. When you feele in your selues (in your hartes) some concupiscence or lust towardes any thing that is against the law of God, rise vp in your harts, that same is tempting. For all manner of ill motions to wickednes are temptations. And we be tempted most commonly two maner of wayes, *A dextris & à sinistris*, on the right hand, and on the left hand. Whensoeuer we be in honours, wealth, and prosperities, then we be tempted on the right hand. But when we be in open shame, outlawes, or in great extreame pouertie and penuries, then that is on the left hand. There hath beene many that when

what tēptation is.

Two maner of tēptations.

they

they haue bene tempted *à sinistris*, on the left hand, that is, with aduersities and all kynde of myseries, they haue bene hardie, and most godly haue suffered such calamityes, geuing God thankes amiddes all their troubles: and there hath bene many which haue written most godly bokes in the tyme of their temptations & miseries. Some also there were which hartely, and godly suffered temptations, as long as they were in trouble: but afterwarde when they came to rest, they could not stand so well as before in their trouble: yea the most part goe, and take out a new lesson of discretion, to flatter themselues and the world withall: and so they verifie that saying: *Honores mutant mores*. Honours chaungeth maners. For they can finde in their hartes to approue that thyng now, which before time they reproued. Afore tyme they sought the honour of God: now they seke their owne pleasure. Like as the rich man dyd, saying: *Anima, nunc ede, bibe. &c.* Soule now eate drinke &c. But it foloweth, *Stulte*, Thou foole. Therfore let men beware of the right hand, for they are gone by and by, except God with his spirite illuminate their hartes. I would such men would begin to say with Dauid, *Proba me Domine*, Lord proue me, spurre me forward, send me somwhat that I forget not thee. So it appeareth, that a Christen mans life is a strife, a warrefare: but we shall ouercome all our enemyes, yet not by our owne power, but through God, which is able to defend vs.

would God this were printed in all mennes hartes.

Truth it is that God tempteth. Almighty God tempteth to our commodities, to doe vs good withall: the deuill tempteth to our euerlasting destruction. God tempteth vs for exercise sake, that we should not be slouthfull, therefore he proueth vs diuerfly. We had nede often to say this prayer, Lord lead vs not into temptation, when we ryse vp in a morning or whatsoeuer we doe, when we fele the deuill busie about vs, we should call vpon God.

God and the deuill do tempt to diuers endes.

The diligence of the deuill should make vs watchfull, when we consider with what earnest mynde he applieth hys busines, for he sleepeth not, he slumbreth not, he mindeth hys owne businesse, he is carefull, and hath mynde of hys matters. To what end is he so diligẽt, seking and searching

ching like a hunter: Euē to take vs at a vauntage. S. Peter calleth him a roring Lion: whereby is expressed his power: for you know the Lyon is the Prince of all other beastes.

The deuils power is nothing without Gods permission.

*Circumit*, he goeth about. Here is hys diligence. *Non est potestas &c.* There is no power to be likened vnto hys power: yet our hope is in God, for as strong as he is our hope is in God, he cannot hurt or slay vs without the permission of God, therfore let vs resort vnto God, and desire hym, that he will able vs to fight against him.

Farther hys wylines is expressed by thys word Serpent: he is of a swift nature, he hath such compasses, such ketches, that he passeth all thynges in the worlde. Agayne, consider how long he hath bēne a practicioner: you must consider what Sathan is, what experience he hath, so that we are not able to match with hym. O how feruently ought we to cry vnto God, considering what daunger and perill we be in: and not onely for our selues we ought to pray, but also for all other, for we ought to loue our neighbour as our selues.

Our enemies are many.

Seing then that we haue such an enemy, resist, for so it is nēdefull: for I thinke that now in this hall, amongest this audience, there be many thousand deuilles, which go about to let vs of hearing of the worde of God, to make hardnes in our hartes, and sturre vp such lyke mischiefe within vs. But what remedy? *Resistite*, withstand, wythstand his motions, and thys must be done at the first. For as strong as he is, when he is resisted at the first, he is the weakest: but if we suffer hym to come into our harts, than he cannot be driuen out, without great labour and trauayle. As for an ensample, I sē a fayre woman, I like her very well, I wish in my hart to haue her. Now withstand, this is a temptation. Shall I follow my affections? No, no, call to remembraunce what the Deuill is: call God to remembraunce and hys lawes, consider what he hath commaunded thē: say vnto God. Lord leade vs not into temptation, but deliuer vs from euill: For I tell thē, when he is entred once, it will be hard to get hym out agayne: therfore suffer him not to long, geue hym no mansion in thy hart, but strike hym wyth the word of God, & he is gone, he will not abyde. An

other

other example. There is a man that hath done me wrong, taken away my liuyng, or hurt me of my good name: the deuill stirreth me agaynst hym, to acquite hym, to do him an other foule turne, to auenge my selfe vpon him. Now when there riseth vp such motiõs in my hart, I must resist, I must striue, I must consider what God sayth: *Mihi vindictam*, let me haue the vengeaunce, *Ego retribuam*, I will punish him for his ill doynges.

How to vse ỹ swoꝛd of the spirite.

The deuill must be killed.

In such wise we must fight with Sathan, we must kill him with the swoꝛd of God, *Resistite*, Withstand and resist, away then Sathan, thou mouest me to that, which GOD forbiddeth, God will defend me: I will not speake ill of my neighbour, I will do him no harme: so you must fight with him. And farther remember what S. Paule sayth: If the enemy be hungry, let him haue meate: this is the shꝛoud turne that Scripture alloweth vs to do to our enemies, and so we shall cast hoate coales vpon his head: whiche is a Metaphoꝛicall speach: that ye may vnderstãd it, take an ensample. This mã hath done harme vnto thee, make him warme with thy benefites, beare patiently the iniuries done vnto thee by him, and do foꝛ him in his necessities, then thou shalt heate him, foꝛ he is in coldnesse of charitie: at the length he shall remember himselfe, and say: what a man am I: This man hath euer beene frendly & good vnto me: he hath boꝛne pacientlly all my wickednes, truely I am much bounde vnto him: I will leaue of frõ my wꝛong doynges, I will no moꝛe trouble him. And so you see that this is the way to make our enemy good, to bꝛing him to reformatiõ. But there be some, that when they be hurt, they will do a foule turne agayne: but this is not as GOD would haue it. Saint Paule commaundeth vs to poure hoate coales vpõ our enemyes head: that is to say, if he hurt thee, do him good, make him amendes with well doyng, geue him meate & dꝛinke, whereby is vnderstand all thinges: when he hath neede of counsell, helpe him, oꝛ whatsoeuer it is, that he hath neede of, let him haue it. And this is ỹ right way to reforme our enemy, to amende him, and bꝛyng him to goodnes, foꝛ so S. Paule commaundeth vs, saying: *Noli vinci à malo*, be not ouercommed of the wicked. Foꝛ when I am about to do my enemy a foule

Learne to heape coales on thine enemies head.

He that reuengeth is ouercomed

turne, then he hath gotten the victory ouer me, he hath made me as wicked as himselfe is. But we ought to ouercome the ill wyth goodnes, we should ouercome our enemy with well doyng.

Rom. 12.

When I was in Cambridge, Maister George Stafforde red a lecture, there I heard him: and in expounding the Epistle to the Romaines comming to that place where Saint Paule saith, that we shall ouercome our enemy with well doing, and so heape vp hoat coales vpon his head: Now in expoũding of that place, he brought in an ensample, saying: that he knew in Lõdon a great rich marchaunt, which marchaunt had a very poore neighbour, yet for all his pouertie, he loued him very well, & lent him money at his nede, & let him to come to his table whẽsoeuer he would. It was euen at that time, whẽ Doct. Colet was in trouble, & should haue beene burnt, if God had not turned the kings hart to the cõtrary. Now the rich man began to be a Scripture man, he began to smell the Gospell, the poore man was a Papist stil. It chaunced on a tyme, when the rich man talked of the gospell sitting at his table, where he reproued popery and such kinde of thinges: the poore man being then present, toke a great displeasure against the rich man; in so much that he would come no more to his house, he would borrow no money of him, as he was wont to doe before tymes: yea and conceiued such hatred and malice against him, that he went and accused him before the Byshops. Now the rich man, not knowing any such displeasure, offered many times to talke with him: and to set him at quiet, it would not be, the poore man had such a stomacke, that he would not vouchesafe to speake with him: if he mette the rich man in the streete, he would goe out of the way.

An history of a Londoner.

Doctour Colet should haue beene burned.

The rich mãs name was Humfrey Mummoth shirif and Alderman of London.

Note the zeale of a Papist.

One tyme it happened that he mette him so in a narrow streete, that he coulde not auoyde, but come neare him: yet for all that this poore man had such a stomacke agaynst the rich man I say, that he was mynded to goe forwarde, and not to speake wyth him. The rich man perceiuing that, catcheth hym by the hand, and asked hym, saying: Neighbour, what is come into your hart, to take such displeasure with me? what haue I done against you? tell me, and I wyll

be

be ready at all tymes to make you amendes.

Finally, he spake so gently, so charitably, so louyngly, and frendly, that it wrought so in the powre mans hart, that by and by he fell downe vpon his knees, and asked him forgeuenesse: the rich man forgaue hym, and so toke hym agayne to his fauour, and they loued as well as euer they did before. Many one would haue said, set him in the stockes, let hym haue bread of affliction, and water of tribulation: but this man did not so. And here you see an ensample of the practise of Gods word: in such sort that the powre mā bearing great hatred and malice against the rich man, was brought through the lenitie and mekenes of the rich man from his errour and wickednesse, to the knowledge of Gods word. I would you would consider this ensample well, and folow it.

Leade vs not into temptation. Certaine it is, that customable sinners, haue but small temptations: for the deuill letteth them alone, because they be his already, he hath them in bondage, they be his slaues. But when there is any good man abroad, that intendeth to leaue sinne and wickednesse, and abhorreth the same: the man shalbe tempted, the deuill goeth about to vse all meanes to destroy that man, and to let him of his forwardnesse. Wherfore all those which haue such temptations, resort hether for ayde and helpe, and withstand betymes, for I tell thee, if thou withstandest and fightest agaynst hym betymes, certainely thou shalt finde hym most weake: but if thou suffrest hym to enter into thy hart, and hast a delite in his motions, *Tunc actum est*, then thou art vndone, then he hath gotten the victory ouer thee.

Accustomable sinners are not much tempted.

And here is to be noted, that the deuill hath no farther power than GOD will allow him, the deuill can goe no farther then God permitteth him to do: whiche thyng shall strengthen our fayth, in so much that we shalbe sure to ouercome him.

S. Paule that excellent instrument of God sayth: *Qui volunt ditescere, incident in multas tentationes*, They that goe about to get riches they shall fall into many temptations: in which wordes S. Paul doth teach vs to beware. For when we go about to set our myndes vpon this world, vp-

The desire of riches is dangerous

on riches, then the deuill will haue a flyng at vs. Therfore let vs not set our hartes vpon the riches of this world, but rather let vs labour for our liuyng: and then let vs vse prayer, and we may be certaine of our liuyng. Though we haue not riches, yet a man may lyue without great riches. *Habentes victum & vestitum, &c.* When we haue meate & drinke, and clothyng, let vs be content, let vs not gape for riches: for I tell you, it is a daungerous thyng to haue riches: and they that haue riches, must make a great accompt for them; yea, and the most part of the rich men vse their riches so naughtely, and so wickedly, that they shall not be able to make an accompt for them. And so you may perceiue how the deuill vseth the good creatures of God, to our owne destruction: for riches are good creatures of God: but you see dayly how men abuse them, how they set their hartes vpon them, forgettyng GOD and their owne saluation. Therfore (as I sayd before) let not this affection take place in your hartes, to be rich: labour for thy liuyng, and pray to God: then he will send thee thynges necessary: though he send not great riches, yet thou must be content withall, for it is better to haue a sufficient liuing, then to haue great riches. Therefore Salomon that wise kyng desired of God that he would send him neither to much, nor to litle: not to much, least he should fall into proudnes, and so despise God: Not to litle, least he should fall to stealyng, and so transgresse the law of God.

1. Tim. 6.

Prouer. 30.

*Sed libera nos à malo*, But deliuer vs frō euill. This euill, the writers take it for the deuill: for the deuill is the instrument of all ill: like as God is the fountaine of all goodnesse, so the deuill is the originall rote of all wickednesse. Therefore when we say, Deliuer vs from euill, we desire GOD that he will deliuer vs from the deuill, and all his crafts, suttelties, and inuentions, wherewith he entendeth to hurt vs. And we of our owne selues knowe not what might let or stoppe vs from euerlastyng life: therefore we desire him that he will deliuer vs from all ill: that is to say, that he will send vs nothyng that might be a let or impediment vnto vs, or kepe vs from euerlastyng felicitie. As for an ensample. There be many whiche whan they be sicke,

The deuill is the roote and instrument of all euill.

An example.

they

they desire of God, to haue their health, for they thinke if they might haue their health, they would do much good, they would lyue godly and vprightly.

Now God sendeth them their health, but they by and by forget all their promises made vnto God before, and fall vnto all wickednes, and horrible sinnes. So that it had bene a thousand times better for them to haue bene sicke still, then to haue their health. For when they were in sickines, and affliction, they called vpon God, they feared him: but now they care not for him, they dispise and mocke him. Now therefore least any such thing shoulde happen vnto vs, we desyre him to deliuer vs from euill: that is to say, to sende vs such thinges as may be a furtheraunce vnto vs to eternal felicitie, and take away those thinges that might leade vs from the same.

There be some which thinke it is a gay thing to auoyde pouertie, to be in wealth, and to liue pleasantly: yet some tymes we see that such an easye lyfe geueth vs occasion to commit all wickednes and so is an instrument of our damnation. Nowe therefore when we say this prayer, we require God, that he will be oure louing father, and geue vs such thinges which may be a furtheraunce to our saluation, and take away those things which may let vs from ỹ same. To lyue pleasātly is daūgerous.

Now you haue heard the Lordes prayer, whiche is (as I told you) the abridgement of all other prayers, and it is the store house of God. For here we shall finde all thinges necessary both for our soules and bodies. Therfore I desire you most hartely to resorte hither to this storehouse of God, seeke here what you lacke: no doute you shall fynde thinges necessary for your wealth. The lordes prayer is Gods store house.

In the gospell of Mathew there be added these wordes: *Quia tuum est regnum, & potentia, & gloria in secula seculorũ.* for thine is the kingdome, the power, and the glory, world without end. Amen. These wordes are added, not without cause, for like as we say, in the beginning: Our father, signifieng that he will fulfill our request: so at the end we conclude saying: thine is the power &c. signifyng that he is able to helpe vs in our distresse and graunt our requestes. And though these be great thinges, yet we Note this reason, and be not offended at them that vse to ende the Lordes prayer so.

nede not to dispaire, but consider that he is Lord ouer heauen and earth, that he is able to doe for vs, and that he will doe so, being our father, and being Lord and king ouer all thinges. Therfore let vs often resorte hether, and call vpon him with this prayer, in our Christes name: for he loueth Christ and all those which are in Christ, for so he sayth: *Hic est filius meus dilectus in quo mihi bene complacitum est*, This is my beloued sonne, in whom I haue pleasure. Being then that God hath pleasure in him, he hath pleasure in the prayer that hee hath made: and so when wee say this prayer in his name with a faythfull penitent hart, it is not possible but he will heare vs and graunt vs our requestes. And truely it is the greatest comfort in the worlde to talke with God, to call vpon him, in this prayer, that Christ himselfe hath taught vs: for it taketh away the bitternes of all afflictions. Through prayer we receiue the holy ghost, which strengtheneth & comforteth vs at all tymes in all trouble and perill.

Math. 3.

*Quia tuum est regnum, & potentia, & gloria:* For thine is the kingdome, the powre and the glory. The kingdome of God is generall throughout all the worlde: Heauen and earth are vnder his dominion. As for the other kinges, they are kinges in deede, but to Godwarde they be but debuties, but officers, he onely is the right king, vnto hym onely must and shall all creatures in heauen and earth obey, and knele before his maiestie. Therefore haue euer this in your hartes, what trouble and calamities so euer shall fall vpon you for Gods wordes sake: if you be put in prison, or lose your goodes, euer say in your hartes, *Tuum est regnum*, Lord God thou onely art ruler and gouernour, thou onely canst and wilt helpe and deliuer vs from all trouble, when it pleaseth thee: for thou art the king to whome all thynges obey. For (as I sayde before) all the other kinges raigne by him, and through him, as scripture witnesseth: *per me reges regnant*, through me kinges rule. To say this prayer with good fayth and penitent hart, is *sacrificium laudis* a sacrifice of thankes geuing. We were wont to haue *sacrificium missæ*, The sacrifice of the masse, which was the most horrible blasphemy, that could be deuised,

Kinges are but Gods debuties.

Prouer. 8.

The sacrifice of the masse.

for

for it was agaynſt the dignitie of Chriſt, and his paſſion: but this ſacrifice of thankſgeuing euery one may make that calleth with a faithful hart, vpon God in the name of chriſt.

Therefore let vs at all tymes without intermiſſion offer vnto God the ſacrifice of thankeſgeuing: that is to ſay, let vs at all tymes call vpon hym, and glorify his name in all our lyuings: when we go to bedward let vs call vpon him, when we riſe, let vs dw likewiſe. Item when we go to our meate and drink, let vs not go vnto it like ſwine & beaſtes: but let vs remember God, and be thankfull vnto him for all his giftes. But aboue all thinges we muſt ſée that wée haue a penitent hart, els it is to no purpoſe: for it is written: *Non eſt ſpecioſa laus in ore peccatoris*, God will not bee prayſed of a wicked man. Therfore let vs repent from the bottome of our hartes: let vs forſake all wickednes, ſo that we may ſay this prayer to the honour of God, & our commodities. And as I tolde you before, we may ſay thys prayer whole, or by partes, according as we ſhall ſée occaſion. For when we ſée Gods name blaſphemed, we may ſay: Our father, hallowed bée thy name. When we ſée the deuill rule, we may ſay, Our father, Thy kingdome come: when we ſée the world inclyned to wickednes, we may ſay, Our father, thy will be done. Item when we lacke neceſſary thinges, either for our bodyes or ſoules, we may ſay: Our father which art in heauen, geue vs this day our dayly bread. Item when I féele my ſinnes, and they trouble me, and greue me, then I may ſay: Our father which art in heauen, forgeue vs our treſpalles. Eccle. 15.

Wee may ſay this prayer by 2. partes.

Finally when we will be preſerued from all temptations, that they ſhall not haue the victory ouer vs, nor that the deuill ſhall not deuour vs, we may ſay: Our father which art in heauen, leade vs not into temptation, but deliuer vs from euill: For thine is the kingdom, the power, and glory, for euer and euer, world without end. Amen.

¶ Here endeth the ſeuen ſermons vpon the Lordes prayer, preached before Lady Katherine Ducheſſe of Suffolke, at Grymſthorpe, the yeare of our Lord. 1552.

# Certayne other Sermons preached by the right reuered father in God Maister *Hugh Latymer* in Lincolneshyre, the yeare of our Lord, 1552. Collected and gathered by *Augustine Bernhere* an *Heluetian*.

## The first Sermon.

Read in the Church, the xx. Sōday after Trinitie. Math. 22.



*Imile factum est regnum cœlorum homini regi qui fecit nuptias filio suo*. The kingdome of heauen is like vnto a certayne kyng, which maryed his sonne: And sent forth hys seruauntes to call them that. &c.

Luke. 14. Two parables meaning all one thyng.

This is a Gospell that conteyneth very much matter: And there is an other lyke vnto this in the 14. of Luke, but they be both one in effect, for they teach both one thyng. And therfore I will take them both in hand together, because they tende to one purpose. Mathew sayth: The kingdome of heauen is like vnto a certaine king, which maried his sonne. Luke sayth: A certayne man ordeined a great supper, but there is no difference in the very substance of the matter, for they pertayne to one purpose. Here is made mention of a feast maker, therefore we must consider, who was thys feast maker: secondarely who was his sonne: thyrdly we must consider to whome he was maryed: fourthly, who were they that called ỳ gestes: fiftly who were the gestes. And then we must know how the gest callers behaued them selues: and then how the gestes behaued themselues towards them that called them. When all these circumstances be considered, we shall finde much good matters couered and hid in this Gospell.

Seuen thinges to bee considered in this parable.

Now that I may so handle these matters that it may turne to the edification of your soules, and to the discharge of my office, I will most instantly desyre you, to lift vp your hartes vnto God: & desyre hys deuyne maiesty in the name of his onely begotten sonne our Sauiour Jesus Christ, that he will geue vnto vs his holy ghost: vnto me, that I may speake the worde of God, and teach you to vnderstand the same: vnto you, that you may heare it fruitefully, to the edification of your soules: so that you may bee edified through it:

Things to be asked at Gods hād.

it:and your lyues reformed and amended, and that hys honour and glory may increaſe dayly amongeſt vs. Wherfore I ſhall deſire you to ſay with me. Our father. &c.

Dearely beloued in the Lord, the Goſpell that is red this day is a parable, a ſimilitude, or compariſon. For our Sauiour compared the kyngdome of God vnto a man, that made a maryage for his ſonne. And here was a maryage. At a maryage you know there is commonly great feaſtynges. Now you muſt know who was this feaſt maker, and who was his ſonne, and to whom hee was maryed, & who were thoſe that ſhould bee called, and who were the callers, how they behaued themſelues, and how the geſtes behaued thẽ ſelues towardes them that called them.

Now this mariage maker, or feaſt maker, is almightye God. Luke the Euangeliſt calleth him a mã, ſaying: A certayne man ordeyned a great ſupper: He called him a mã, not that he was incarnate, or hath taken our fleſhe vpon hym, no not ſo, for you muſt vnderſtand that there be three perſons in the deitie, God the father, God the ſonne, and God the holy ghoſt. And theſe three perſons decked ỹ ſonne wyth manhode: ſo that neither the father, neither the holy Ghoſt, toke fleſhe vpon them, but onely the ſonne: he toke our fleſh vpõ him, taking it of the virgin Mary. But Luke called God the father a man, not becauſe he toke fleſhe vpon hym, but onely compared him vnto a man, and not that he will affirme him to be a mã. Who was he now that was maryed? who was the brydegrome? Certeinly that was our Sauiour Jeſus Chriſt, the ſecond perſon in the deitie, the eternall ſonne of God. Who ſhoulde be his ſpouſe? to whom was he maryed: to his Church and congregatiõ: for he would haue all the world, to come vnto him, & to bee maried vnto him: but we ſee dayly experiẽce, that the moſt part refuſe this offer. But here is ſhewed the ſtate of the church of God: for this mariage, and this feaſt was begunne at the beginning of the worlde, and ſhall endure to the ende of the ſame: yet for all that, the moſt part come not: for at the beginning of the world, euer the moſt part refuſed to come. And ſo it appeareth at this tyme, how little a number commeth to this wedding and feaſt: though we haue many cal-

who was this mariage maker.

Onely the ſonne became man.

God is called a man but is not ſo.

Chriſt is ỹ brydegrom.

The church is the bryde.

The mariage hath laſted euer ſince the world began.

lers, yet there be but few of those that come. So ye heare that God is the feastmaker: the bridegrome is Christ, hys sonne, our Sauiour: the bride is the congregation.

Now what maner of meate was prepared at this great feast: For ye know it is commonly seene, that at a mariage the finest meate is prepared that can be gotten. What was the chiefest dysh at this great banquet? what was the feast dyshe? Mary it was the bridegrome himselfe: for the father, the feast maker, prepared none other maner of meate for ỳ geastes but the body and bloud of his owne naturall sonne. And this is the chiefest dish at this bāket: which truely is a meruailous thing ỳ the father offereth his sonne to be eatē. Uerely I thinke ỳ no mā hath heard ỳ like. And truly there was neuer such kinde of feasting as this is, where ỳ father will haue hys sonne to be eaten, & hys bloud to be dronke.

The bridegrome himselfe was the best dish of the feast.

We reade in a storye, that a certayne man had eaten hys sonne, but it was done vnwares, he knew not ỳ it was hys sonne, els no doubt he woulde not haue eaten hym. The story is this: There was a kyng named Astiages, which had heard by a Prophecy, that one Cyrus should haue the rule and dominion ouer his Realme, after his departure: which thyng troubled the sayd kyng very sore, and therfore sought all ỳ wayes & meanes how to get ỳ sayd Cyrus out of ỳ way, how to kyll hym, so that he should not be kyng after hym. Now he had a noble mā in hys house named Harpagus, whom he appointed to destroy the sayd Cyrus: but howsoeuer the matter went Cyrus was preserued & kept alyue, contrary to the kynges mynde. Which thyng when Astyages heard, what doth he? Thus he did, Harpagus ỳ noble mā which was put in truste to kill Cyrus, had a sonne in the court, whom the kyng commaunded to be taken, his head, handes, and fete to be cut of, and his body to be prepared, rosted or sodden, of the best manner that could be deuised. After that, he byddeth Harpagus to come and eate with hym, where there was iolye chere, one dishe comming after an other: At length the kyng asked hym, Syr how liketh you your fare? Harpagus thanketh the kyng, with much praysing the kinges banket. Now the kyng perceiuing hym to be merily disposed, commaunded one of his ser-

The history of Astiages and Harpagus.

An example of cruelty.

ſeruauntes to bring in the head, handes and feete of Harpagus ſonne, which when it was done, the king ſhewed hym what maner of meate he had eaten, aſking him how it liketh him. Harpagus made aunſwere though with an heauy hart, *Quod Regi placet id mihi quoq; placet*, Whatſoeuer pleaſeth the king, that alſo pleaſeth me. And here we haue an enſample of a flatterer or diſſembler: for this Harpagus ſpake agaynſt his owne hart and conſcience: Surely I feare me there be a great many of flatterers in our tyme alſo, which wil not be aſhamed to ſpeak againſt their owne hart and conſciences, like as this Harpagus did, which had no doubt a heauy hart, and in his conſcience the acte of the king miſliked hym: yet for all that, with his tonge he prayſed the ſame. So I ſay, we reade not in any ſtorie, that at any tyme any father had eaten his ſonne willingly and wittingly. And this Harpagus, of whome I rehearſed the ſtorie, did it vnwares. But the almighty God which prepared this feaſt for all the world, for all thoſe that will come vnto it, he offereth his onely ſonne to be eaten, and his bloud to be dronken: belike he loued his geſtes well, becauſe he did fede them with ſo coſtly a diſh.

Crueltie recompenſed with flatterie.

A ſigne of Gods loue towardes man.

Agayne, our ſauiour the bridegrome offereth him ſelfe at his laſt ſupper, which he had with his diſciples, his body to be eaten, and his bloud to be dronke. And to the intent ỹ it ſhould be done to our great comfort, and then agayne to take away all crueltie, irkſomnes, and horriblnes: he ſheweth vnto vs how we ſhall eate him, in what maner & forme, namely ſpiritually, to our great comfort: ſo that who ſo euer eateth the miſticall breade, and drinketh the miſticall wine worthely, according to the ordinaunce of Chriſt, he receiueth ſurely ỹ very body and bloud of Chriſt ſpiritualy, as it ſhalbe moſt comfortable vnto his ſoule. He eateth with the mouth of his ſoule, and diſgeſteth with the ſtomacke of his ſoule, the body of Chriſt. And to be ſhorte, whoſoeuer beleueth in Chriſt, putteth his hope, truſte, and confidence in him, he eateth and drinketh him: for the ſpirituall eating, is the right eating to euerlaſting lyfe, not the corporall eating, as the Capernaites vnderſtode it. For that ſame corporall eating, on which they ſet their mindes,

Chriſtes body and bloud is eaten & dronken ſpiritually.

The ſpirituall eatinge of Chriſt is the right eating.

hath

hath no commodities at all, it is a spirituall meate that fee-
deth our soules. But I pray you, how much is this supper
of Christ regarded amongest vs where he him selfe exhibi-
The lordes supper is not regarded. teth vnto vs his body and bloud. How much I say is it re-
garded: how many receiue it with the curate or minister:
O Lord, how blinde and dull are we to such thinges, which
pertayne to our saluation: But I pray you wherfore was
Why the lords supper was ordeined. it ordained principally: Aunswere. It was ordained for our
helpe, to helpe our memory withall, to put vs in mynde of
the great godnes of God, in redeming vs from euerlasting
death, by the bloud of our sauiour Christ: yea and to signifie
vnto vs, that his body and bloud is our meate and drinke
for our soules, to feede them to euerlasting lyfe: if we were
now so perfect as we ought to be, we should not haue nede
of it, but to healpe our imperfectnes it was ordayned of
Christ: for we be so forgetfull when we be not pricked for-
We be both slouthfull & forgetfull. warde; we haue sone forgotten all his benefites. There-
fore to the intent that we might better kep it in memory,
and to remedy this our slouthfulnes, our sauiour hath ordey-
ned this his supper for vs, wherby we should remember
his great godnes his bitter passiō & death and so strēgthen
our fayth: so that he instituted this Supper for our sake to
make vs to kepe in freshe memory his inestimable bene-
fites. But as I sayd before, it is in a manner nothing regar-
ded amongest vs, we care not for it, we will not come vnto
it: how many be there thinke ye, which regard this supper
of the Lord, as much as a testorne: but very few no doubt
of it: And I will proue that they regarde it not so much: if
there were a proclamation made in this towne, that who-
soeuer would come vnto ỹ church at such an houre & there
go to the communiō with the curate, should haue a testorne
For a testorne a peece wee should haue communicantes inough. when such a proclamation were made, I thinke truely all
the towne would come and celebrate the Communion to
get a testorne. But they will not come to receiue the body
and bloud of Christ, the fode and nourishment of their
soules, to the augmentation, and strength of their fayth:
Do they not more regard now a testorne then Christ: But
the cause which letteth vs frō celebrating of the Lords sup-
per, is this: we haue no minde nor purpose to leaue sinne,

an

and wickednes: whiche maketh vs not to come to this supper, because we be not ready nor mete to receiue it. But I require you in Gods behalfe, leaue your wickednesse, that ye may receiue it worthely according to his institution. For this supper is ordeyned, as I tolde you before, for our sakes, to our profites and commodities: for if we were perfect, we should not nede this outward Sacrament: but our Sauiour knowyng our weakenes and forgetfulnes, ordeined this supper, to the augmentation of our fayth: And to put vs in remembraunce of his benefites. But we will not come: there come no more at once, but such as geue the holy loues, from house to house, whiche follow rather the custome than any thyng els. Our Sauiour Christ sayth in the Gospell of S. John, *Ego sum panis viuus, qui de cælo descendit.* I am the liuyng bread, whiche came downe from heaue. Therfore whosoeuer fedeth of our Sauiour Christ, he shall not perishe, death shall not preuayle agaynst hym, his soule shall depart out of his body, yet death shall not get the victory ouer him: he shall not be damned, he that cometh to that mariage, to that banket, death shalbe vnto hym but an entraunce, or a dore to euerlastyng life. *Panis quem ego dabo caro mea est* The bread that I will geue, is my flesh, which I will geue for the lyfe of the world. As many as will fede vpon him, shall attayne to euerlastyng lyfe: they shall neuer dye, they shall preuaile agaynst death: death shall not hurt them, because he hath lost his strength: if we would consider this, no doubt we would be more desirous to come to the Communion than we be: we would not be so cold, we would be content to leaue our naughty liuyng, and come to the Lordes table.

The cause why wee haue no minde to come to the communion.

When come to the communion of custome.

Iohn. 6.

Who so eateth Christes flesh shall not perish.

Death hath lost his sting.

Now ye haue heard what shal be the chiefest dish at this mariage, namely the body and blood of Christ. But now there be other dishes, whiche be sequels or hangynges on, wherewith the chief dishe is poudred: that is, remission of sinnes. As the holy Ghost whiche ruleth and gouerneth our hartes: also the merites of Christ, whiche are made ours: for whan we fede vpon this dishe worthely, than we shall haue remissiõ of our sinnes, we shall recieue the holy ghost. Moreouer all the merites of Christ are ours, his fulfillyng

The diuersitie of dishes that are at this supper.

of

of the law is ours, and so we be iustified before God: and finally attaine to euerlastyng life. As many therfore as fede worthely of this dishe, shall haue all these thynges with it, and in the end euerlastyng life. S. Paule sayth: *Qui proprio filio suo non pepercit, sed pro nobis omnibus tradidit illum, quomodo non etiam cum illo omnia nobis donabit?* He whiche spared not his owne sonne, but gaue him for vs all: how shall he not with hym geue vs all thinges also? Therfore they that be in Christ, are partakers of all his merites and benefites of euerlastyng lyfe, and of all felicitie: He that hath Christ, hath all thynges that are Christes: He is our preseruation from damnation, he is our comfort, he is our helpe, our remedy. When we fede vpon him, then we shall haue remission of our sinnes: the same remission of sinnes is the greatest and most comfortable thyng that can be in the worlde. O what a comfortable thyng is this, whē Christ sayth: *Remittuntur tibi peccata*, Thy sinnes are forgeuen vnto thee. And this is a standyng sentence, it was not spoken onely to the same one man, but it is a generall proclamation vnto vs all: that is, to all and euery one that beleueth in him, that they shall haue forgeuenes of their sinnes. And this proclamation is cryed out dayly by his ministers and preachers: which proclamation is the worde of grace, the worde of comfort and consolation. For like as sinne is the most fearefull and the most horribleste thyng in heauen and in earth: So the most comfortablest thyng is the remedy agaynst sinne: whiche remedy is declared and offered vnto vs in this worde of grace: and the power to distribute this remedy agaynst sinnes, he hath geuen vnto his Ministers, which be Gods treasurers, distributers of the worde of God: for now he speaketh by me, he calleth you to this weddyng by me, beyng but a poore man, yet he hath sent me to call you. And though he be the author of the worde: yet he will haue men to be called thyough his Ministers to that worde. Therefore let vs geue credite vnto the Minister when he speaketh Gods worde: yea rather let vs credite God when he speaketh by his Ministers, and offereth vs remission of our sinnes by his worde. For there is no sinne so great in this worlde, but it is pardonable as long as we be in this

Rom. 8.

The commodities that come of communicatyng aright.

Math. 8.

A generall proclamation.

Nothyng is so horrible as sinne

worlde

worlde, and call for mercy: for here is the tyme of mercy, here we may come to forgeuenes of our sinnes. But if we once die in our sinnes and wickednes, so that we be damned, let vs not loke for remission afterwardes: for the state after this life is vnchangeable: but as long as we be here, we may cry for mercy. Therefore let vs not dispayre, let vs amende our lyues, and cry vnto God for forgeuenes of our sinnes: and then no doubt we shall obtayne remission, if we call with a faithfull hart vpon him, for so he hath promised vnto vs in his most holy worde.

There is sinne agaynst the holy ghost.

The holy Scripture maketh mention of a sinne against the holy ghost, which sinne can not be forgeuen, neither in this worlde nor in the worlde to come: And this maketh many men vnquiet in their hartes and consciences: for some there be which euer be afrayde least they haue cõmitted that same sinne against the holy ghost, which is irremissible. Therfore some say, I cannot tell whether I haue sinned against the holy ghost or not: if I haue committed that sinne, I know I shall be damned. But I tell you what you shall doe, despaire not of the mercy of God, for it is immeasurable. I can not deny but there is a sinne against the holy ghost, which is irremissible, but we can not iudge of it afore hand, we can not tell which man hath committed that sinne or not, as long as he is aliue: but when he is once gone, then I can iudge whether he sinned against the holy ghost or not. As now I can iudge that Nero, Saul, and Judas, and such like, that dyed in sinnes and wickednesse, did commit thys sin against the holy ghost: for they were wicked & continued in their wickednesse still to the very end, they made an end in their wickednes: but we can not iudge whether one of vs sinne this sinne against the holy ghost or not: for though a man be wicked at this time, yet he may repent and leaue his wickednes to morrow, and so not commit that sinne against ỹ holy ghost. Our sauiour Christ pronounced against the Scribes and Phariseis, that they had committed ỹ sinne against ỹ holy ghost: because he knew their hartes, he knew that they would still abyde in their wickednes, to the very ende of their lines. But we can not pronounce this sentẽce agaynst any man, for we know not the hartes of mẽ: he that

We can not iudge who hath sinned agaynst the holy ghost.

Christ knew the hartes of the Phariseis.

sinned

sinned now, peraduenture shall be turned to morow, and leaue his sinnes, and so be saued. Farther, the promises of Christ our Sauiour are generall, they pertaine to all mankind: he made a generall proclamation, saying: *Qui credit in me, habet vitam æternam*. Who soeuer beleueth in me, hath euerlastyng lyfe. Likewise S. Paule sayth: *Gratia exuperat supra peccatum*, The grace and mercies of God exceedeth farre our sinnes. Therfore let vs euer thinke and beleue that the grace of God, his mercy and goodnesse exceedeth our sinnes. Also consider what Christ sayth with his owne mouth: *Venite ad me omnes qui laboratis. &c*. Come to me all ye that labour and are ladē, and I wil ease you. Marke, here he sayth: Come all ye: wherefore then should any man despayre, or shut out himselfe from these promises of Christ which be generall & pertaine to the whole world? For he sayth, Come all vnto me. And then agayne he sayth, *Refocillabo vos*, I will refreshe you, you shall be eased from the burthens of your sinnes. Therfore as I sayd before, he that is blasphemous and obstinate wicked, and abydeth in his wickednesse still to the very end, he sinneth agaynst the holy Ghost, as S. Augustine and all other godly writers do affirme: that he that leaueth his wickednesse and sinnes, is content to amende his life, and than beleuyng in Christ, seketh saluation & euerlasting life by him, no doubt that man or woman whosoeuer he or they be, shalbe saued: for they fede vpon Christ, vpon that meate that God the Father, this feast maker, hath prepared for all his gestes.

Christes promises are generall.

Math. 11. Christ calleth all vnto him.

To continue in sinne to the ende is to sinne agaynst the holy ghost.

You haue heard now who is the maker of this feast or banket: and agayne you haue heard what meate is prepared for the gestes, what a costly dishe the housefather hath ordayned at the weddyng of his sonne. But now ye know that where there be great dishes and delicate fare: there be commonly prepared certaine sauses, which shall geue men a great lust and appetite to their meates, as mustard, vineger, and such like sauses. So this feast, this costly dishe, hath his sauses: what be they? Mary the crosse, affliction, tribulation, persecution, and all maner of miseries: for like as sauses make lustye the stomacke to receiue meate, so affliction styrreth vp in vs a desire to Christ. For when we be in quietnes

Sweete meate must haue soure sauce.

etnes we are not hungry, we care not for Chriſt: but when we be in tribulation, and caſt in priſon, then we haue a deſire to him: then we learne to call vpon him: then we hunger and thirſt after him, then we are deſirous to fede vpon him, as long as we be in health and proſperitie, we care not for him: we be slouthfull, we haue no stomacke at all, & therfore theſe ſauſes are very neceſſary for vs. We haue a common saying amongeſt vs, when we ſee a felow ſturdy, lofty, and proude, men say, this is a ſauſie felow: ſignifiyng hym to be a highmynded felow, which taketh more vpon hym then he ought to doe, or his eſtate requireth: which thing no doubt is naught and ill: for euery one ought to behaue himſelfe according vnto his calling and eſtate: but he that will be a Chriſten man, that intendeth to come to heauen, muſt be a ſauſy felow: he muſt be well poudered with the ſauſe of affliction and tribulation, not with proudenes and ſtoutnes, but with miſeries and calamities: for ſo it is written, *omnes qui piè volunt viuere in Chriſto, perſecutionem patientur*, whoſoeuer will liue godly in Chriſt, he ſhall haue perſecution and miſeries, he ſhall haue ſauſe inough to his meate. Againe, our Sauiour ſayth, *qui vult meus eſſe diſcipulus, abneget ſemetipſum & tollat crucem ſuam & ſequatur me:* He that will be my diſciple muſt deny himſelfe, and take his croſſe vpon hym, and follow me. Is there any man that will fede vpon me, that will eate my fleſhe, and drinke my bloude? *Abneget ſemetipſum*, Let hym forſake hymſelfe. O this is a great matter, this is a byting thyng: the denying of my owne will.

Yee that will come to heauen muſt be ſauced.

As for an enſample. I ſee a fayre woman and conceaue in my hart an euill appetite to commit lechery wyth her. I deſire to fulfill my wanton luſt wyth her. Here is my appetite, my luſt, my will: but what muſt I doe? I muſt deny my ſelfe and folow Chriſt. What is that? I muſt not follow my owne deſire, but the will and pleaſure of Chriſt. Now what ſaith he? *Non fornicaberis, nõ adulteraberis*, thou ſhalt not be a whoremonger: thou ſhalt not be a wedlock breaker. Here I muſt deny my ſelfe, and my will, and geue place vnto his will, abhorre and hate my owne will: yea and farthermore, I muſt earneſtly call vpon him, that he

we muſt deny our ſelues.

will geue me grace to withstand my owne lust and appetite, in all maner of thinges, which may be agaynst his will: as when a man doth me wronge, taketh my liuing from me, or hurteth me in my good name and fame, my will is to auenge my selfe vpon him, to doe him a foule turne againe: but what saith God, *Mihi vindictam ego retribuam*, vnto me (sayth God) belongeth vengeance, I will recompēce the same. Now here I must geue ouer my owne will and pleasure, and obey his will: this I must doe if I will fede vpon him, if I will come to heauen: but this is a bitter thyng, a soure sauce, a sharpe sauce: this sauce maketh a stomack: for when I am iniuried or wronged, or am in other tribulation, then I haue a great desire for him, to fede vpon him, to be deliuered from trouble, and to attaine to quietnes and ioy.

Wee must leaue the reuenge to God.

The crosse calleth vs to Christ.

There is a learned man which hath a saying that is most true, he sayth, *Plus crux quàm tranquillitas inuitat ad Christum*, The Crosse and persecution bringe vs sooner to Christ, then prosperitie and wealth. Therfore S. Peter sayth: *Humiliamini sub potenti manu Dei*, Humble your selues vnder the mighty hand of God: Loke what God layeth vpon you, beare it willingly and humbly. But you will say, I pray you tell me what is my crosse? Aunswere. This that God layeth vpon you, that same is your crosse: not that which you of your owne wilfulnes lay vpon your selues. As there was a certaine secte which were called *Flagellarij*, which scourged themselues with whippes, till the bloud ranne from their bodies: this is a crosse, but it was not the crosse of God. No, no, he layd not that crosse vppon them, they did it of their owne head.

The crosse that men lay vpon themselues is not Christes crosse.

Therefore loke what God layeth vpon me that same is my crosse, which I ought to take in good part, as when I fall in pouertie, or in miseries, I ought to be content withall: when my neighbour doth me wrong, taketh away my goods, robbeth me of my good name and fame, I shall beare it willingly, considering that it is Gods crosse, and that nothing can be done against me without his permissiō. There falleth neuer a sparrow to the ground without his permission: yea not a heare falleth from our head without his will. Seyng then that there is nothyng done wythout his will,

God hath appointed that we should be tempted with diuers temptations.

I ought to beare this croſſe which he layeth vpon me, wyllingly without any murmuring or grudging.

But I pray you conſider theſe wordes of S. Peter well *Humiliamini ſub potenti manu Dei*, Humble your ſelues vnder the mighty hand of GOD. Here S. Peter ſignified vnto vs that GOD is a mighty GOD, which can take away the croſſe from vs when it ſeemeth him good, yea and he can ſende patience in the myddes of all trouble and myſeries. S. Paule that elect inſtrument of God ſhewed a reaſon wherefore GOD layeth afflictions vpon vs, ſaying: *Corripimur a domino ne cum mundo condemnemur*, We are chaſtened of the Lord, leaſt we ſhould be condemned with the worlde: for you ſée by dayly experience that the moſt part of wicked men are lucky in this world, they beare the ſwyng, all thynges goeth after their myndes, for God letteth them haue their pleaſures here. And therefore thys is a common ſaying: The more wicked, the more lucky: but they that pertayne to God, that ſhall inherite euerlaſtyng lyfe: they muſt goe to the potte, they muſt ſuffer here accordyng to ỹ ſcripture: *Iudicium a domo Dei incipit*, The iudgement of God beginneth at the houſe of God: therefore it commeth of the goodnes of God when we bée put to taſte the ſauſe of tribulation: for he doth it to a good ende, namely that we ſhould not be cõdemned with this wicked world: for theſe ſauſes are very good for vs, for they make vs more hungry and luſty to come to Chriſt and fæde vpon him. And truely when it goeth well wyth vs, we forget Chriſt, our hartes and mindes are not vpon him: therefore it is better to haue affliction then to be in proſperitie. For there is a cõmon ſaying: *Vexatio dat intellectum*. Vexation geueth vnderſtanding. Dauid that excellent king and Prophet ſaith *Bonum eſt mihi quòd humiliaſti me domine*. Lord (ſaith he) it is good for me that thou haſt pulled downe my ſtomake that thou haſt humbled me. But I pray you, what ſauſe had Dauid how was he humbled? Truely this, hys owne ſonne defiled hys daughter. After that Abſalon one other of hys ſonnes kylled hys owne brother. And this was not inough, but hys owne ſonne roſe vp againſt hym, and traytrouſly caſt him out of hys kyngdome, & defiled hys wines

Gods hand is mighty.

The cauſe why Chriſt layeth croſſes vpon thoſe that be hys.

The more wicked the more lucky.

It is better to haue affliction then proſperitie.

Dauid had ſauce to his meate.

4. Reg. 16.

in the ſight of all the people. Was not he vered? had he not ſauſes? Yes yes, yet for all that he cryeth not out againſt God, he murmured not, but ſayth: *Bonum eſt mihi quòd humiliaſti me.* Lord it is good for me that thou haſt humbled me, thou haſt brought me lowe: therefore when we be in trouble, let vs be of good comfort, knowing that God doth it for the beſt. But for all that, the deuill that olde ſerpent, the enemy of mankinde doth what he can day and nyght to bring vs to this ſauſe, to caſt vs into perſecution, or other myſeries, as it appeared in the Goſpell of Mathew where our Sauiour caſtyng hym out of a man, ſeeyng that he could doe no more harme, he deſired Chriſt to geue hym leaue to goe into the ſwyne: and ſo he caſt them all into the ſea. Where it appeareth, that the deuill ſtudieth and ſeketh all maner of wayes to hurt vs, eyther in ſoule, or els in bodye: But all that, let vs not deſpaire, but rather lyft vp our hartes vnto God, deſiring his helpe and comfort, and no doubt when we doe ſo, he will helpe, he will eyther take away the calamities, or els mitigate them, or at the leaſt wiſe ſend patience into our hartes, that we may beare it willingly.

The deuill laboureth ſtil to make ſauce for vs.

To conſider this, is comfortable.

Now you know at a great feaſt when there is made a delicate dinner, and the geſtes fare will: at the ende of the dinner they haue *bellaria*, certaine ſubtilties, cuſtardes, ſweete, and delicate thynges: ſo when we come to thys dinner, to thys wedding, and fede vpon Chriſt, and take his ſauſes which he hath prepared for vs: at the ende commeth the ſweet meat, what is that? The remiſſion of ſinnes and euerlaſting lyfe, ſuch ioy that no tong can expreſſe, nor hart can thinke: which GOD hath prepared for all them that come to this dinner, and fede vpon his ſonne, and taſt of his ſauſes. And this is the ende of this banket. This banket or mariage dinner was made at the very beginnyng of the world. God made this mariage in paradiſe, and called the whole world vnto it, ſaying: *Semen mulieris conteret caput ſerpentis.* The ſeede of the woman ſhall vanquiſhe the head of the ſerpent, thys was the firſt callyng. And this calling ſtode vnto the faythfull in as good ſtede as it doth vnto vs which haue a moſt manifeſt calling.

The latter courſe at this feaſt.

This mariage was made in paradiſe.

Afterwarde,

Afterward, almightie God called agayne with theſe wordes, ſpeakyng to Abraham, *Ego ero Deus tuus & ſeminis tui poſt te*, I will be thy God, and thy ſeedes after thee. Now what is it to be our God? Forſoth to be our defender, our cõforter, our deliuerer and helper: who was Abrahams ſæde? Euen Chriſt the ſonne of God, he was Abrahams ſæde: in him and through him, all the world ſhall be bleſſed, all that beleue in him, and all that come to this dinner and fæde vpon him. After that, all the Prophetes their onely intent was to call the people to this weddyng. Now after the tyme was expired, which God had appointed, he ſayd: *Venite, parata ſunt omnia*, Come, all thynges are ready. But who are theſe callers? The firſt was John Baptiſt, whiche not onely called with his mouth, but alſo ſhewed with his finger, that meate whiche God had prepared for the whole world. He ſayth *Ecce agnus Dei qui tollit peccata mundi*, Loe the Lambe of God that taketh awaye the ſinnes of the world. Alſo Chriſt him ſelfe called, ſaying: *Venite ad me omnes qui laboratis*, Come to me all ye that trauayle and labour, and I will refreſh you. Likewiſe the Apoſtles cryed, and called all the whole world, as it is writen: *Exiuit ſonus eorum per vniuerſam terram*, Their ſound is gone throughout all the world. But I pray you what thankes had they for their callyng and for their labour? Verely this, John Baptiſt was headed: Chriſt was crucified: the Apoſtles were killed, this was their reward for their labours. So all the preachers ſhall loke for none other reward: for no doubt they muſt be ſufferers, they muſt taſt of theſe ſauſes: their office is, *Arguere mundum de peccato*, To rebuke the world of ſinne, which no doubt is a thankeleſſe occupation. *Vt audiant montes iudicia Domini*, That the high hilles, that is, great Princes and Lordes, may heare the iudgementes of the Lord: They muſt ſpare no body, they muſt rebuke high and low, when they do amiſſe, they muſt ſtrike them with the ſword of Gods word: which no doubt is a thankles occupation yet it muſt be done, for God will haue it ſo.

There be many men whiche be not ſo cruell as to perſecute or to kill the preachers of Gods worde: but when they be called to fæde vpon Chriſt, to come to this banket, to

Abraham was bidde to this mariage.

John baptiſt poynted to this meate with his finger.

Math. 11.

The reward that they haue which be the callers of the geſtes.

Preachyng is a thankeleſſe office.

The excuses that such vse to make as are loth to leaue their wickednes.

haue their wicked lyuinges, then they begin to make their excuses, as it appeared here in this gospell: Where the first sayd, I haue bought a farme, and I must needes go and see it, I pray thee haue me excused. An other sayd: I haue bought fiue yoke of oxen, & I go to proue them, I pray thee haue me excused. The third sayd, I haue maried a wife, and therfore I can not come: and these were they? excuses. You must take hede that you mistake not thys

Take hede ye vnderstand this aright.

text: for after the outward letter, it semeth as though no husbandman, no byer or seller, nor maryed man shall enter into the kingdome of God: Therefore you must take hede, that ye vnderstand it aright. For to bee a husbandman, to bee a byer or seller, to be a maryed man, is a good thing, and allowed of God: but the abuse of such thinges is reproued: husbandman, and maryed man euery one in hys calling, may vse and doe the workes of his calling: the husbandman may go to plough: they may bye and sell. Also, mē may marry, but they may not set their hartes vpon it. The husbandman may not so apply his husbandry, to set asside the hearing of the word of God: for when he doth so, he sinneth damnably: for he more regardeth his husbandry, than God and his worde: he hath all lust and pleasure in hys husbandry,

Husbandry must not hold vs from God.

which pleasure is naught. As there be many husbandmen, which will not come to seruice, they make their excuses that they haue other businesse, but this excusing is naught: for commonly they go about wicked matters, & yet they would excuse themselues, to make themselues faultlesse, or at the least way, they will diminishe their faultes. Which thing it selfe is a great wickednes: to doe wickedly, and then to defend that same wickednesse to neglect & despise Gods word, and then to excuse such doinges, like as these men doe here in this Gospell. The husbandman sayth, I haue bought a farme, haue me excused: the other sayth, I haue bought fiue yoke of oxen, I pray thee haue me excused: Now when he commeth to the maryed man: that same fellow sayth not, haue me excused, as the other sayd, but he onely

The maried man sayeth he can not come.

sayth, I can not come. Where it is to be noted, that the affections of carnall lustes & concupiscence are the strongest aboue all the other: for there be some men which set all their

hartes

hartes vpon voluptuouſnes: they regard nothyng els, neither God noꝛ his woꝛd: And therfoꝛe this maryed mã ſayth: I can not come: becauſe his affections are moꝛe ſtrong and moꝛe vehemẽt than the other mens were: but what ſhall be their reward which refuſe to come? The houſe father ſayth: I ſay vnto you, that none of thoſe men which were bidden, ſhal taſt of my ſupper. With theſe woꝛdes Chriſt our Sauiour teacheth vs, that all thoſe that loue better woꝛldly thynges then God and his woꝛd, ſhalbe ſhut out from his ſupper, that is to ſay, from euerlaſtyng ioy and felicitie: foꝛ it is a great matter to deſpiſe Gods woꝛde, oꝛ the Miniſter of the ſame: foꝛ the office of pꝛeachyng is the office of ſaluation, it hath warrantes in Scripture, it is grounded vpon Gods woꝛd. S. Paule to the Romaines maketh a gradation of ſuch wiſe: *Omnis quicunque inuocauerit nomen Domini ſalnabitur: quomodo ergo inuocabunt in quem non crediderunt, aut quomodo credent ei quem non audierunt?* That is to ſay, Whoſoeuer ſhall call on the name of the Lorde ſhalbe ſaued: but howe ſhall they call vpon hym, in whom they beleue not? how ſhal they beleue on him of whom they haue not heard? how ſhould they heare without a preacher? And how ſhould they preache except they be ſent? At the length he concludeth ſaying, *Fides ex auditu*, fayth commeth by hearyng: where you may perceiue how neceſſary a thyng it is, to heare Gods woꝛd, and how nedefull a thyng it is to haue pꝛeachers, whiche may teach vs the woꝛd of God: foꝛ by hearyng we muſt come to fayth, thoꝛough fayth we muſt be iuſtified. And therefoꝛe Chriſt ſayth hymſelfe: *Qui credit in me, habet vitam aternam*, he that beleueth in me hath euerlaſtyng lyfe. When we heare Gods woꝛde by the pꝛeacher, and beleue that ſame, then we ſhall be ſaued: foꝛ S. Paule ſayth, *Euangelium eſt potentia Dei ad ſalutem omni credenti*, the Goſpell is the power of God vnto ſaluation, the Goſpell preached is Gods power to the ſaluation of all beleuers: this is a great commendation of this office of pꝛeachyng, therfoꝛe we ought not to deſpiſe it, oꝛ litle regarde it: foꝛ it is Gods inſtrument whereby he woꝛketh fayth in our hartes. Our Sauiour ſayth to Nicomede: *Niſi quis renatus fuerit*, ex-

The reward of them that refuſe to come.

S. Paules gradation.

Rom. 1.

The commendation of the office of pꝛeachyng. Iohn. 3.

cept a man be borne a new, he can not see the kingdome of God. But how commeth this regeneration? by hearing and
1.Pet.1. beleuyng of the word of God: for so sayth S. Peter. *Renati non ex semine mortali corruptibili*, We are borne a new not of mortall seede, but of immortal, by the word of God. Likewise Paule sayth in an other place: *Visum est Deo per stultitiam prædicationis saluos facere credentes*, It pleased God to saue the beleuers through the foolishnes of preaching. But peraduenture you will say. What? shall a preacher
The world iudgeth the worde of God to be foolishnes. teach foolishnes? No not so, the preacher when he is a right preacher, he preacheth not foolishnes, but he preacheth the word of God: but it is take for foolishnes, the world esteemeth it for a trifle: but howsoeuer the world esteemeth it, S. Paul sayth that God will saue his through it.

Here I might take occasion to inueigh agaynst those which litle regarde the office of preachyng, which are wont to say, what nede we such preachynges euery day? Haue I not fiue wits? I know as well what is good or ill, as he doth that preacheth. But I tell thee my frend: be not to hasty, for when thou hast nothyng to follow but thy fiue wittes, thou
Dauid trusted not his fiue wittes. shalt goe to the Deuill with them: Dauid that holy Prophet sayd not so, he trusted not his fiue wittes, but he sayd, *Lucerna pedibus meis verbum tuum Domine*, Lord thy word is a lanterne to my feete: Here we learne not to despise the word of God, but highly to esteme it, and reuerently to heare it: for the holy day is ordained and appointed to none other thyng but that we should at that day, heare the word of God, and exercise our selues in all godlynesse: but there be some whiche thinke that this day is ordained onely for feastyng, drinkyng, or gamyng, or such foolishnesse, but they be
The right vse of the holy dayes. much deceiued: this day was appoynted of God, that we should heare his word, and learne his lawes, and to serue him: but I dare say, the deuill hath no dayes so much seruice as vpon Sōdayes or holy dayes, which Sōdayes are appointed to preachyng, and to heare Gods most holy word: therfore God sayth not onely in his commaundementes that we shall abstaine from worcking, but he sayth, *Sanctificabis*, thou
Holydayes worckes. shalt halow: so that holyday képing is nothing els but to abstayne from good workes, and to do better workes, that is,

to

to come together, and celebrate the communion together, and visite the sicke bodyes, these are holydayes workes, and for that end God commaunded vs to abstaine from bodely workes, that we might be more meete and apt to do those workes, whiche he hath appointed vnto vs, namely to fede our soules with his word, to remember his benefites, and to geue him thākes, and to call vpon him. So that the holy day may be called a mariage day, wherein we are maried vnto God, which day is very nedefull to be kept. The foolish common people, thinketh it to be a belly cheare day, and so they make it a sarfeityng day: there is no wickednesse, no rebellion, no lechery, but she hath most commōly her begynning vpon the holy day. All mischief beginneth on the holy dayes.

We read a story in the 15. chapter of the booke of the Numbers, that there was a fellow whiche gathered stickes vpon the Sabboth day, he was a despiser of Gods ordinaunces and lawes: like as they that now a dayes go about their busines, when they should heare the word of God, and come to the common prayer, which felowes truely had nede of sause, to be made more lustyer to come and fede vpon Christ than they be. Now Moses and the people consulted with the Lorde, what they should do, how they should punish that felow which had so transgressed the Sabboth day: he shall dye sayth God, which thyng is an ensample for vs to take hede, that we transgresse not the law of the Sabboth day: for though God punish vs not by and by, as this man was punished, yet he is the very selfe same God that he was before: and will punishe one day, either here, or els in the other world, where the punishment shall be euerlastyng. Numc. 15.

God will punish one day.

Likewise in the 17. chapiter of the Prophet Jeremy, God threatneth his fearefull wrath and anger vnto those which do prophane his Sabboth day. Again he promiseth his fauour, and all prosperitie to them that will kepe the holydayes, saying: Princes and Kynges shall go through thy gates, ý is to say: thou shalt be in prosperitie, in wealth and great estimation amongest thy neighbours. Agayne, if ye will not kepe my Sabboth day, I will kindle a fire in your gates, that is to say, I will destroy you, I will bryng you to naught, and burne your Cities with fire. These wordes pertayne as well vnto vs at this tyme, as they pertained

Ieremi. 17.

Plagues threatened to such as prophane the Sabboth.

tained to them at their tyme: for God hateth the dishallowyng of the Sabboth, as well now as then: for he is and remayneth still the old God: he will haue vs to kepe his Sabboth, as well now as then: for vpon the Sabboth day Gods sede plough goeth: that is to say, the ministery of his word is executed, for the ministryng of Gods word is Gods plough. Now vpon the Sondayes God sendeth his husbandmen to come and till, he sendeth his callers, to come and call to the weddyng, to bid the gestes, that is, all the world to come to that supper. Therfore for the reuerence of God consider these thynges, consider who calleth, namely God: consider agayne who be the gestes, all ye. Therfore I call you in Gods name, come to this supper, hallow the Sabboth day, that is, do your holy day worke, come to this supper, for this day was appointed of God to the ende that his worde should be taught and heard: preferre not your owne busines therfore before the hearyng of the word of God. Remember the story of that man whiche gathered stickes vpon the holy day: and was put to death by the cõsent of God: where God shewed himselfe not a cruel God, but he would geue a warnyng vnto the whole world by that man, that all the world should kepe holy his Sabboth day.

The Sabboth day is Gods plowing day.

The almighty euerliuyng God geue vs grace to lyue so in this miserable world, that we may at the end come to the great Sabboth day, where there shal be euerlastyng ioy and gladnesse. Amen.

## The second Sermon of Maister Latymer. 1552. *Math.5.*

Math.5. Read in the Churche vpon all Saintes.

*Videns autem Iesus turbas, ascendit in montem & cum consedisset, &c.* When Iesus saw the people he went vp into a mountaine, and when he was set downe, his Disciples came vnto him, and he opened his mouth, and taught them saying: Blessed are the poore in spirite.

Dearely beloued in our Sauiour Christ, I haue to tell you at this present tyme of a certaine pilgrimage, whiche may be called the Christẽ mans pilgrimage: but ye shall not thinke that I will speake of the Popish pilgrimage, whiche

we

we were wont to vse in times past, in running hither and thether to S. Iohn Shorne, or to our Lady of Walsingham. No no, I will not speake of such foleries, but I wyll speake of such a pilgrimage, which our Sauiour Christ himselfe taught vs, being here present with vs, with hys owne mouth. Therefore whosoeuer will come to the eternall felicitie must go to that pilgrimage, els he shall neuer attaine thereunto. *Cum vidisset autem turbas.* When hee saw the people. It appeareth by the end of ỳ fourth of Mathew, that our Sauiour had walked thorowout all Galilæe, and had done many miracles: so that the fame of him went thorough all the countrey: And there gathered a great number of people together to heare him: he seeing the people how hungry they were, conueyed himselfe into a higher place, and hys disciples came vnto him, and he taught them, but not only the disciples but also the whole people. For Luke sayth: *docebat audiẽte populo*, he preached the people hearing it, *& turba admirabatur super doctrina illius*, and the people marueiled because of his doctrine: how coulde they maruell if they had not heard it. So it appeareth that Christ made his sermon not onely to his disciples, but also to the whole people, yet specially he taught his disciples, to that end that they might teach afterwardes to others, for he taught them such doctrine which he would haue taught to all the whole world, therefore he so diligently taught them, for though he made many sermons, yet these two sermons, the one in Mathew, and the other in Iohn, ought to be regarded most aboue all others: for they conteyne the summe of a Christian mans life. Now our sauiour seeing them so hungry, what doth he? The Euangelist sayth: *Aperuit os suum*, he opened his mouth and taught them: Our sauiour did not only send out his Apostles to preach & teach to the people, but also he opened his owne mouth, and taught the people hys owne selfe. Which acte of our Sauiour, is to the reproch of our lordly prelates: which in a maner disdayne to preach themselues, in their owne persons, but they thinke it to be inough to haue one or two pertayning vnto them, which preach in their dioces, they themselues being occupyed in worldly businesse: our Sauiour did not so, he opened hys owne

A necessary pilgrimage.

Two Sermõs wherein is conteined the summe of a Christian mans lyfe.

Our Prelates be not better than Christ.

owne mouth, and taught the people. Certainely this ensample of our Sauiour ought better to be considered of our Prelates then it is: for they be not better then Christ was. Christ hath sent them, and geuen vnto them a commission to preach: wherfore disdayne they then to open their mouth and teache the people? seyng that our Sauiour him selfe taught: how will they be excused when they shall make accompt for their doynges? What shall be their reward for their slouthfulnesse? No doubt euerlasting damnation hãgeth ouer their heades.

Christ teacheth men to goe on pilgrimage

Now our Sauiour opening his mouth, what taught he them? Forsoth he taught them a pilgrimage, the Christen mans pilgrimage: And this is a good and true pilgrimage that he taught, for this pilgrimage standeth not in runnyng hether and thether: No no, this is a right pilgrimage, but there is straunge geare in it: yea such geare, that if I should say it of my owne head, you would not beleue me, you would say I lye: for it agreeth not with our mother witte, we cannot compasse this geare with our naturall wit: therfore we must consider who speaketh it, and so captiuate our reason and wit to the wisedome of God. Now Christ the eternall sonne of God, he teacheth vs this pilgrimage: Of whiche God the father himselfe sayth: *Hic est filius meus dilectus, in quo mihi benè complacitum est, ipsum audite:* This is my welbeloued sonne, in whom I am well pleased, heare hym. Seyng than that the almighty God commaunded vs to heare hym, we ought not to regarde his doctrine litle, to esteeme and value it for nothyng, but most highly to esteeme it as the vnfallible word of God. Now what sayth he? *Beati pauperes spiritu, quoniam ipsorum est regnum cœlorum*, Blessed be the poore in spirite, for theirs is the kyngdome of heauen. &c. I entend to be very short, els I could not haue tyme to go through all thynges that pertayne to this pilgrimage. This is a pilgrimage of viij. myles or of viii. dayes iourneyes, all thinges that pertayne vnto it are comprehended in viii. poyntes.

Math. 3.

We must not lightly regarde Christes doctrine.

A pilgrimage of viij. dayes iourney, or viij. myles.

Our Sauiour saith, *Beati pauperes*, Blessed be the poore, this is cõtrary to our reasõ: for who would thinke powertie to be a blessednesse? who is he that would not rather be rich

then

than poore: to be rich is a blessednes in our eyes, to be poore is an vnhappines in our myndes: but we must subdue our iudgementes. We esteeme it to be a cursednes to be poore: well, our Sauiour sayth, Blessed are the poore: Luke hath no more but these wordes, Matthew addeth *Spiritu*, in the spirite. These thy. myles, or dayes iorneyes, may be called *Paradoxa*, that is to say, inopinable, incredible, and vnbeleueable sayinges: for if Christ had not spoken it hymselfe, who should haue beleued it: for we see dayly before our eyes, what a miserable thyng is pouertie, therefore our nature is euer geuen to auoyde pouertie, and to come to riches. But Christ sayth, *Beati pauperes*, Blessed be the poore in spirit, for the kingdome of heauen is theirs.

To say that pouertie is blessednes is a Paradoxa.

The kingdome of heauen is taken sometyme for the office of preaching, as when he compared the kingdom of heauen to a net that catcheth good and bad fishes, there he meaneth the office of preaching: sometymes it is taken for eternall felicity, which Christ our Sauiour merited for vs. When John Baptist sendeth his disciples vnto Christ to aske hym whether he be Christ or not, he tolde them what miracles he had done, and amongest other thynges he sayde, *Pauperes Euangelizant*, the poore heare the Gospell, meaning that the poore be more wylling to heare the Gospell, they take more payne in hearing Gods worde then the rich doe, for the rich commonly least regarde the Gospell. Looke throughout all England, and you shall finde it so. Likewyse he saith by the Prophet, *Ad Euangelizandum pauperibus misit me*, He hath sent me to preach the Gospell vnto the poore, because the poore hath more pleasure in it: the rich men cõmonly regarde it for nothing: therfore it is a wonderfull thynge that such terrible thynges are written of rich men, and yet we seeke all to be rich, and call them blessed and happy that be so. But ye heard vpon Sonday last was, how that these rich farmers made their excuses: they would not come to the banket which God had prepared for them, because their riches did let them: therfore riches are called thornes in scripture. As for an ensample: There be two wayes to a towne, the one is playne and straight, the other is full of thornes. Now he that goeth the playne way shall soner come to his

The kingdome of heauen taken for ỹ office of preaching.

The poore be most diligent to heare the word of God.

It is merueil that men be so desirous to be rich.

iorneys

A good ſimilitude & meete to be marked.

iorneys ende, than he that goeth the thorny way: So it is more ealyer without riches to come to heauen then with riches: but our nature is ſo corrupt, that we euer deſire that thyng that may doe vs harme. I will not ſay but men may haue riches, and many good men haue had great riches, yet riches muſt be had *cum tremore*, with feare: for it is a daungerous thyng to haue them: they be but burthens, they that haue them be but bayliffes and ſtewardes ouer them, they muſt make accompt for them. And therfore aboue all things rich men muſt haue in freſhe memory this Scripture: *Diuitiæ ſi affluant nolite cor apponere*, When riches come vpon you, ſet not your hartes vpon them: vſe them to ſuch end as God hath appointed: wyth your plenty helpe the needy, the poore and miſerable people: and thys is our dutie to doe. For he that hath riches and helpeth not the poore withall, but layeth them vp for himſelf, he is a theefe before God, though he doe come rightly and iuſtly by hys goods: for he doth not his dutie: he withdraweth that from the poore that pertayneth vnto them, for God requireth of ỹ rich to relieue and helpe the poore with his riches: when he now doth it not, the writers call hym a theefe. Here ye ſée what a burthen it is to haue riches, therfore let vs not be ſo greedy ouer them: and when we haue them, let vs remember that we be but Gods ſtuardes and diſtributers of his treaſures.

Mark this you riche men.

The ende why riches is geuen to men.

They are theeues that ſpend not their goods well.

What ſort of poore be bleſſed.

You muſt marke here, that our Sauiour when he ſaith, Bleſſed be the poore: he counteth not the Fryers pouertie, that ſame wilfull pouertie: but if we be come to pouertie for confeſſing of Chriſt, then thou art bleſſed. Agayne, I am a rich man, the fier commeth and taketh away my riches. As Job was a rich man, but what happened? hys enemy came and toke away altogether: ſo we may thys day be riche, and to morrow we may be beggers: for the riches be chanceable vnto vs, but not vnto God: for God knoweth when and to whom he will geue them or take them away agayne. Now when I come to pouertie by chaunce, ſo that God ſendeth pouertie vnto me: then I am bleſſed when I take pouertie well wythout grudging. And therfore he added *Spiritu*, that is, to take it in good part wyth a faithfull hart, knowing ỹ God ſendeth the ſame vnto vs: ſo that when we come to

pouertie by ſuch chaunces, or by perſecutions, ſo that we call not away our goods wilfully (as the Fryers did) which was a leauing of riches deuiſed by their owne myndes: but els we do our buſines according vnto our calling, and then God endueth vs with pouertie, let vs take it with ioy and gladnes: for theſe bleſſings which Chriſt promiſed vnto vs here in his Goſpell, ſhall light vpon vs, therfore take it ſo, that pouertie is a bleſſing whē ſhe is taken with a faythfull hart, els in deede it is to no purpoſe, except it proceede out of faith. Be not eger therfore to haue riches, and whē ye haue them, that God ſendeth them, ſet not to much by them. For Chriſt ſayth: it is hard for a rich man to come to heauen, ſpeakyng of thoſe which ſet their hartes vpon riches: which men in deede be very idolaters: for they put their hope, truſt, and confidence in them, ſo that whatſoeuer ſhall happe, they thinke they will eſcape hauyng money, and ſo they make money their God, which is a moſt wicked and abhominable thyng in the ſight of the Lord. For God would haue vs to hang vpon hym, to truſt in him, be we poore or rich: If we be riche, we ſhould not ſet our hartes vpon riches: if we be poore we ſhould comfort our ſelues with thys Scripture, *Non eſt inopia timentibus eum*, They that feare hym ſhall not lacke.

How pouertie is a bleſſing and how not.

How riche men are idolaters.

Now the ſecond myle or dayes iourney in this pilgrimage is this: *Beati qui lugent, quoniam ipſi conſolabuntur.* Bleſſed are they that mourne, for they ſhall haue comfort. We after our reaſon eſtéeme them happy that can make mery in this world: but our Sauiour contrariwyſe pronounceth them bleſſed that mourne and wæpe in thys world. We ſæke all to be in that caſe that we might laughe and be mery, for we thinke that to be a great bleſſednelle: but our Sauiour pronounceth them bleſſed that wæpe. And therfore Scripture ſayth, *Melius eſt ire ad domum luctus, quàm ad domum conuiuij.* It is better to goe to the mourning houſe, then to the houſe of banketing: for he that goeth to ſicke folkes, it ſhalbe a good admonition, it ſhall make hym to conſider the fragilitie and weakenes of mankynde, and ſo fyre hym vp to make ready, and not to ſet much by thys world. Saint Paule ſpeaketh of two manner

The ſecond dayes iourney. 2

Eccle. 7.

of

of sorowfulnes, the one is worldly, the other is ghostly, the worldly sorowfulnes is without fayth: as the wicked when they wepe they are sorowfull: yet thys comfort, of which Christ here speaketh, is not promised vnto them. Esau wept when Jacob beguiled hym, but his weping was without faith. Truely happy are those that haue much occasion to wepe and wayle: for *Vexatio dat intellectum*, Vexation and trouble maketh vs to know our selues, and teacheth vs to leaue sinne and wickednes. There be many which be in great miseries, shut out of their houses, or in sicknes, or other trouble: they shall comfort themselues with thys blessing, which our sauiour promised vnto them, namely, they shalbe sure that they shall haue comfort, and relefe of their miseries, for he will not suffer them to be farther tempted then they shalbe able to beare: and then in the end they shall haue euerlasting comfort. It is a notable aunswer that Abraham maketh to the rich man, when he lay in hellishe fire: My sonne (sayth he) *Recepisti bona in vita*, Thou hast receiued thy good dayes in thy life time, now thou shalt be punished: But Lazarus hath had miseries, and calamities: and therefore hee shall be comforted now. So we must learne to be content to goe from wepyng to laughing, from sorow to eternall felicity: but we must first suffer here, we may not from the one felicity to the other: therefore Saynt Hierome sayth, that he is a delicate souldiour that will not suffer sometymes miseries & calamities. Therefore let vs be content with it, let vs beare them with faythfull hart, els we shall not attayne to thys comfort, for the miseries that the godlyest haue, *operantur mortem*, they worke their owne destruction, & euerlasting perdition. for they cannot beare them as they ought to do: they murmur and cry out agaynst God: but the godly when he is in miseries he taketh great profite by it, for miseries driue him to leaue sinne and wickednes: and to repent for that which he hath done agaynst God. Here you may perceiue now that they that will haue comfort must go to that pilgrimage they must take miseries, and so at the end they shall haue euerlasting comfort.

What mourning it is that maketh blessed.

Wee must go from sorow to ioye, & not from one felicitie to an other.

The aduersities of mournings

The thyrd myle or dayes iourney is this. *Beati mites quoniam*

*quoniam inhæritabũt terram*, Blessed be the meeke for they shall inherit the land. This meekenes is such a thing that whosoeuer hath her, can be quiet in all thinges: he that hath her will not aueng him selfe. But ye must know there bee .ij. maner of vengeãce. There is a priuate vengeance, & there is a publique vẽgeance: the publique vengeance is allowed of God: the priuate is forbidden. For God sayth to euery priuate man. *Mihi vindictam, ego retribuam*, Let me haue the vengeaunce, and I will rewarde it. When any man doth me wrong, I shall or may not auenge me, nor yet desyre in my harte to be auenged vpon him, I being a priuate man & not a magistrate. But there is a publique veng ance that is the magistrates, they must see that wrong doers bee punished, and rewarded accordyng to their misbehauiours. But I may not auenge my selfe. For I am blessed when my good is taken from me wrongfully, and I take it well. For Christ sayth: *inhæritabunt terram*, they shall inherite the lande, he that for gods sake leaueth his lande, or his goodes, he shall inherite the land: so he shall with leauing the lande inherite the land: but what shall I doe when my good is taken from me? Aunswere, goe to Gods promises, which are *Centuplum accipiet*, he shall receiue it agayne an hundreth folde. The publike vengeaunce is committed vnto the magistrates, God commaundeth vnto them to punyshe the transgressours: and agayne the lawe breaker or misdoer ought to obey, and to suffer the punishment which the magistrates shall lay vpon hym: for so it is written, *Auferes malum è medio populi*. Thou shall take away the ill frõ amongst the people. So ye heare how that we may not auenge our selues when any man doth vs wrong: yet for all that, this taketh not away the libertie of the vse of the law: for a christiã man may goe to the lawe, and seeke remedy: yet we must take hede that we go not to auẽge our selues vpon our neighboure, with a vengible hart: nor yet shoulde we not goe with a couetous hart, to get ought of our neighbour: els it is lawfull to vse the lawe, when it is done with a charitable harte. As it is lawfull for me being sicke to goe to the Phisicion with out breach of my fayth to Godwarde:

The third mple or dapes tourney.

Two maner of reuenges, the one lawfull & the other vnlawfull.

we must goe to gods promise.

A christian man may goe to the law, but how?

but if I should goe to the phisition in dispeire of God, then this going were a wicked going. So I say, when we will goe to the lawe, we must beware that it be done charitably, not with a vengeable mynde: for whosoeuer seeketh to bee auenged he shall not be blessed of God. Agayne, whosoeuer suffereth wrong at his neighbours hand, and taketh it willingly, he shalbe blessed of God.

The ensample of Joseph is to be followed of vs.

An ensample we haue in Joseph: hys brethren solde hym and handled hym most cruelly and tyrānously: what did he? he toke it willingly without any reuengment. What dyd God? surely hee fulfilled his promise, *inheritabunt terram* they shall inherit the land. Therefore he made him Lorde ouer all Egipt: this did God, and so he will doe vnto vs. But our hartes are so poysoned with the poyson of malice, that we thinke we should be vndone, if we should not auenge our selues, but they that haue the spirite of God, and to whom these blessinges pertayne, they wilbe charitable, and yet vse the law when necessitie shall require so, but they will doe it with a godly mynde.

*Inheritabũt*, they shall inherit the land: some expounde the land for eternall lyfe, but it may be vnderstãded of thys worlde to: for they that be pacyent and beare and suffer, God will reward them here in this worlde and yonder to. Now ye haue heard what we shall haue when we be mēke spirited: let vs therfore set aside all stubburnes, all vengeance, hatred, and malice, one agaynst an other: so that we may obtaine that land which Christ promised vs. *Beati qui esuriunt & sitiunt iustitiam, quoniam ipsi saturabuntur*, Blessed be they that hunger and thyrst after righteousnes, for they shalbe satisfied. These wordes bee expounded diuerslye: it may be vnderstãded thus, Blessed are they that hunger and thyrst, that is to say that haue so great desire to rightuousnes, as a hungry man hath to his meate and drinke. Some expounde it of the iustice of the soule: for the faythfull be euer hungry, they euer thynke they be not well, they be fore behinde the hande: and so doe not the hipocrites, for they haue *opera supererogationis* they haue so much that they are able to sell vnto other mē too: and bring them to heauen; But I will expounde these wordes thus.

The 4. mple of dayes iourney.

Hipocrites haue workes to sell.

thus. They that hunger, be they that suffer wrong: for when a man suffereth wrong and iniuries, he hongreth and thirsteth to haue iustice, to come to his right: for it is a common saying, amongst the people: The law is ended as the man is frended. Now he that is so iniured and wronged & hath a godly hunger and thyrst to rightuousnes, he shalbe satisfied in this world, and in the worlde to come he shall haue euerlasting lyfe. Ensamples we haue in scripture. Joseph when he was solde to Putiphar that great man, he was a fayre young springolde: now his maister Putiphars wife, seeing his beuty, cast her loue vpon hym, in so much that he could not be no where but shee came after hym: but Joseph fearing God refused her, and would not commit with her the filthy acte of lecherye. What followeth, shee went by and by and made an oute crye and accused hym, as though hee would haue rauished her. So at the length Joseph was cast into prison, where he hũgred and thyrsted after righteousnes, after iustice, that is he was destrous to haue his right: yet for all that he toke the matter well and godly, he sought not for vengeance: we in our folishnes & mother wittes esteme them blessed, that can vse the matter so, that the lawe may goe with them, that they may haue the ouer hand: they are called blessed which beare the swing which are not exercised with trouble. I remember I red once a story of a Byshop which came to a rich mans house, where he had good chere, and the goodman in ỹ house shewed hym all hys ryches and prosperities, his godly wyfe and his fayre children: to bee brief they lacked nothing at all, he himselfe had neuer beene sicke: the byshop hearing that, thought in hys mynde no doubte God is not heare: and so commaunded his seruant to make ready the horses, and by and by went his way. When he came a litle way of frõ the house, he sendeth his man back againe to fetch a booke, which was forgotten behynde, when the seruaunt came, the house was sunke. So we see that worldly prosperitie maketh vs to forget God, and in the ende to be damned. Jacob that holy man when he serued Laban his vncle & father in lawe what wronges had he: how vntustly delt Laban with him? No dout he had great hũger and thyrst after righteousnes:

This sense tendeth to edifying, & is therfore tollerable.

Joseph hungred after righteousnesse.

An history of a byshop, this story is before folio. 55.

therefore God satisfied his appetite, for he blessed hym, and enriched hym wonderfully, against Labans mynde. There be few of such seruauntes now a dayes as Jacob was: yet he serued hym truely: I woulde wishe all seruauntes would follow the ensample of Jacob. This I speake to make you patient in tribulation, and to stirre vp in you a hunger and thyrst after righteousnes. You heare how Josephe was blessed in bearyng godly the iniuries which that foolish woman did vnto hym.

Iacob thirsted after righteousnesse.

Dauid hungred after righteousnesse.

Dauid also, O what good seruice did he vnto king Saul? yet Saule went about to destroy hym, thinke ye not Dauid hungred and thirsted after righteousnes? No doubt he dyd: yet he might haue reuenged hym selfe, but he would not: for he had this meekenes of which Christ our sauiour speaketh here, and so consequently dyd inherite the land accordyng vnto his promise.

5 The fifth myle or dayes iourney.

*Beati misericordes quoniam ipsi misericordiam consequentur*, Blessed be the mercifull for they shall obtayne mercy. I will not tary long herein, you know which be the workes of mercy. I was hungry (sayth Christ,) I was naked. &c Mathew. 25. There is a ghostlye mercy: which is, to admonish them that bée in errors: to bring them to ỹ right way. Item to forgeue thẽ that do me wrõg: this is a mercy ⁊ a nædefull mercy: ⁊ therfore they ỹ wilbe cruell here, so ỹ they will not forgeue vnto their neighbours their faultes, let them not looke for mercye at Gods handes. For we must bé mercyfull, louynge, and comfortable towardes our neighbour when we will obtayne mercy at Godes handes. But thys séemeth now as though malefactors ought not to be put to death, because God requireth mercy. Yet you must vnderstand that God requireth priuate mercy, so that priuate mẽ one shall forgeue vnto the other: but it is an other matter with the magistrates, the king and all other magistrates are Gods officers, they must do accordingas God requireth them to do, he sayth: *Auferes malum è medio populi, nec misereberis ei*, thou shalt take away, thou shalt roote out the ill, (them that be malefactours) from amongst the people: and shew not mercy vnto them. Here were a place to intreate of ministring of Justice, if the audience were

who so will obtaine mercy must be mercyfull.

Deu 13

were thereafter: how iuſtices of peace & other magiſtrates ought not to be bolſterers and bearers with wickednesſe, but puniſhe the malefactours accordyng to their deſertes: *Va qui iuſtificatis impium*, Wo be vnto you that iuſtifie the wicked: to iuſtifie the wicked, is not to puniſhe them: *Et qui iuſtificat impium & qui condemnat iuſtum ambo abominabiles coram Domino*, He that iuſtifieth the wicked, and he that cõdemneth the iuſt, they are both wicked and abhominable before the Lord. So that Magiſtrates ought to puniſh ſinne and wickednes, but priuate men, one ought to ſhewe mercy vnto an other: that is, he ought to forgeue when any man hath done hym harme, and ſo he ſhall haue mercy at Gods hand.

Magiſtrates may not ſhew mercy in iudgement.

A leſſon for iuſtices.

*Beati mundi corde quoniam ipſi videbunt Deũ*, Bleſſed be the cleane of hart: for they ſhal ſee God. By theſe words we may perceiue that we ſhall not loke to ſée God, to ſée our felicitie, when we be impure of hart. We can not come to that inſpeakeable ioy and felicitie whiche God hath prepared for his, except we be cleane in our harts: therfore Dauid knowyng that leſſon, ſayth vnto God: *Cor mundum crea in me Deus*, O God make cleane my hart within me. But ye will aſke how ſhall our hartes be purified & cleanſed. Anſwere, *Fide purificantur corda*, Through fayth the harts of men muſt be cleanſed. They that heare Gods word and beleue that ſame to be true, and liue after it, their hartes ſhall be purified, and ſo they ſhall ſée God. 6

The ſixt mile or dayes iourney.

Fayth purifieth the hart.

There be two maner of ſeyng of God: as long as we be here, we muſt ſée him by fayth, in beleuyng in hym: yonder we ſhall ſée him face to face how he is, therfore beleue here and ſée there. And ſo it appeareth, that he that wil not heare Gods word, and beleue the ſame, that his hart may be cleanſed, he ſhall not ſée God.

God is ſeene here by fayth after this lyfe face to face.

*Beati pacifici quoniam ipſi filij Dei vocabuntur*, Bleſſed be the peacemakers, for they ſhalbe called the children of God. Here is an other iourney. There is a law in Deut. where God ſayth: *Non erit ſuſurro nec calumniator in populo*, There ſhall not be a ſlaunderer or whiſperer amongeſt you, which are my people. But I tell you this law is not kept: for there be a great number of thoſe whiche ſpeake 7

The ſeuenth myle or dayes iourney.

sayze with theyr tounges, as though they would créepe into a mans bosome, but behynde hys backe or before other men they betray hym, they lye vpon hym, and doe all they can to bryng hym out of estimation: these whisperers bée peacebreakers, and not peacemakers: for the deuill bringeth hys matters to passe through such felowes, there bée many such in England which tell false tales of others to promote themselues withall: these be the children of the deuill, and no doubt the deuill hath many children in the world.

whisperers be peacebreakers.

The history of Doeg the Idomite. 1. Kyng. 22.

I will shew you an ensample: There was one Doeg Idumeus, a seruaunt of Saul the kyng, he was *princeps pastorum*, the maister ouer his heardmen: When Dauid flying from Saul, came to the Priest Abimelech very hungry and wery, and therefore desired some meate, the Priest hauing none other bread but *Panis propositionis*, the holy bread: of that he gaue Dauid, and after that he gaue hym the sworde of Goliath, whom Dauid had killed before. Now thys Doeg beyng there at that time, what doth he? lyke a whisperer or manpleaser goeth to Saul the king and tolde hym, how the priest had refreshed Dauid in his iourney, and had geuen vnto him the sword of Goliath. Saule hearing that, being in a great fury, sent for all the priestes and their wiues and their children and slew them all.

Doeg was a peacebreaker.

This Doeg now, that whisperer was not a peace maker but a peace breaker: and therfore not a childe of God, but of the deuill. I coulde tell of some other Doegs, of other whisperers: for I haue knowen some in my tyme: but all such are the children of the deuill, they are not Gods children: for Christ our Sauiour called those Gods children, that are peace makers, not them that cut their neighbours throate. Séeing now that it is so good a thyng to be a peace maker, let all them that be in superioritie indeuour themselues to bée peacemakers: let the landlords shew themselues to be peace makers, when they heare of contentions & strifes betwéene their tenauntes: send for them and heare their matters, and make hym that is faulty to be punished, and so let them bée peacemakers: but there be some Gentlemen in England, which thinke themselues borne to nothyng els but to haue good cheare in thys worlde: to goe a haukyng and hunting:

A lesson for Landlordes.

I would with they would indeuour themselues rather to be peacemakers, to counsayle and helpe poore men, and when they heare of any discorde to be betwæne neighbours and neighbours to set them together at vnitie: this should be rather their exercise than banquetyng, spendyng the tyme in vayne: But they will say, it is a great payne and labour to meddle in matters, to be a peacemaker. Syr, you must consider that it is a great matter to be a child of God. And therfore we ought to be content to take paynes to be peacemakers, that we may be the children of God. But in matters of Religion we must take hæde that we haue such a peace whiche may stand with God and his worde: for it is better to haue no peace at all, then to haue it with the losse of Gods word. In the tyme of the sixe articles there was a Bysshop whiche euer cryed vnitie, vnitie: but he would haue a Popishe vnitie. S. Paule to the Corinthians sayth: *Sitis vnanimes*, be of one mynde: but he addeth, *Secũdum Iesum Christum*, accordyng to Iesus Christ, that is, accordyng to Gods holy worde, els it were better warre than peace: we ought neuer to regarde vnitie so much that we would or should forsake Gods word for her sake: when we were in Popery we agreed well, because we were in the kyngdome of the deuill, we were in blindnes. In Turky we heare not of any dissention amongest them, for Religions sake. The Iewes that now be, haue no dissention amongest them, because they be in blyndnesse. When the Rebelles were vp in Norffolke and Deuonshyre, they agreed all, there was no dissention: but their peace was not *Secundum Iesum Christũ*, accordyng to Iesus Christ. Therfore S. Hilary hath a prety saying: *Speciosum quidem nomen est pacis & pulchra opinio vnitatis: sed quis dubitat eam solam vnicã Ecclesiæ pacẽ esse quæ Christi est*. It is a goodly word peace, and a fayre thyng vnitie: but who doubtes but this to be the onely right peace of the Church, whiche peace is after Christ, accordyng to his wordes? Therfore let vs set by vnitie, let vs be gentle to loue and charitie: but so that it may stand with godlynes. For peace ought not to be redemed *iactura veritatis*, with losse of the truth: that we would seeke peace so much, that we should lose the truth of Gods word.

A lesson for gentlemen.

Peace in Popery is not the right peace.

Be not deceaued by the fayre shewe of peace.

We may not lose truth for peace.

8 The eight mile or dayes iourney.

*Beati qui persecutionem patiuntur propter iustitiam.* Blessed be they that suffer persecution for righteousnesse sake, for theirs is the kyngdome of heauen. This is the last iourney when we be demaunded of our fayth, and examined, and afterward be forced to beleue as they will, when we come to that poynt: Blessed are we when we suffer rather all extremities than forsake the truth: yea we shall estéme it to be a great blessednes when we be in such trouble. And not onely this, but who soeuer suffereth any thyng for any maner of righteousnes sake, blessed is he: the questmonger doyng vprightly his duetie in dischargyng of his cõscience, if he shall haue displeasure, happy is he: and he shall haue his reward of God.

A questmonger may be happy.

9 A iourney wherein the way to heauen is set forth playnly.

*Beati cum maledixerint vobis homines & dicẽt. &c.* Blessed are ye when men speake ill of you. *Gaudete quoniam merces vestra multa est. &c.* Be merry, because your rewarde is great in heauen. Now ye haue heard whiche is the way to heauen, what maner of pilgrimage we must go: Namely, first by spirituall pouertie, by hunger and thirst after righteousnesse, by mékeneesse and lenitie, by weepyng and wayling, by pitie and mercyfulnes: we must haue a cleane hart: we must be peacemakers: we must suffer tribulation and affliction. Then shal the end be, *Merces vestra erit multa in cœlis*, your reward shall be great in heauen. *Merces*, this word soundeth as though we should merite somewhat by our owne workes: for reward and merite are correspondent, one followeth the other: when I haue merited, then I ought to haue my reward. But we shall not thinke so: for ye must vnderstand, that all our workes are imperfect: we can not do them so perfectly as the law requireth, because of our flesh whiche euer letteth vs. Wherfore is the kyngdome of God called then a reward: because it is merited by Christ: for as touchyng our saluation and eternall lyfe, it must be merited, but not by our owne workes, but onely by the merites of our sauiour Christ. Therfore beleue in him, trust in him: it is he that hath merited heauen for vs: yet for all that euery man shall be rewarded for his good workes in euerlastyng lyfe: but not with euerlastyng lyfe. For it is written, *Vita æterna donũ Dei*, The euerlasting life is a gift of God.

Christ hath merited for vs.

Ther-

Therfore we should not estéeme our workes so perfect as though we should or could merite heauen by them: yet God hath such pleasure in such workes which we do with a faithfull hart: that he promiseth to reward thē with euerlastyng life. Now to make an end, I desire you in Gods behalfe, remember this pilgrimage whiche I haue taught you, set not light by it: for it is our Sauiours owne doctrine, he with his owne mouth taught vs this pilgrimage. When we will now folow him, and do accordyng as he teacheth vs, then all these blessynges, of whiche mention is made, shall light vpon vs: and in the end we shall obteyne euerlastyng lyfe. Whiche graunt both you and me, God the father through his onely sonne our Sauiour Iesus Christ. Amen.

## The third Sermon of Master Latymers. 1552. Ephe. cap. 6.

Ephe. 6. This Epistle is read in ỹ church the xxi. Sõday after Trinity.

*De catero Fratres, confortamini in Domino, & in potentia virtutis eius, induite vos armaturam Dei. &c.* My brethren be stróg in the Lord, and through the power of hys might, put on all the armour of GOD, that ye may stād agaynst all the assaultes of the deuill. For we wrastle not agaynst bloud and fleth, but agaynst rule, agaynst power, agaynst worldly rulers. S. Paule that elect instrument of God, taketh muster of Gods warriours: and teacheth Christen people to warre, telleth them playnely that they must be warriours, as it is writtē in the booke of Job: *Militia est vita hominis super terram*, The lyfe of a man or woman is nothyng els but a warfare vpon the earth, it is nothyng but a continuall battaylyng and warryng. Not very long ago I entreated of a pilgrimage, I told you at that tyme of the very godly and ghostly pilgrimage, and such a pilgrimage, which all Saints whilest they were in this world walked: they wēt all to the pilgrimage: but it is a hard pilgrimage an vneasy way to walke: but we must nedes go it, there is no remedie, either we must go that paynfull pilgrimage, or els neuer come to heauen: for we may not go from ioy to ioy and pleasure, but from sor-

Paule taketh muster of Gods people. Iob. 7.

row & misery to felicitie: we may not looke to haue here good cheare, and yonder euerlasting life: for we may not looke for ioy and ioly cheare at both sides. We haue no such promise of Christ our Sauiour: he promised vnto vs that we should be sufferers here in this world, & then in the world to come we shall haue life euerlasting: therfore let vs be content, for though it be a hard iourney, yet there shalbe a good end of it. Like as when a man goeth a great iourney, and laboureth very sore, but in the end he commeth to good cheare, then all his labour is forgotten. So we shall come at the end to that felicitie whiche no eyes hath seene, no eares hath heard nor hart perceiued, which God hath prepared for his elect.

We may not looke both for ioy in this world & also in the world to come.

A similitude.

Now here in this Epistle S. Paule telleth vs of a certaine warfare: he taketh muster, not onely of the Ephesians, to whom this Epistle is written, but also of vs whiche be Christians: for all that is required of them is required of vs. The first poynt that pertayneth to this warfare is to be strong and hardy: and this is a commaundement, as who say, you that be Christiãs that be baptised in his name, that looke to be saued through Christ, I commaunde you to be strong, ye may not be weakelynges: for ye must fight hard, there is neither man nor woman but they must fight, they must come to that battaile, and we may not be weakelings, because we haue a strong enemy: now he that hath a strong and mighty enemy, ought not to be weake and fearefull: for if he be, he shall be sone ouercomed and vanquished. Therfore S. Paule would haue vs strong, that we may be able to fight agaynst that fearefull enemy the deuill. But for all that Saint Paule would not haue vs to stand to our own strength, to thinke to vanquish this mighty enemy, by our own power or might: no not so, for if we put our hope in our owne strength, we shall sone be ouercomed, he shall haue the victory by and by: we must put our hope trust and confidence in God, and trust through Christ our Sauiour to ouercome this enemy. We may not do as one Aiax dyd, whom his father sendeth forth with a company of men to warfare, geuyng him good and holesome lessons and instructions that he should put his hope and trust in God at all tymes, then he should haue lucke: Aiax aunswered and saide

The first poynt of a Christian souldiour.

We must not trust in our owne strength.

vnto

vnto his father: It is no great matter to get the victory with the helpe of God, yea the fearefullest and weakest man can get the victory when God helpeth hym: But I will get the victory with my owne strength: without the helpe of God, I am able to fight: such blasphemies spake thys Aiax. But we shall not doe so, as he did, trusting in our owne strength: for if we do, we shall come to short, we shall lose the victory, to our eternall destruction. Saint Paul sayth: *Confortamini in domino*, Be strong in the Lord, we must be strong by a borrowed strength: for we of our owne selues are to weake and fæble: Therefore let vs learne where we shall fetche our strength, namely from aboue: for we haue it not of our owne selues. Now he sayth. Put on all the harnes of God: you know that when a man goeth to warre, and is harnessed all about, except one place: If hys enemy see this bare place, he woundeth him as sone as though he had no harnesse at all: therefore Saint Paul commaunded vs, that we shall haue the whole armure, nothyng lacking: for we may not go with peces, hauing one thing, and lacking the other. For when we be wounded we shall do but little good after. Wherefore doth Saint Paule require such strength & such weapons, and teacheth vs to fight? Answere: to that ende that we may quench and pull downe the deuil, that we may striue agaynst him, least peraduenture he ouercome vs, and bring vs in daunger of our soules: for ye know, in battaile as long as a man standeth he is well, he hath hope to escape: but as sone as he is downe, then he is in ieopardy of hys life: So likewise as long as we stand and fight agaynst the deuil, we are well: but when we fall, then we are in danger, least he get the victory ouer vs, therefore he would haue vs to stand agaynst the assaultes of the deuill. Now you must consider what maner an enemy he is that fighteth agaynst vs: and first consider hys power: the scripture sayth: *Non est potestas &c.* There is no power in earth, which may be compared vnto his power. Now that strong fellow is Gods enemy and ours, therfore Saint Paule biddeth vs to be strong and armed round about: but to do on our owne harnes, that we may not: but we must do on the armour of God, which he hath appointed for vs: therfore we must

The blasphemy of Aiax.

Our strength is frõ aboue.

we must lacke no part of armour.

The cause why Saint Paule woulde haue vs to be armed & weaponed.

Iob. 41.

not

It must be Gods armour that we must put on.

not learne of the deuill to fight, he shall not teach vs to battayle: for it were like as if we would fight agaynst the Scottes, and had none other harneis, but as they appointed vnto vs. No doubt if it were in that case, they would appoint such weapons for vs, that they might get the victorie, and geue vs an ouerthrow. So whē we should fight agaynst the deuil, and had none other weapons, but as he appointed vnto vs, no doubt he would seme geue vs an ouerthrow: for he would appoint weapons wherewith we could not ouercome him and withstand his power.

We may not take such weapons as the deuill will appoint vs.

1. Pet. 5.

Farther the diligence of the deuill is expressed and declared vnto vs by the mouth of S. Peter whiche sayth: he goeth about like a rorying Lion, seking whom he may deuour, he vseth all crafts and deceites, he compasseth the matter hether and thether: till at lēgth he bringeth his matters to passe, for he is no sluggard, no sleper nor negligent: but he applyeth his matters and businesses to the vttermost. Now that he is suttle, it appeareth in holy Scripture: for so it is written: *Serpens erat calidior cæteris animalibus*, the Serpent was wiser then the other beastes were. Here appeared his wittes, suttelties and craftinesse. Besides all this he hath had a great and long tyme to exercise him selfe withall, he hath had fiue thousand fiue hundred and. 53. yeares: such a long tyme he hath had to exercise himselfe withall. Therfore it is not in vayne that S. Paule would haue vs to be harty and strong, and to fight with a good courage. This deuill was once an Aungell in heauen, and for pride he was cast downe: for he went about to exalt himselfe aboue God, therefore he was pulled downe and all his company with him, which were all the Aungels that toke his part, and so he fell with a great number, they fell downe from heauen, and here they be in the ayre: yet they be inuisible vnto vs, because they be spirites: but for all that they be amōgest vs, and about vs, to let vs of good thynges, and to moue vs to naughtynes: I am not able to tell how many thousand be here amongest vs now in this chamber: and no doubt some were busie to kepe some mē away from the hearyng of the word of God: for their nature is either to kepe men away from hearyng of Gods word, so that they shall not heare at all:

The deuill applieth his matters.

Gene. 3.

The deuill hath had long exercise.

Deuils were Aungels.

all: or els at the leaſt way they occupy mens heades wyth other buſynes: ſo that they ſhall heare it without profite. Now when he bringeth the matter to paſſe according to his mynde, then he reioyſeth wonderfully with his companye. So that the writers ſay, that if we could ſee them, we ſhould perceiue them to hoppe and daunce vpon our heades for gladnes, becauſe they haue done vnto vs a miſchiefe. We ſee them not, they be inuiſible as I told you before, but no doubt here they be for our exercyſe: for it were a ſmal thing to beleue well, if ther were nothyng mouing to the contrary. Therfore it is ſo ordayned of God that we ſhoulde haue warre, yea and nothyng but warre, a ſtanding warre, and not onely for men, but alſo for women: for the women muſt battell and fight with this horrible enemy as well as men And he is ſtronger then we be, when we be alone, ſo that we ſhall not be able to geeue him an ouerthrow. But when Chriſt is with vs, then he can doe nothyng at all, becauſe Chriſt hath vanquiſhed hys power and myght: therfore his impotencie appeared in the 8. of Mathew, when our Sauiour came into the region of the Gergeſites, there came two men vnto hym poſſeſſed of the deuill, and they cryed & ſayd, Jeſu thou ſonne of Dauid, wherfore art thou come before the time to afflicte vs: where it appeareth that they tremble and are fearefull when Chriſt is preſent: therfore they ſay, *Cur veniſti ante tempus?* Wherfore art thou come before thy tyme? the deuills know that they be damned, and that they muſt goe to hell: yet they that be here haue not yet appointed vnto them their places, and though they haue the paynes with them, yet they haue it not ſo full and perfectly as they ſhall haue at the laſt day. And their greateſt ioy and comfort is to do vs harme: for they know that they be falle for euer, ſo that they ſhall neuer attayne to that ioy which they haue had. And agayne, they know that we ſhall come thither, & therefore they enuie God and vs: but their impotency appeareth, for they take it for a torment to be letted: It is a great griefe vnto them, yet they are not able to ſtriue agaynſt the commaundement of Chriſt. Therfore we neede not to feare them ſith Chriſt is with vs, they are weak enemies, if we put on ſuch armour as S. Paule deſcribeth here:

Note what the deuils nature is.

Deuils reioyce when they doe miſchiefe.

Both men and women muſt fight.

Math. 8. The deuils power is ſhewed.

The deuils haue not their full tormentes before the laſt day.

Wee neede not to feare the deuils.

for

for all the deuills in hell or in earth are not able to fight a-gaynst one of those that hath these armoures: for ye se he dareth not disobey Christ, commaūding him to go out of the man. Now when he perceiued that he coulde doe no more harme vnto the man, then he desired Christ to let him goe into the swine: where appeareth partly his impotency that he could not goe without Christes permission: partely his mischeeuous mynde appeareth, for whan he seeth that he can doe vs no harme in our bodies, then he goeth about to hurt vs in our goods.

What it is to haue Christe with vs. Math. 8.

But if we haue Christ with vs, he is not able to hurt vs neither of our soules, bodies, or goods: that is, when we beleeue in Christ. For to haue Christ with vs, is nothing els but to beleeue and trust in hym, to seeke ayde and helpe by hym, agaynst our enemy the deuil. Therfore Christ saith to all his faythfull, to all those that beleeue in hym, *Ego sum vobiscum vsq; ad consummationem seculi*, I am with you till the ende of the worlde, to assist you, to helpe you, to defend you, and to heare your prayers when ye call vpon me: therefore though we cannot withstand this enemy by our owne power, yet with Christes helpe we shal chase him and put hym backe, make him ashamed of his enterprise and purpose.

Anabaptistes mistake thys place.

*Non est nobis lucta cum carne & sanguine*, we haue not to fight with bloud and flesshe. Here the Anabaptistes make very much a doe intending to proue by these wordes of S. Paul, that no Christen man may fight or go to warrefare: Neither may there be any magistrates (say they) which should shedde bloude, and punishe the wicked for his wickednes. But these fond felowes are much deceiued in their owne wyttes: for S. Paules mynde is cleane contrary vnto their sayinges. S. Paule teacheth here, how all Christian people must fight, but not so that one should fight with an other: but he speaketh here of a singular fight, we may not fight one with an other: though my neighbour doth me wrong, yet I may not fight with him, and auenge my selfe vpon him. for God sayth, *Mihi vindictam & ego retribuam*, let me haue the vengeance and I will rewarde it, and no doubt GOD will rewarde the wicked for his wickednes

either

either by hym selfe, or els by the magistrates. Some there be that be punished by the magistrates for their misdoings: & agayne there be some which escape hāging in this worlde, yet for all that God punisheth them, either with sickenes, or els other wayes. But ye must know that there is a priuate vengeance, and a publique: the priuate vengeance is, when a man goeth about to auenge himselfe vpon his neighbour, which thyng is inhibited here by these wordes of S. Paule, *Non est nobis lucta cū carne & sanguine*, we haue not to fight with flesh and bloud, but there is a publik vengeance that is the magistrates: the magistrate ought to fight and to punishe when he seeth cause, he may and ought to strike malefactoures with the sworde, for S. Paule sayth: *est minister dei advindictam*, The magistrate is a minister of God to punish. Also in an other place ỹ Scripture saith, *iustus dominus & iustitiam dilexit*, the Lord is iust and he loueth iustice: therefore the foolishe Anabaptistes are much deceiued: for this place taketh not away all maner of fightinges, but only the priuate fighting, but the magistrat may draw his sworde and strike: and certainly euery gouernour and ruler, euery kyng may defend his realme, chase and put by ỹ inuadours. Agayne the subiectes are bounde in conscience to fight whesoeuer they be required of their kyng & Lord, and no doubt that man that so fighteth being lawfully caled thereunto, he is in the seruice of God, he is Gods seruaunt: but aboue all thynges the magistrates, the kyng must see that his quarell be good and lawfull, before he procede to shedde Christian bloud. For they beare Gods sworde, not to do harme, but good, to punish and strike the wicked, and defende the good. Therefore as I sayd before, the Anabaptistes can not prowe by that scripture, that there shalbe no magistrates nor batayles: or that magistrates may not draw their swordes agaynst those that trespasse. But subiectes may not of their owne priuate auctoritie take the sworde, or rebell agaynst their kyng: for when they rebell, they serue the deuill: for they haue no commission of God so to doe, but of their owne heade they rise agaynst God, that is agaynst the kyng, to whome they owe obedience, and so worthely be punished. Therfore good Christen people beware of rebellyng against

Priuate reuengement is forbidden.

The Lord loueth iustice.

Cases wherein it is lawfull to vse weapons.

The subiect may not rebell.

your

your soueraigne Lord ỳ kyng: but when there be rebels, or inuaders, and ye be called of the king to withstand them, go with a good will & conscience: & be well assured, ỳ it is Gods seruice in withstanding the rebels or the kinges enemies: and no doubt he that refuseth at such a tyme to serue ỳ king, or els is slow in seruing, that curse shal light vpon him, that God threateneth by his holy Prophet Jeremy, saying, *Maledictus qui facit opus domini negligenter & maledictus qui gladium suum abstinet á sanguine*, Cursed be he that doth the worke of the Lord negligently, and cursed bee he that kepeth his sword frō bloudshedyng. And no doubt that man that dyeth so in fighting against the kings enemie, he dyeth in Gods seruice, in Gods quarell. But yet I would not haue men to call themselues, or come without callyng: I would haue them to tarry til they be called, for when they be called, they be auctorised, they haue a vocation of God to goe. But agaynst rule, against power, against worldly rulers, with these names S. Paule describeth the deuyll, signifiyng vnto vs his might and power when God permitteth and suffereth him. And then he is subtile, therefore hee sayth that we must fight agaynst the spiritual craftinesse, whiche craftines passeth all craftines: hee is nymble and ready to all mischiefe, his agilitie is wonderfull, his actiuitie is vnspeakable.

Ieremi.48. who so refuseth to fight in some case is accursed of God.

The deuill is nimble. Psal.1.

*In cœlestibus*, In the element, we reade in the Scriptures that the foules are called *Volucres cœli*, The foules of the heauen, that is in the partes of the ayre, here amongst vs. So the deuill is heare amongst vs in the middle part of the ayre, ready euer to moue vs agaynst God: whensoeuer hee can espy his time, he spareth not, he loseth no tyme. As for an ensample, when the deuills perceiue one to be geuen to swearing and cursing: they euer minister matters vnto him to retayne him in his cursinges, and to pricke him forward: when they perceiue one to be geuen to proudnes, they euer moue his hart to go forward in the same: when they see or perceiue any man geuē to cardyng, or dycing, or to lechery, or to other maner of wickednes: he sleepeth not, he is euer ready at hand: for he hath a thousand wayes to hurt vs, and to bring vs to mischiefe: in so much that we are not able to

The deuill loseth no tyme.

stand

ſtand agaynſt hym, when we haue not Gods weapons wherewith we may ſtrike him. Therefore Saint Paule ſayth, that we muſt fight agaynſt rulers, he deſcribeth vnto vs the great power that the deuill hath: for what is mightyer then rulers and potentates be? therfore to the intent that we might perceiue his mighty power he named hym by that name, to that end to make vs earneſt to put on the armours, and take the weapons whiche God hath appoynted for vs: els we ſhall ſone haue an ouerthrow: if we will take ſuch weapons as the deuill ſhall appoint vs, as he hath done in tymes paſt. For what a truſt and confidence haue we had in holy water, and holy bread? Alſo in ringyng of holy belles, and ſuch foleries? but it was good ſport for the deuill: he could laugh and be mery at our folilhneſſe: yea, and order the matter ſo, to keepe vs in the ſame errour. For we read in ſtories, that at ſometimes the deuill went away from ſome men, becauſe of the holy water, as though that holy water had ſuch ſtrength and power that he could not abyde it. O crafty deuill: he went away, not for feare of the holy water, but becauſe he would maintaine men in errour and folilhnes. And no doubt it was the deuils teachyng, the vſing of this holy water. It was not long ago, ſince I beyng with one of my neighbours that was ſicke, there came in and old woman: And when ſhe ſaw the man ſore ſicke, ſhe aſked whether there were no holy water to be gotten? ſee here the folilhnes of the people, that in the tyme of light of Gods moſt holy word, will follow ſuch phantaſies and deluſions of the deuill: ye know when there was a ſtorme of a fearefull wether, then we rang the holy belles: they were they that muſt make all things well: they muſt driue away the deuill. But I tell you, if the holy belles would ſerue agaynſt the deuill, or that he might be put away through their ſound: no doubt we would ſone baniſhe him out of all Engla̅d. For I thinke if all the belles in England ſhould be rongen together at a certaine houre, I thinke there would be almoſt no place, but ſome belles might be heard there. And ſo the deuill ſhould haue no abyding place in England, if ringing of belles would ſerue: but it is not that that will ſerue agaynſt the deuill: yet we haue beleued ſuch foleries

To what end Saint Paule geueth ſuch names to the deuill.

The weapons that the deuill would haue vs vſe.

The ſutteltie of the deuill.

A good medicine for a ſicke man.

The ringing of holy belles.

The deuill taught vs to ring holy belles.

in tymes past, but it was but mocking: it was the teaching of the deuill. And no doubt we were in a miserable case when we learned of the deuill to fight agaynst the deuill. And how much are we bound to God, that he hath deliuered vs from these grosse ignorances, and hath taught vs how we should fight and preuaile agaynst this enemy. Yet it is a pitifull thing to see that there be some amongest vs, which would fayne haue the olde foleries agayne: they are wery of the worde of God, they cannot away with it: they would rather haue their crossinges, and setting vp of candles, and such foleries, then the word of God. I was once called to one of my kinsfolke: it was at that tyme when I had taken degree at Cambridge, and was made maister of Art: I was called (I say) to one of my kinsfolke, which was very sicke, and dyed immediatly after my comming. Now there was an olde cousin of mine, which after the man was dead, gaue me a ware candle in my hand, and commaunded me to make certayne crosses ouer him that was dead: for she thought the deuill should runne away by and by. Now I toke the candell, but I could not crosse him as she would haue me to do, for I had neuer seene it afore. Now she perceiuing that I could not do it: with a great anger tooke the candell out of my hand, saying: It is pitie that thy father spendeth so much money vpon thee: and so she toke the candle, and crossed and blessed him, so that he was sure inough. No doubt she thought that the deuill could haue no power agaynst hym. This and such like thinges were nothing but illusions of the deuill: yet for all that we did put our trust so in them, that we thought we could not be saued without such thynges. But now let vs geue God most harty thākes, that he hath deliuered vs from such snares and illusions of the deuill: and let vs endeuour our selues most earnestly to heare Gods most holy word and to liue after it. Now to the armours, here is the armour of Gods teaching for man and woman.

We desire fooleries more than the word of God.

A prety tale.

When a man shall goe to battayle, commonly he hath a great girdle with an apron of mayle going vpō his knees, then he hath a brest plate: then for the neither part he hath high shoen: and then he must haue a buckeler to kepe of his

enemies

enemyes ſtrokes: then he muſt haue a ſallet wherewith his head may be ſaued: And finally he muſt haue a ſwoꝛd to fight withall, and to hurt his enemy. Theſe are the weapons that commonly men vſe when they go to warre: of ſuch wiſe S. Paule would haue vs to be pꝛepared. Therfoꝛe whoſoeuer will go to this ſpirituall warre, and fight agaynſt the deuill, he muſt haue theſe weapons, truth, and iuſtice, and be ready to heare Gods woꝛd. They that be armed of ſuch wiſe, the deuill can do nothyng agaynſt them. As it appeared in the holy man Job, whom the deuill could not tempt farther then he had leaue of God. Whereby we gather, that when we ſtand to Gods armour, we ſhall be able to queneh the aſſaultes of this old Serpent the deuill.

The partes of armour & weapon.

Job was wel armed.

Now the firſt point of this armour is truth and veritie: from which truth the deuill is fallen, he and all his cõpany. Foꝛ it is wꝛitten, *In veritate non ſtetit*, he abode not in the truth. He was in the truth, but he fell from it, he remayned not in it: foꝛ with lying & falſehode he deceiued our graundmother Eue when he deſired her to eate of the foꝛbidden fruite: affirmyng & moſt ſurely pꝛomiſing vnto her and her huſband Adam that they ſhould be Gods after they had eatẽ of the apple, which was a falſe lye. Therfoꝛe it is wꝛittẽ of him. *Mendax eſt, & eius rei pater*. He is a lyar, and a father of the ſame. O that all lyars would conſider what an hoꝛrible thyng it is in the face of God to tell falſe tales: they haue a cauſe to be wery of their eſtate: foꝛ the deuill is their father, and they be his childꝛen. And beyng the child of the deuill he geueth him an ill reward as he doth to all his childꝛẽ, euen euerlaſtyng perdition, foꝛ that is their inheritaunce, which they ſhall haue of their father. *Cũ mendaciũ loquitur ex propꝛijs loquitur*, Whẽ he ſpeaketh a lye, he ſpeaketh of his own, for he him ſelfe is nothing els but falſhod. O there be many ſure ſentences in Scripture agaynſt lyers, & falſe tale tellers. Dauid ſayd, *Perdes omnes qui loquũtur mẽdaciũ*, Thou ſhalt deſtroy all thẽ that ſpeake lyes. Therfoꝛe S. Paule exhoꝛteth vs to this truth, to leaue lyes & falſhode: he ſayth, *Depoſito mendacio veritatẽ loquimini quiſq; cum proximo ſuo*, Set aſide all lyes, & ſpeake the truth euery one with hys neyghbour. I pꝛay God we may learne this leſſon of

Joh. 44

with lying the deuil deceaued man.

The deuil is father of lyers.

Many foꝛ ſentences agaynſt lyers.

Ephe. 4.

S. Paule, and folow it, and practise it: for no doubt we be full of lyes. Consider and examine all estates, and ye shall finde all their doynges furnished with lyes: Go first to men of occupations, consider their lyues and conuersations, there is in a maner nothyng with them but lying. Go to men of authoritie, go to the lawyers, you shall finde stuffe inough. For it is seene now a dayes that children learne pretely of their parentes to lye: for the parentes are not ashamed to lye in presence of their children. The craftes man or marchaunt, man teacheth his prentise to lye, and to vtter his wares with lying and forswearyng. Finally, there is almost nothyng amongest vs but lyes, and therfore parentes and masters are in great daunger of eternall damnation, for they care not how they bryng vp their youth in godlynes or other wayes: they care not for it. Therefore I exhort you in Gods behalfe, consider the matter, ye parētes suffer not your children to lye or tell false tales: when ye heare one of your children to make a lye, take him vp and geue him three or foure good stripes, and tell him that it is naught: and when he maketh an other lye, geue him 6. or 8. stripes, and I am sure when you serue him so, he will leaue it: for it is a common saying: *Vexatio dat intellectum*, correction geueth vnderstādyng. But we see now a dayes that parentes reioyce when their children can make a prety lye: they say he wilbe a prety witty felow, he can make a prety lye: so much is the word of God regarded amongest vs. So lykewise prentises can do nothyng but lye: and the better he can lye, the more is he regarded of his master, and the more acceptable, and therfore there was neuer such falsehode as there is now: for the youth is so brought vp in lyes and falsehode: (For we see dayly what falsehode is abroad, how euery man deceiueth his neighbour.) There will no writyng serue now a dayes, euery man worketh craftely with his neighbour.

All estates are full of lying.

Note this O ye fathers and mothers.

A medicine to make children leaue lying.

Like maister, lyke man.

In the old tyme there were some folkes not ashamed to preach in the open pulpit vnto the people, how long a man should lye in Purgatory. Now to defend their lyes, they say it was done to a good purpose, to make the people afrayde to beware of sinne and wickednes. But what sayth God by

the

the Prophet, *Nunquid eget dominus mendacio, vt pro illo loquamini mendacium?* Hath the Lord neede of lyes, that ye will goe and make lyes in his name? You may perceiue now how neceſſary a thyng it is to be in the truth, to be vpright in our dealinges. For S. Paule requireth truth not onely in iudgementes, that iudges ſhall iudge accoꝛding to equitie and conſcience, but alſo he requireth that we be true in all our conuerſations and doinges, woꝛdes & deedes. And ſo Chriſt himſelfe required the ſame of vs in the v. of Math. *Sit ſermo veſter etiam etiam, nō non,* Let your ſayings be yea yea, no no: he ſaith two tymes yea yea, to ſignifie vnto vs, that it ſhalbe with vs ſo, that when we ſay yea with our tongue, then it ſhalbe in the hart yea to. Agayne, when we ſay no with our tongue, that the hart be ſo to: therfoꝛe he ſaith two times yea yea, no, no: to ſignifie that the hart and mouth ſhall goe together. And therfoꝛe it appeareth that we be in a pitiful caſe, farre from that that God would haue vs to be. For there be ſome that be ſo vſed to lyes, that they can doe nothing els. And as the common ſaying is, a lye is the better when it commeth in their mouth. Well, I wyll ſhew you an enſample, which ſhalbe inough to feare vs from lying. In the primitiue Church, when there was but a fewe which beleeued: and amongeſt them there were a great many of poꝛe people: therfoꝛe they that were riche vſed to ſell their goods, and bꝛought the money to the Apoſtles, to that end that the poꝛe might be releeued. There was ſome that did ſuch things ſimply and vpꝛightly with a good hart. Now there was a certaine man called Ananias, and his wife called Saphira, they were Chriſtians, but they ſought nothing but woꝛldly thinges, as ſome of vs doe: they thought it ſhould be a woꝛldly kingdome: as there be many Goſpellers now a dayes, which ſeeke nothing by the Goſpell, but their owne gaynes and pꝛeferments. Now this man with his wife, ſeeing other ſell their goods, thought they woulde gette a good name to: they went and ſolde their landes, yet they were afrayd to bꝛyng all the money to the Apoſtles, miſtrucking leaſt this religion ſhould not indure long: therefoꝛe they thought it wiſdome to keepe ſomwhat in ſtoꝛe, whē neceſſity ſhould require. Well, they goe and bꝛing a parte of the money

God needeth not our lyes.

God requireth al perſons to bee true in their cōuerſation. Math. 5.

Why Chriſt ſayd yea, yea, nay, nay.

A prouerbe too true.

Let al liars note this ſtoꝛy.

Ananias was a carnall chriſtian.

Wold God this were not proued true in a great number of vs.

Keepe ſom what for a foule day.

ney to Peter: and the other parte they kept for themselues, affirming to Peter that it was the whole money. Now Peter hauing knowledge by the holy ghost of this falshod, sayd vnto him when he came with the money: *Cur Satan implenit cor tuum vt mẽtireris spiritui sancto*, How chaũced it that the deuill hath filled thy hart, that thou shouldest lie vnto the holy ghost? was it not thy owne good? And thou commest and sayest it is all, when it was but a parte: *Non hominibus*, thou hast not lyed vnto men, but vnto God.

A terrible ensample for lyers to take heede by.

What foloweth? Ananias hearing that, by & by fell downe and dyed out of hand: so that S. Peter killed hym with his wordes. After that came his wife and tolde the same tale, and receiued lyke reward for her lye. Now I pray you who hath such a flinty & stony hart ỳ he will not be afrayd to make lyes? But what meaneth it ỳ God punisheth not lyes so openly now as he did thẽ. Aũswere. That God punisheth not lyes now, he doth not because he hath a delite in lyes, more at this time then he had at ỳ same time, for he is an immutable, vnchãgeable God. He tarieth & not punisheth by & by, because he would haue vs to repent & leaue our wickednes, lyes & falshod: if we wil not repẽt, then he wil come one day & make an end with vs, & reward vs according vnto our deseruing. And this is commõly our nature, ỳ whẽ we haue made one lye, we must make twẽty other to defend that one.

The cause why God punisheth not lyars now as hee did in Ananias tyme.

This is now the first armour that we should haue, namely, truth. S. Augustine writeth very terribly of lyings, and against those that vse lying. There be some that make a difference betweene a gesting lye and an earnest lye: but I tell you, it is good to abstayne from them both, for God is the truth, when we forsake the truth, we forsake God. Now the second weapon is to be iust, to geue euery man that which we owe vnto hym: to the kyng that which pertaineth vnto him, to our landlords what we owe vnto them, to our Curate or Parson, what pertayneth vnto him: and though the Curate be vnlearned and not able to doe his dutie, yet we may not withdraw from him of priuate auctoritie, that thing which is appointed vnto hym by common auctoritie. No not so, we ought to let him haue his dutie, but when he is naught or vnapt to be in the place of a Curate, then we

A gesting lye maketh vs to forsake God.

A greate number thinketh that nothing is so euil spẽt as that ỳ person or curat hath.

may

may complayne to the ordinary and deſire a better for him. So likewiſe betweene maryed folkes, there ſhalbe iuſtice, that is to ſay, they ſhall doe their dueties, the man ſhall loue his wife, ſhall honour her, ſhall not be rigorous, but admoniſhe her louingly: Agayne the wife ſhalbe obedient, louing and kynde towardes her huſband, not prouoking him to anger, with ill and naughty wordes. Farther the parentes ought to do iuſtice towardes their children, to bring them vp in godlynes and vertue, to correct them when they doe naught: likewiſe ỳ children ought to be obedient vnto their parentes, and be willing to doe according vnto their commaundement. Item the maiſters ought to doe iuſtice vnto their ſeruauntes, to let them haue their meate and drinke, and their wages: agayne the ſeruaunt ought to be diligent in their maiſters buſines, to doe them truely, not to be eye ſeruauntes. Likewiſe the ſubiectes ought to be obedient to their kyng and magiſtrate: agayne the kyng ought to do iuſtice, to ſee that iuſtice haue place: Finally one neighbour ought to haue iuſtice with an other: that is, to geue hym ỳ pertaineth vnto him, not to deceiue him in any thing, but to loue him, and to make much of hym: when we doe ſo, then are we ſure we haue the ſecond part of this armour of God.

We may not requite wrong with wrong.

Iuſtice doth all eſtates to do their duties one to an other.

Thirdly, we muſt be ſhoed, we muſt haue ſhoen, that is to ſay, we muſt be ready to heare Gods holy worde, we muſt haue good affections to heare Gods worde, & we muſt be ready to make prouiſion for the furtheraunce of the preaching of Gods holy worde, as farre forth as we be able to doe. Now all theſe that haue ſuch luſtes and deſires to gods worde. Alſo all thoſe that are content to maintayne ỳ office of preaching, to finde ſcholliers to ſchoole, all theſe haue theyr battayling ſhoen, which Saint Paule required of them.

The thirde armour is our ſhoes that is a redines to heare the worde of God.

Now when we be ſhoed, we muſt haue a buckler, that is fayth, and this muſt be a right fayth, a fayth according vnto Gods worde: for the Turkes haue their fayth, ſo likewiſe the Iewes haue their fayth. Alſo the falſe Chriſtians haue their fayth, but they haue not the right fayth, not that fayth of which Saint Paule ſpeaketh here, but they haue *fidem mendacem*, a falſe fayth, a deceiuable fayth, for it is not grounded on Gods worde: therfore the right faith cannot be gotte, except by gods worde. And the worde that worketh not,

The buckler of fayth.

hath no commodities, except it be taken wyth fayth. Now we may try our ſelues whether we haue this faith or not, if we lye in ſinne and wickednes, care not for Gods word and his holy Commaundementes, but lyue onely according to our luſtes and appetites, then we haue not this fayth: when we be ſlouthfull, when we be whoremongers, ſwearers or vnmercifull vnto the poore, then we haue not this faith, as long as we be in ſuch cuſtomable ſinnes. But if we heare Gods worde, beléeue and be content to liue after it, leaue our ſinnes and iniquities, then we haue that fayth of which S. Paule ſpeaketh here, then we ſhalbe able to quench the fiery arrowes of the deuill. So ye haue heard what the armour of God is, namely, truth, iuſtice, readines to heare Gods word, and faith: but this faith muſt not be onely in our mouth, in our tongue, but it muſt be in our harts: that is to ſay, we muſt not onely talke of the Goſpell, but alſo we muſt follow it in our conuerſations and liuinges.

Who they bee that haue this buckler.

Now then we muſt haue a helmet, a ſalet, that is ſaluation: whatſoeuer we doe we muſt conſider, whether it may farther or let vs of our ſaluation, when it may let thée of thy ſaluation leaue it, when it may farther thée, then doe it: ſo throughout all our liues we muſt haue a reſpect whether our doinges may ſtand with our ſaluation or not.

The helmet of ſaluation.

When we are now ready and armed round about, ſo that our enemy can not hurt vs, then we muſt haue a ſword in our handes to fight withall, and to ouercome our ghoſtly enemy. What maner of ſword is this? It it Gods word, it is a ſpirituall ſword, which all people ought to haue. Here ye heare that all men and women ought to haue that ſword, that is the word of God, wherewith they may fight agaynſt the deuill. Now I pray you, how could the lay people haue that ſword, how could they fight with the deuill, when all thinges were in Lattin, ſo that they could not vnderſtand it? Therefore how néedefull it is for euery man to haue Gods word, it appeareth here: for onely with the word of God we muſt fight agaynſt the deuill, which deuill entendeth dayly to doe vs miſchiefe: how could now the vnlearned fight agaynſt him, when all thinges were in Lattin, ſo that they might not come to the vnderſtandyng of Gods

Wee may not lack this ſword.

word

wo:d. Therefo:e let vs geue God moſt harty thankes that we haue Gods wo:d, and let vs thankefully vſe the ſame: fo: onely with Gods wo:d we ſhall auoyde and chaſe the deuill, and with nothing els. Our Sauiour whē he was temp-ted, what were his weapons, wherwith fought he: nothing els but with Gods wo:d.

Onely Gods wo:d is our weapō agaynſt the deuill.

When the deuill tempted him, he euer ſayth: *Scriptum eſt* it is written, when the deuill would haue hym to caſt hym ſelfe downe from the temple, he ſayd vnto hym: *Scriptum eſt non tentabis dominum Deum tuum*, It is written: Thou ſhalt not tempt thy Lord God: that is to ſay, we may not put God to doe any thyng myraculouſly when it may be done otherwayes. Agayne, vpon the mountaine when the deuill would haue him to wo:ſhip him, he ſayd *Scriptum eſt:* It is written, thou ſhalt honour thy God onely. So likewiſe we muſt haue Gods wo:d to fight with the deuill, and to withſtand his temptations and aſſaultes: as when the deuill moueth me to commit adultery, I muſt fight againſt him with the wo:d of God: *Scriptum eſt:* It is written, thou ſhalt not commit adultery: Thou deuill, thou ſhalt not bee able to b:ing me vnto it, to doe againſt my Lo:d God. So likewiſe when the deuill moueth me to make lyes, I muſt confounde him with Gods wo:de. S. Paule ſaith: *Veritatem loquimini quiſq; cum proximo ſuo*, ſpeake the truthe euery one with his neighbour: as there is a common ſaying amongeſt vs: Say the truth and ſhame the deuill, ſo euery one, man and woman muſt fight againſt the deuill. But we preachers, we haue a greater and higher degrée, we are magiſtrates, we haue the ſpirituall ſwo:d of God, in a higher degrée then the common people: we muſt rebuke other men, and ſpare no man: our office is to teach euery man the way to heauen. And whoſoeuer will not follow, but lyueth ſtill in ſinne and wickednes: him ought we to ſtrike, and not to ſpare: like as Iohn Baptiſt did when he ſayd, to the great and p:oude king Herode. *Non licet tibi*, Sir it becommeth not thee to doe ſo. So we preachers muſt vſe Gods wo:d to the co:rection of other mens ſinnes: we may not be flatterers o:r clawbackes: other people that haue not this vocation may e:ho:t euery one his neighbour, to leaue

Chriſt ouercame the deuill wyth this weapon.

Say the trueth and ſhame the deuill.

The preacher hath auctority to ſtrike with the ſwo:d of Gods wo:d.

sinnes: but we haue the swoꝛd, we are auctoꝛised to stryke them with Gods woꝛd.

Now the last part of this armoure is pꝛayer, and I warrant you, it is not left out: foꝛ it is the chꝛistẽ mans speciall weapon, wherewith to stryke the deuill, and banquish his assaultes: and if we be weake and feele our selues not able to withstand our enemy, we must fall to pꝛayer, which is a sure remedy, to desire God to helpe foꝛ his owne sake, and foꝛ Chꝛistes sake, foꝛ his pꝛomise sake: foꝛ he were not God if he should not kéepe his pꝛomises, therefoꝛe Chꝛist commaundeth vs to pꝛay alwayes when we haue néede, and no doubt there is neuer a tyme but we haue néede, eyther foꝛ our selues, oꝛ els foꝛ our neighbours: therfoꝛe to pꝛay we haue néede and we shall ouercome the deuill with faythfull pꝛayer. Foꝛ pꝛayer is the pꝛincipall weapon, wherewith we must fight agaynst the deuill. I speake of faythfull pꝛayer: foꝛ in times past we toke bibling and babling foꝛ pꝛayer when it was nothing lesse: and therefoꝛe Saint Paule addeth *Spiritu* in spirit. We must pꝛay in spirit with a penitẽt hart: foꝛ there is no man that hath an ill conscience that doth pꝛay in spirit: he that is an whoꝛmonger, oꝛ a swearer, a carder, oꝛ dicer, a dꝛonkard, oꝛ such like that pꝛayeth, his pꝛayer hath no effect as long as he is in purpose of sinne, he cannot pꝛay, when he cannot pꝛay he is vnarmed, he hath not these weapons of which Saint Paule speaketh here: but he that hath a penitent hart, to leaue his sinnes and wickednes, that same is he whose pꝛayers shalbe heard. And when we pꝛay, we may not do it waueringly oꝛ rashly without consideration, our mouth speaking, and the hart being occupied with other matters, we may not do so: we must pꝛay with great earnestnes & feruentnes. At the last whẽ he hath set out the pꝛoperties of pꝛayers, thẽ he sayth foꝛ all saints. Here ye may consider that when we know not scripture how blinde we be, and haue béene in tymes past. Foꝛ we thought onely those to be saintes and holy, that be gone out of this woꝛld, but it is not so: all they that beleue in our sauiour Chꝛist, that call vpon his name, and loke to be saued by hym, those same be Gods saintes. All faythfull Chꝛistes people that beleue in hym faythfully, are saintes and holy.

Pꝛayer is the pꝛincypall weapon.

The minde must pꝛay if we shalbe heard.

All chꝛistians are saints.

Now

Now when he hath done and set out all his mynde, at the last he commeth and desireth them to pray for him: but for what? Not to get a fat benefice or a bysshoprieke. No, no, S. Paule was not a hunter for benefices: He sayth, pray, that I may haue vtterance and boldnes to speake. And this was requisite to his office: for though a preacher be well learned, but yet lacketh that boldnes, & is faint harted, truely he shall doe but litle good for all his learning: when he feareth men more then God, he is nothing to be regarded. Therefore this is the thing that S. Paule so much desireth, to haue boldnes to speake: for when a preachers mouth is stopped, so that he dare not rebuke sinne and wickednes, no doubt he is not mete for this office. Now like as S. Paule required the Ephesians to pray for him that he may haue vtterance, for this was most necessary for his office: So let euery one pray vnto God and desire other to pray for him, that he may do the workes of his vocatiõ. As for an ensample, when he is a maried man, let him pray vnto God that he may loue his wife, cherishe her, honour and beare with her infirmities. So likewise let all faithfull seruantes call vpon God, that they may doe the duety of their vocation. So likewise let magistrates be seruẽt in prayer: For no doubt they haue nede, for they haue a great charge committed vnto them of God, therfore they haue the more nede of the helpe of God: yea let euery good subiect pray vnto God for the magistrates, that they may doe their duties according vnto Gods will and commaundement. And no doubt this is good prayer, when one faithfull man prayeth for the other: such prayer shall not be in vaine, God will heare it, and graunt such faythfull prayers. There be many men in the worlde which thinke that prayer is will worke, so that they may doe it, or omitte it: but it is not so, they be much deceiued. For it is as necessary for me when I am in tribulation to call vppon God, and I ought to doe it vnder the payne of damnation, as well as I am bound to kepe any of his commaundementes. By the vertue of thys commaundement, Thou shalt not steale, I may not take away other mens goods. So by this commaundement, Thou shalt not commit adultery, I may not defile an other mãs

S. Paule dyd not hunt for benefices.

A faint harted souldiar is not mete to be a preacher.

All estates haue needs to pray.

Prayer is no will worke.

wife

wyse. So by the vertue of this commaundement, *Inuoca me in die tribulationis*, Call vpon me in the tyme of trouble, I ought and am bounde vnder the payne of damnation to resort vnto God, to call vpon hym, to seke ayde and helpe by him, at his handes. For this is as well Gods commaundement as the other is: Therfore I desire you most earnestly, set not light by prayer: remember that it is the commaundement of God. And agayne, it is the onely stay, *Vltimum refugium*, the onely helpe to come to God, and desire hys helpe in Christes name. For by prayer Peter being in prisō was deliuered. Likewise Moyses by the efficacy of his prayer, went thorough the redde sea, he and all his people. So was Ezechias the kyng delyuered from hys sickneſſe, by hys prayer. Also Elias the Prophet stopped the rayne a long tyme, and then by prayers he brought rayne agayne: If I should goe thorough all the stories which shew vs the efficacy of prayers, I should neuer haue done: for no doubt faithfull prayer faileth neuer: it hath euer remedied all matters. For it brought to passe, that when God would destroy the Israelites, he could not because of Moses prayers: Moses let God of hys purpose. And no doubt God loueth to be letted: For God loueth not to punish or destroy the people, and therfore by a Prophet God complayneth that there was founde not a good man, *qui poneret se tanquam murum*, which might set himself like as a strong wall before the people that is to say, which were so earnest in prayer, that God could not punishe the people. Now ye haue heard how that prayer is a commaundement. We shall in euery distresse pray vnto God, saying: Lord God thou art mercifull, thou knowest my weakenes, which hast promised to helpe: therfore for thy sonnes sake, for thy mercies sake, for thy goodnes sake, for thy truthes sake, helpe me and deliuer me out of my distresse, forgeue me my sinnes. Surely whosoeuer prayeth so instantly, he shal be heard: but *oportet semper orare*, We must pray at all times, without intermission, when we go to bed, when we rise in the morning, when we go about our business, or when we are on horsebacke, euer pray: for a short prayer is able to bryng a great thyng to passe, as it appeared in the publican, which sayd onely, *Propitius esto mihi*

It is damnable not to pray to God in trouble.

All this God granted for his promis sake.

A godly & profitable prayer.

We must pray at all tymes.

*mihi peccatori*, Lord be mercyfull to me a ſinner. Therfore Chriſt ſayth: *Vigilate & orate, ne intretis in tentationem*, Watch and pray, leaſt ye enter into temptation, that is, leaſt you be ouercomed with it. Luk. 18. A ſhort prayer is of great force.

Now remember what I haue ſayd vnto you, conſider what an enemy we haue, what power he hath, what experiẽce and practiſe. Agayne how weake he is when Chriſt is with vs: Remember the armour, truth, iuſtice, loue to the hearyng of Gods word, fayth, ſaluation: euer conſider whether your doynges be to the let of your ſaluation or not. Remember the ſword, though ye haue it not in ſo high a degrée as we haue it, whiche may ſtrike Kynges and Emperours: when they tranſgreſſe the word of God, as it appeared in Elia which ſtroke the kyng Achab. Alſo Iohn Baptiſt ſtroke that ſturdy kyng Herode: If they had bẽne fayntharted, they ſhould not haue done ſo. But ſpecially I would haue you to remember prayer, when ye be in any anguiſh and trouble, and can not tell howe to relieue your ſelues, runne to God. Preachers may ſtrike emperours and kyngs.

Now they that ſhal and will regard this armour of God taught vs by the Apoſtle Saint Paule, the deuill no doubt ſhall not preuayle agaynſt them. Therefore if we would put on this armour we ſhould come to ſuch a practiſe of it, that the deuill ſhould be afrayde to come at vs, yea and whẽ he commeth he ſhall ſone be caſt of and auoyded. The almightie God whiche ruleth heauen and earth with his infinite power gene vs ſuch ſtrength to vanquiſhe the deuill, and all his might. Amen.

## The fourth Sermon of Maiſter Latymers. 1552. Philip. 3.

*Imitatores mei eſtote fratres, & obſeruate eos qui ita ambulãt ſicut habetis formã noſtrã. Multi enim ambulant, quos ſæpe dicebam vobis, &c.* Brethrẽ be followers together of me, and looke on them, which walke euen ſo, as ye haue vs for an enſample: for many walke, of whom I haue told you often: and now tell you weeping Philip. 3. Read in the Churche the xxiij. Monday after Trinitie.

ping, that they are the enemies of the crosse of Christ.

A sermon made at Stamford.

This is the Epistle which is read this day in the Church, and conteineth many good thynges. And this day two yeare, I entreated of the Gospell of this day, at Stãford. And such matters as I had in hand were gathered of a diligẽt person, and put in Print, the Gospell was this: Geue vnto Cæsar, that thyng that pertayneth vnto Cæsar, and vnto God that thyng, that pertayneth vnto God: I wil rehearse in few wordes that which I sayd at the same tyme.

The phariseis are disappointed.

The Phariseis and Scribes asked Christ our Sauiour whether they should geue tribute to Cesar or not: for it irked them that they should pay tribute, they thought it to be a great seruitude: but they asked Christ this questiõ of a mischeuous mynde, intẽdyng to take him in his wordes: but he disapointed them pretely, askyng whose Image the money bare, they aunswered, the Emperours: then our Sauiour sayth, Geue therfore vnto the Emperour that that pertayneth vnto hym, and vnto God, that whiche pertayneth vnto God. They spake nothyng of God, but onely of the tribute, but our Sauiour in his aunswere telleth them, and all the worlde their dueties: yet he doth it with darke and couered wordes, they confessed that the Image was the Emperours, and consequently subiect vnto him, then our Sauiour commaunded them to pay accordyng vnto the order, as the Emperour had agreed with them, that was their duetie to do. Our Sauiour he referred them to their lawes, signifying that they ought to obey the lawes in their common wealth, and so ought we to do. For our Sauiour in his aunswere teacheth not onely them but vs also: for like as it was with the Iewes, so is it with vs here in England. Our soueraigne Lord the kyng, when he lacketh any thyng to the defence of his Realme, it is presented in the Parliament, there is required such thynges as be necessary for the kynges affaires. Now loke whatsoeuer is graũted vnto his maiestie by the Parliamẽt, the whole Realme is bounde in conscience to pay it, euery man as it is required of him: and that is our due vnto the king, namely to geue and do our duties in all thinges towardes our soueraigne Lord the kyng, as farforth as it is not agaynst God, we must obey him, and

This lesson is geuen to vs as well as to the Iewes.

do his requestes. But now ye will say, this is a great bondage, & a heauy yoke and seruitude. Consider therfore who speaketh these wordes, who is he that commaunded vs to be obedient? verely our Sauiour himselfe. Now he sayth, *Meum iugum leue est*, my yoke is light, how chaunced it thē that he will lay vpon me such a heauy burthen: for it is a great burthen for me to forgoe my goods, as when there is a subsidie, so that ỳ kyng requireth i. shilling of euery pouñde. Now I am worth 40 pounds, and so I pay 40. shillinges, to which mony the kyng hath as good right, as to any inheritaunce which his maiestye hath. And this I speake to this ende, for I feare this realme be full of thēues: for he is a thefe that withdraweth any thing from any mā, whosoeuer he be. Now I put the case it is allowed by the Parliament, by common authoritie, that the kyng shall haue i. shilling of euery pounde, and there be certayne men appointed in euery shyre which be valuers: when I now either corrupt the valuer, or sweare against my cōscience that I am not worth an C. li. when I am worth two hundred. Here I am a thefe before God, and shalbe hanged for it in hell. Now how many thēues thinke ye are there in England, which will not be valued aboue x. li. when they be worth an C. pounde, but this is a pitifull thyng, and God will punish them one day: for Gods matters are not to be trifled withall. Now ye will say this is a heauy yoke, and intollerable to beare. Syrs, I will tell ye what ye shall doe. Consider euery one with himselfe what Christ hath done for vs, from what great and intollerable a burthē he hath deliuered vs: when ye consider that, this burthen which the kyng layeth vpon vs, will bee light inough vnto vs: for Christ hath deliuered vs from the burthen of our sinnes: when we consider that, first who he is, that commaundeth it vnto vs: secondarely what he hath done for vs, that biddeth vs to obey, no doubt we shalbe well content withal. But there be a great many of vs which consider not that, but rather deceiue the kyng, or forsweare thēselues, or els rebell against the kyng: which things no doubt displease God most highly and grieuously. An other thing is, that should moue vs to beare this burthen willingly, which is, his promise. For whosoeuer will be content to paye hys

The prince must be obeyed in thinges not agaynst God.

This Realme is full of thefues.

Gods matters may not be trifled withal.

Two thynges considered we shalbe well content to do the will of Christ.

duty

duty truely and vprightly, as he ought to do, that man ſhall haue neuer the leſſe in fulfillyng the commaundement of God. For ſo ſayth God: If thou ſhalt harken diligētly vnto the voyce of the Lorde, thou ſhalt be bleſſed in the towne, and bleſſed in the fieldes. &c. So that if we do accordyng as he willeth vs to do, if we geue vnto the kyng that whiche pertaineth vnto the kyng, no doubt we ſhalbe bleſſed, we ſhall haue neuer the leſſe, for Gods bleſſyng will light vpō vs. But there be a great many amongſt vs, which do not beleue theſe thynges to be true, they beleue not the promiſes of God: and ſo they make God a lyar: for, *Qui non credit Deo, facit Deum mendacem*. He that beleueth not God, maketh God a lyar. Now if this will not moue vs to do our duties, namely that Chriſt hath deliuered vs frō the great burthen of our ſinnes, let vs, be moued at the leaſt wayes with his promiſes: namely, that we ſhall increaſe our good, in doyng our duties vnto the kyng.

He that payeth his ducty ſhall haue neuer the leſſe. Deut. 28.

We ſhall increaſe our goodes by paying to the kyng.

This litle I thought good to ſay, and ſo to put you in remembraunce of ſuch thynges as I ſayd at that tyme, for if this were well conſidered, we would be willyng to do our duties, and ſo pleaſe God withall: for God loueth a cheareful obeyer, one that with a good will is ready to do ſuch thynges as he appointed him.

God loueth a chearefull obeyer.

Now let vs turne to the Epiſtle. Brethren be folowers together of me, and looke on them that walke, euen ſo, as ye haue vs for an enſample. Theſe are maruaylous wordes of S. Paule, which ſeme outwardly to be arrogātly ſpoken: if any man ſhould ſay ſo at this tyme, we would thinke him to be a very arrogāt felow. But ye muſt ſee that ye rightly vnderſtād S. Paule for he ſpake theſe wordes not of an arrogant mynde: firſt ye muſt conſider with whom he had to do, namely with falſe Apoſtles, whiche did corrupt Gods moſt holy word, the Goſpell whiche he had preached before. And ſo the ſame falſe Prophetes did much harme: for a great number of people did credit them, and folowed their doctrine: which thynges greued S. Paule very ſore: therfore he admoniſhed them, as who ſay, ye haue preachers amongeſt you: I would not haue you to folow them: folow rather me, and them that walke like as I do. This was not

Paules wordes ſeeme arrogant but are not ſo.

arro-

arrogantly ſpoken, but rather louingly, to kéepe them from errour. Ye ſayth the ſame to the Cor. 11. Chapter ſaying: Be ye folowers of me, but there he addeth, as I am the folower of Chriſt: ſo put the ſame wordes hether, ſet them together, and then all is well. For I tell you it is a daungerous thyng to follow men, and we are not bounde to folow them farther then they folow Chriſt: we ought not to lyue after any Saint, nor after S. Paule, or Peter, nor after Mary the mother of Chriſt to folow them, I ſay vniuerſally we are not bounde ſo to do, for they dyd many thynges amyſſe. Therfore let vs follow them as they follow Chriſt: for our Sauiour Chriſt geueth vs a generall rule and warnyng, ſaying: Whatſoeuer they teach you do it, but after their workes do ye not, and he addeth ſitting in Moſes chayre, that is to ſay, when they teach the truth, ſo that we ought to follow them that teach the trueth: but when they do naught we ſhould not folow them: therfore he ſayth in an other place: *Niſi abundauerit veſtra iuſtitia. &c.* Except your righteouſneſſe be more than the Scribes and Phariſeyes, ye ſhall not enter into the kingdome of heauen. This he ſpeaketh of the Clergie men, geuyng vs warnyng not to do as they did: we muſt haue ſuch a righteouſneſſe as may ſtand before GOD: we are not appoynted to follow Saintes: as when I heare this Saint hath prayed ſo many Pſalmes, ſo many houres in a day, I am not bounde in conſcience to folow him, to be his Ape, and to do as he did, my vocation beyng contrary vnto it.

It is a daungerous thing to folow men.

Learne how long men are to be followed.

We are not bound to be Saintes Apes. 2. Mach. 12.

There is a place in the 2. of Macha. 12. Chapter, where we read how that Iudas Machabeus that harty Capitaine ſendeth certaine money to Ieruſalem, to make a ſacrifice for the dead. Now Iudas did this, but it foloweth not, that we are bounde in conſcience to do the lyke, as the Papiſtes whiche by and by conclude vpon it. Iudas dyd this, and he was a godly man, therfore we ſhould do it to: we ſhould folow hys enſample and ſacrifice for the dead. *Nego argumentum*, it is a naughtie argument: to conclude vpon that thyng whiche he did deuoutly, hauyng not Gods word: he dyd it, therfore it was well done. For we are not bounde to folow them in their doynges. For if Mary the mother of

Iudas Machabeus is not to be followed.

Christ should haue done somewhat disagreeyng from Gods worde, we should not folow her, whiche in deede hath had her faultes, as S. Augustine playnely affirmeth in the third treatise vpon John: where she moued Christ to do a miracle when there wyne was lackyng at the mariage: when our Sauiour called her *Mulier*, Woman, what haue I to do with thee? as who say, to do miracles is my fathers worke and he knoweth the tyme when it is best to be done: what haue you to do with it? where Chrisostome and Augustine playnely affirme, that Mary was somewhat arrogant: so likewise it appeared in the Euangelist Mathew, where she interruptyng his Sermon, desired to speake with hym, and a felow told hym when he was teachyng the people, saying: Thy mother is here and would speake with the, he aunswered and sayd, who is my mother? or sister, or brother? and stretched out his hand, saying: who so euer doth the will of my father which is in heauen, he is my mother, sister and brother. So lykewise when he was but twelue yeares of age, his mother and father seekyng hym, he sayd, *Nescitis*, know ye not that I must be in the busines of my father? Now in all these places as the writers say, *passa est humanum*, she hath shewed her frayle nature: shall we go now and follow her? No no, we may not do so. Saint Paule teacheth vs how we shall folow them, and in what thynges, *Bonum est æmulari in bono semper*, It is good alwayes to be feruent, and to folow in good thynges: then it is not such a good argument, such a man doth it, therfore it is a good thyng: No not so: we must folow so and do so all thynges, as it may stand with our vocation, whereunto God hath called vs; for when we leaue our vocation whereunto God hath appointed vs, no doubt we do naught and damnably: As for an exãple, Our Sauiour fasted 40. dayes and 40. nightes without any maner of sustinaunce: therfore we shall do so too, no, because we are not able to do so too, we should kill our selues: Likewise Moses that holy Prophet of God killed an Egyptian whiche was a wicked and naughty man: therfore I shall go and kill yonder wicked man too? No I may not do so, for it is agaynst my callyng, I am no Magistrate, therfore I may not do it: as for Moses

Mary was somewhat arrogaunt.

Gal. 4.

To leaue our vocation is damnable.

ſes he had a ſpeciall inſpiration of God. Phinées that godly man killed Zambzi and Cozbe, which where occupied together in ỳ act of foznication: Phinées that zelous man came and killed them both at once, which pleaſed God well. Now ye may make ſuch an argument, Phinées did ſo, and pleaſed God in his doinges, therfoze we may dw ſo tw: when we ſée any man diſhonour God we may goe and kill hym by & by. This is not a gwd argument, foz as I ſayd befoze, we muſt take héede to our callyng, to our office. This Phinees had a ſpeciall licence to doe ſo, we may not folow his enſample. Abzaham was a gwd and holy man, he was ready to kill his ſonne and burne him with fyer: whiche doinges pleaſed God wondzous well: afterwarde there were many which would folow the enſample of Abzaham, and burnt their childzen, but they dyd exceedyng ill, and God was angry with them foz ſo doing: therefoze we muſt folow their enſample ſo far fozth as may ſtand with our vocation. Nume. 15.

That onely is wel done that God willeth vs to doe.

Farther Joſeph and Mary they were maryed folke, but they exerciſed not the act of generation, if ye would now folow the enſample of Mary and Joſeph, and inhibite vnto maryed folkes the act of generation: this were naught and againſt the ozder of God: foz Mary and Joſeph had a ſpeciall calling & gift of God to abſtayne: but if we hauyng no ſuch calling, oz ſuch giftes as they haue had ſhoulde follow their enſample, wée ſhould go to the deuill at the length, foz not doing accozding vnto our calling. So it appeareth partly that we are not bound to follow the conuerſations oz doinges of the ſaintes. Foz Jacob, Dauid, Salomon, and other gwd, and holy men haue had many wyues, therfoze we may haue many tw? Not ſo, they had a ſpeciall lycence and pzerogatiue, which we haue not. Therefoze take this foz a ſure rule, we haue not to follow the ſaintes in their vocation, but we muſt folow God in our vocation, foz like as they followed God in their vocation and calling, ſo we muſt folow God in our vocation: but when we will goe about to follow God in their calling, and fozſake our owne calling, then no doubt wé ſhall do naught. This I haue ſayde to that ende that ye might vnderſtand the wozdes of Saynt Paule, where hée ſayth, bée followers of me: therefoze I

wee muſt folow God in our vocation as ỳ ſaintes did in theirs.

shewed you how farre forth we ought to follow the ensa m ple of the Saintes.

For many walke of whom I haue told you often, and now tell you weepyng, that they are the enemyes of the crosse of Christ. S. Paule speaketh of the false Prophetes, he sayth they walke. By this word walke, is signified our conuersation and lyuyng. For when we will signifie any man to lyue wickedly, we may expresse it with these wordes, he walketh wickedly. Now if there were many in S. Paules tyme, which dyd walke wickedly, thinke ye the matter is a- Apoc. 20.
ny thyng amended now at our tyme? I thinke nothyng at all: for we read in the 20. Chap. of Apoca. that Sathan shal- Sathan is lose now.
be lose in the last dayes, that is to say, God will suffer hym to exercise hys craftes, hys blasphemous wicked mynde, which he beareth agaynst God: and truely when a man considereth the state of the whole worlde in euery countrey, it appeareth no lesse but that the deuill is lose: for what rebellions, what cruelties, what couetousnes, what hatred and malice is amongest men? In so much that a man would thinke the whole world to be full of deuils. Therfore if there were many in S. Paules tyme, it must nedes folow that there be more now: for now is the defection and swaruyng from the truth.

Of whiche I haue told you often, and now tell you wee- S. Paule was a weeper.
pyng. S. Paul was a good man a harty and an earnest man in Gods cause he was a weeper, he wet a pilgrimage wher- of I told you the last tyme: it was a grief to him to see the dishonour of God amongest them, whiche he had instructed in the word of God: he was sory to see the people blynded and seduced with false doctrine, but such thynges greue not vs: though God be dishonoured, we care not for it: but when we haue losse of our goodes, and suskayne certayne damages, then we can weepe from the bottome of our hartes, and be most sorrowfull: but when we heare that God is dishe- We weepe not as S. Paule did.
noured, that lechery is committed, or other horrible sinnes done, that greueth vs not, then we weepe not: and so it appeareth most manifestly that we haue not the hart of S. Paule, we are not so mynded.

Now peraduenture some body might say that S. Paule had

had slaundered these men in writing so sharply agaynst thē, and in calling them the enemies of the crosse of Christ: but it is not so, he slaundereth them not. In the Epistle to Timothy he named some by their names *Philetum*, and *Hymeneum*. You must consider that Saint Paule did well in reprouing them openly: for a man may sometymes tell an other mans faultes: for not euery telling is slaunderyng. When a man telleth an other mans faultes with a good mynde, and to a good purpose, this telling is well: but that is naught and very slaundryng when I rehearse before other men the faultes of my neighbour, wyth a malicious stomake: I hate him, and therfore I make him to be knowē, I paint him out in his coulours, and sometimes I say more by him then I am able to proue, thys is slaundering: but when a man telleth another mans faults with a good minde, to his reformation, that is not slaundering. As we read a story of Saint Bernhard, whether it be true or not, it is no matter, take it for an ensample, and learne thereby what is slaunder, and what is not. Saint Berneheard was a godly vpright young man, and well fauoured, he came at a tyme with his company to an Inne, where he taryed all nyght. And because he was a fayre man, the woman in the house cast her eyes vppon hym: desiring in her hart to haue carnall company with him, and therefore after supper shee appointed a chamber for him alone, to that end that shee might come vnto him afterward, and so shee did: for when euery body was at rest shee came vnto his bedde intendyng to lye with hym: Saint Berneheard perceiuing that, cryed out wyth a loud voyce, *Fures, Fures*, theeues, theeues, his fellowes hearing him crying, came vnto hym, asking what the matter was: he tolde them that there was a theefe there: now they thinkyng he had dreamed, went to bed againe: As sone as they were gone, by & by the woman came agayne, then he cryed agayne. So in the morning Saint Bernehard would not tary long in that house, and as they were in the way, he tolde his fellowes how that the woman had come vnto hym, desiring them to take hede an other tyme of that woman, for shee was a naughty woman, shee would haue stolen from hym the holy ghost, the remission

2. Tim. 2.

What slandering is

A fable of Bernhard and his hostesse.

of his sinnes, and all goodnes: for if he should haue folowed her, she should haue robbed him of all these thynges: Now of such a fashion we may tell other mens faultes.

For Saint Bernehearde tolde it to that ende to geue them warning to tak hede of that woman. Now this was not slaundring: so likewise Saint Paule here slaundereth them not, but sets them out in their coulours, to admonish vs to beware of them, and so we ought to do, when we know a man that is wicked and will not leaue his wickednes after due admonitions: No doubt it is a good thing to geue vnto other men warning of such a man, that they may take hede of him: As for ensample. There be a company of theues swoorne together to be true one to the other, and not to disclose one an other. Now I ame amongest them: and after some mischiefe done, I am taken and condemned by the law to be hanged. Shall I not disclose now my company and geue vnto the magistrates warning of them? yes I would thinke that man that is in such a case, doth well to disclose his company, for it pertaineth to a good end, and is a charitable deede, els his company may do much harme afore they be knowen. No doubt that man should do well, and I thinke he ought to do it. And I would God that all theues in England were so perswaded in their hartes, that when one were taken that he should disclose his felowes to: No doubt we should haue better rest, theues would no so much trouble the common wealth as they doe.

Theues swoorn to be true.

A good wish.

Weeping. It greeued Saint Paule very sore, that Christian soules should so be seduced through false Religion, I would wishe that there were such a feruent zeale now in vs as was in hym then: but it is not so, we haue no care for y soules of Christian people. And that appeareth most manifestly by those vnpreaching prelates. For if they had such an earnest mynde to the flock of Christ, as Saint Paule had, no doubt they would not be so lordly, so slouthfull in doing of their duities: but they lacke such an earnest mynde as S. Paule had, such an earnest zeale they lacke: They are the enemies of the Crosse of Christ. A man may be an enemy of the crosse of Christ two maner of wayes. All the Papistes in England, and specially the spirtuall men, be the enemies

Vnpreaching Prelates haue not Paules zeale.

of

of the crosse of Christ two maner of wayes. First when he is a right Papist geuen to Ponkery, I warrant you he is in this opinion, that with his owne workes he doth merite remission of his sinnes, and satisfieth the law thorough and by his owne workes, and so thinketh himselfe to be saued euerlastingly. This is the opinion of all Papistes. And this doctrine was taught in tymes past in schooles and in ỳ pulpits. Now all these that be in such an opinō, they be the enemies of the crosse of Christ, of his passion and bloud shedyng: for they thinke in themselues Christ needeth not to dye, and so they despise his bitter passion: they doe not cōsider our birth sinne, and the corruption of our nature, nor yet doe they know the quantity of our actuall sinnes, how many times we fall in sinnes, or how much our owne power is diminished, nor what power and might the deuill hath: they consider not such thinges, but thinke themselues able with their owne workes to enter into the kyngdome of God. And therfore I tell you, this is the perillous doctrine that can be deuised. For all faithfull and true Christians beleeue onely in his death, they long to be saued thorough his passion, and bloudshedding: this is all their comfort: they know and most stedfastly beleue, that Christ fulfilled the law. And that his fulfilling is theirs, so that they attribute vnto Christ the getting and meriting of euerlasting life. And so it foloweth that they which attribute the remission of sinnes, the getting of euerlasting life, vnto themseues or their workes, they deny Christ, they blaspheme and despise him: For, for what other cause did Christ come, but onely to take away our sins by his passion, and so deliuer vs from the power of the deuill? But these meritemongers haue so many good workes, that they be able to sell them for money, and so to bring other men to heauen by buying of their good workes: which no doubt is the greatest contempt of the passion of Christ that can be deuised. For Christ onely and no man els merited remission, iustification, and eternall felicitie for as many as will beleeue the same: they that will not beleeue it, shall not haue it: for it is no more but beleeue & haue. For Christ shed as much bloud for Judas as he did for Peter. Peter beleeued it, and therfore he was saued. Judas would not beleeue

All the papistes in England are enemies to Christ.

Merite mongers

Judas lacked faith & therfore could not be saued.

læue, and therefore he was condemned, the fault beyng in him onely, in no body els. But to say or to beleeue that we should be saued by the lawe, this is a great dishonoring of Christes passion: for the lawe serued to an other purpose, it bringeth vs to the knowledge of our sinnes, and so to Christ: for when we be come through the law to the knowledge of our sinnes, when we perceiue our filthines, then we be ready to come to Christ, and fetch remission of our sinnes at his handes. But the Papistes fetch the remission of their sinnes, not in the passion of Christ, but in their owne doinges: they thinke to come to heauen by their owne workes, which is naught. We must doe good workes, we must endeuour our selues to lyue according to the commaundementes of God: yet for all that we must not trust in our doings. For though we doe the vttermost: yet is it all vnperfect, whē ye examine them by the rigor of the law, which law serueth to bring vs to the knowledge of our sinnes, and so to Christ, and by Christ we shall come to the quietnes of our conscience. But to trust in our good workes, is nothing but a robbyng of Christ, of his glory and maiesty. Therefore it is not more necessary to doe good workes, than it is to beware how to esteeme them. Therfore take hēde good Christen people, deny not Christ, put not your hope in your doinges: for if you doe, ye shall repent.

*We must worke but not trust in our workes.*

An other denying of Christ is this massemonging, for all those that be massemongers be denyers of Christ, which beleeue or trust in the sacrifice of the masse, and seeke remissiō of their sinnes therin: for this opinion hath done very much harme, and brought innumerable soules to the pitte of hell: for they beleeued the masse to be a sacrifice for the dead and liuing: and this opinion hath gotten all these Abbeyes and Chauntries, almost the halfe part of all England: and they should haue gotten more if they had not bēne restrayned by certaine lawes. For what would folkes not doe to ease thē selues from the burthen of their sinnes? But it was a false easement, a deceitfull thyng: Therefore how much are we bounde vnto God which hath deliuered vs from this bondage, from this heauy yoke of popery, which would haue thrust vs to euerlasting damnation. For now we know the very

*Massmongers deny Christ.*

*A man will spare no cost to saue his soule.*

very way how we shalbe delivered, we know that Christ is offered once for vs: and that this one offring remedieth all ỹ sinnes of the whole world, for he was *Agnus occisus ab origine mundi*. He was the lambe which was killed from the beginning of the worlde: That is to say, all they that beleeued in hym since Adam was created, they were saued by hym. They that beleeued in Abrahams seede, it was as good vnto them, and stode them in as good effecte, as it doth vnto vs now at this day. So that this oblation is of such efficacye that it purifieth and taketh away all the sinnes of the whole worlde. They now that will be content to leaue their sinful life, wrastle with sinne, & then beleue in our saviour Christ, they shalbe partakers of euerlasting felicitie. Here ye may perceiue that Christ hath many enemies in ỹ whole world, he hath many that slaunder hym, that diminishe hys glory: namely all the papistes that trust in their owne merites, or seeke remission of their sinnes by the sacrifice of the masse: all these now are enemies to the crosse of Christ. Finally, all those that seeke remission of their sinnes other wayes then in the passion of Christ, they be traitours to God, and shalbe damned world without ende, vnlesse they repent. But here I must say some thyng vnto you, and I speake it to the satisfying of some of you: For I thinke there be many which will reason very fore, they thinke it to be no matter though the Curate be erronious and naught in hys doctrine, they care not for that: for they will say, I will heare him, and doe according as he commaundeth vnto me to doe: if he teach false doctrine, and leade me the wrong way, he shall make aunswere for me before God: his false doctrine shall doe me no harme though I folow the same:

Apoc. 13.

Christ hath many enemies.

This is a naughty reason and contrary to Christes our saviours doctrine, for thus he sayth: If the blynde leade the blynde, they shall fall both into the pit. Marke here, he sayth not the leader shall fall into the pit, but they shall fall both, the leader and he that is led, the blynd curate and his blynde parishners: and so it was at S. Paules tyme, not onely the leaders, the false teachers, went to the deuill, but also they that folowed their false doctrine. And therefore S. Paule is so earnest in admonishyng them to beware and

The blynd and leader, of ỹ blynde both shall perishe.

take heede to thẽselues, yea with weepyng eyes he desireth them to refuse the false prophetes. So lykewise God hymselfe geueth vs warnyng in the 3. Chapter of the Prophet Ezechiel saying: If I say vnto thee cõcerning the vngodly man, that (without doubt) he must die, and thou geuest him not warning, nor speakest vnto hym, that hee may turne from his euill way, and so to lyue: then shall the same vngodly man die in his owne vnrighteousnes: but his bloud will I require of thy handes. Againe, in the 33. Chapt. he sayth: When I sende a sworde vpon a lande if the people of the lande take a man of their countrey, and set him to be their watchman: the same man when he seeth the sworde come vpon the lande, shall blowe the trompet and warne the people: if a man now heare the noyse of the trompet, and will not be warned, and the sworde come and take hym away, his bloude shalbe vpon his owne head: for he heard the sounde of the trõpet and would not take heede, therefore his bloud be vpon hym: but if he will receiue warning he shall saue hys lyfe. Agayne, if the watchmã seeth the sworde come and sheweth not with the trompet, so that the people is not warned: If the sworde come then and take any mã from amongest them, the same shalbe taken away in his owne sinne: but hys bloud will I require of the watchmans handes. In these places of Scripture it appeareth most manifestly, that not onely the naughty curate shall goe to the deuill, but also all those that follow his naughty doctrine. The wicked shall dye in his wickednes: for though God dw require the bloud of the parishners at the curates handes, yet for all that they shall be damned in the meane season. But I pray you be not offended with me, when I tell you one thyng many times, for I do it to that ende that ye might perceiue what daunger it is to haue an ill Curate: this maketh me to put you many times in remembraunce of it.

Ezec. 3.

Ezech. 33.

Onely hee that receaueth warning shalbe safe.

It is daungerous to haue an euill curate.

An history of a frier limitor.

I will tell you now a prety story of a Fryer to refresh you withall: A limitour of the gray fryers in the time of his limitation preached many times, and had but one Sermon at all tymes: Which sermon was of the tenne commaundementes

dementes. And because this fryer had preached this ser-
mon so often: one that hearde it before, told the fryars ser-
uaunt that his maister was called, fryar John ten commaũ-
dementes: wherefore the seruaunt shewed the fryer hys
Maister thereof, and aduised him to preach of some other
matters: for it greeued the seruaũt to heare his maister deri-
ded. Now the fryer made aunswere, saying: Belike thẽ thou
canst the x. commaundementes well, seeing thou hast heard
them so many a tyme: yea sayd the seruaunt, I warraunt
you, let me heare them sayth the master: thẽ he began, pride,
couetousnesse, lecherye, and so numbred the deadly sinnes,
for the ten commaundementes. And so there be many at
this tyme, which be wery of the olde Gospell: they would
fayne heare some new thinges: they thinke themselues so
perfect in the olde, when they be no more skilfull then this
seruaunt was in his ten commaundementes. Therefore I
say be not offended with me, when I tell you one thyng two
or three tymes. And specially marke this well, that the pa-
risheners are not excused before God, by the wickednesse
& blindnesse of the priest. For God sayth not, I will require
the bloud of the people at ẏ curates hand, & the people shall
be without blame: No not so, but the wicked shal perish be-
cause of his wickednes, so that the blind people & the blind
curate shall go to hell together. I would wish ẏ all Englãd
were perswaded in this: for the moste part of the people
thinke them selues to be excused by their curates. But it is
not so: for if there be any mã wicked because his curate tea-
cheth him not, his bloud shalbe required at the curates
handes: yet for all that the parishoner shall go to the deuill
withall: that shall be his end. Therefore beware of that opi-
nion, thinke not to be excused by your curate, for if ye do, ye
do not well: and so you shall repent in the end. Saint Paule
therefore is so diligent to geue vs warning of the false pro-
phetes, least we should be deceiued by them. In an other
place Saint Paul compareth their doctrine vnto a sicknes,
which is called a canker, which sicknes when she once be-
ginneth at a place of the body, except it be withstanded, wil
runne ouer the whole body, and so at the length kill: so it is
with this false doctrine. And here I must aunswere vnto an

Some bee wery before they haue learned.

A good wisshe for England.

False doctrine compared to a canker.

An obiection or dout.

obiection, or doubt, that peraduenture some of you may make: you will thinke when ye heare what is the nature of false doctrine, ye will thinke I say: Alas what is done with our graundfathers: no doubt they are lost euerlastingly if this doctrine be true: for after your saying they haue had the false doctrine: therfore they be damned, for the nature of false doctrine is to condemne. Such doubtes some will make, yea and there be some which in no wise wil receaue the gospell, and that onely for this opinions sake: for they thinke that if they should receaue the gospell, it were euen as much as to thinke their forefathers be damned. Now to this obiection or doubtfulnes, I will make you aunswere. It is with false doctrine like as it is with fier: the nature of fier is to burne and consume all that which is layd in the fier that may be burned. So the nature of false doctrine is to condemne, to bryng to euerlastyng damnation, that is the nature of false doctrine. But yet for all that, though the nature of the fier be to burne and consume all thinges, yet there hath bene many things in the fier which haue not bene burned nor consumed, as the bushe which appeared vnto Moses, he burned in the fier, and yet he was not consumed. What was the cause? The power of God. We read also in the 3. Chap. of Daniell, how that Nabuchadonozer, the kyng caused a golden Image to be made: And so called all hys Lordes and his people to come and worshipe hys Idole, which he had set vp, threatning farther that whosoeuer would not fall downe and worshipe the sayde Idole, shoulde be cast in a hote ouen. Now there were three young men, Sydrach, Misach, and Abednago, which refused to worshipe the sayd Idole, saying: O Nabuchadonozer, we ought not to consent vnto thee in this matter, for why? our God whom we serue is able to kepe vs from the hote burning ouen, and he can right well deliuer vs out of thy handes: & though he will not, yet shalt thou know that we will not serue thy gods, nor doe any reuerence to that Image which thou hast set vp. Then was Nabuchadonozer exceeding full of indignation agaynst them, and commaunded by and by that the ouen should be made seuen tymes hotter then it was wont to be, and spake vnto the strongest men that were in his host,

An answer to that obiection.

The fier burneth not all that is cast into it.

Dani. 3.

A fruitfull & christian note how faith defendeth a christian man.

hoſt, to bynde Sydrach, Miſach, and Abednago, & caſt them in the burnyng men. So theſe men were bounde in their coates, hoſen, ſhoes, with their other garments, and caſt into an hote burnyng ouen, for the kynges commaundement was ſo ſtraight, and the ouen was ercædyng hote, and theſe thræ men Sydrach, Miſach, and Abednago fell down in the hote burnyng ouen, beyng faſt bound. Then Nabuchadonozor the king marueiled and ſtode vp in all haſt and ſpake vnto his counſell, ſaying, did ye not caſt theſe thræ men into the fire? they anſwered ſaying: yea, O kyng: he anſwered and ſayd, loe for all that, I do ſæ foure men goyng loſe in the middeſt of the fire, and nothyng corrupt, & the fourth is like the ſonne of God to loke vpon.

God ſuffered not the fire to do his nature.

Here in this ſtory you ſæ that though the nature of the fire is to conſume, yet theſe thræ men were not conſumed with the ſame: for not a heare of their head periſhed, but rather the fire brake out and conſumed them that put them in the ouen: for though the fire of his nature would haue conſumed them, yet through the power of God the ſtrength of the fire was vanquiſhed and the men were preſerued from it. Euen ſo is it with Popery, and with falſe doctrine, the nature of it is to conſume, to corrupt and bryng to euerlaſtyng ſorrow: yet let vs hope that our forefathers were not damned: for God hath many wayes to preſerue them from periſhyng, yea in the laſt houre of death God cã worke with his holy Ghoſt, and teach them to know Chriſt his ſonne for their Sauiour, though they were taught other wayes before: yet God can preſerue them from the poyſon of the falſe doctrine. I will ſhew you a notable ſtory done in kyng Achabs tyme, written in the 3. booke of the kynges 18. Chap. At the tyme when Achab that wicked kyng and his wife Iezabell, more wickeder then her husband, when they had the rule, they aboliſhed the word of God cleane, and ſet vp falſe doctrine, killed the true Prophetes of God: in ſo much that Elyas ſayth vnto God with crying and great lamentations, ſaying Lord the children of Iſraell haue forſaken thy couenaunt, broken downe thine aulters, and ſlayne thy Prophetes with the ſword: And I onely am left, and they ſeke my lyfe to take it away. Here appeareth, that the

God hath many wayes to ſaue.

3. Kyng. 18.

pul-

pulpites at that tyme were occupied with false teachers, with false religion, like as it was in the tyme of our forefathers: in so much that Elyas cryeth out and sayth playnely, that there were left no more but he onely. But what sayth God? I haue left me seuen thousande which haue not bowed their knees vnto Baal, when Elyas thought that there was left no more but he onely, then God shewed him a great many which were left, & not infected with the poyson of the false doctrine. Therefore lyke as God could preserue a great number of the Israelites at the same tyme, so he could preserue our forefathers from the poyson of popery which was taught at that tyme: for the Lord knoweth which are his. Also Christ himselfe sayth, *Quos mihi dedit Pater*, No man shall take these from me which my father hath geuen vnto me, that is to say, which are ordeyned to euerlasting lyfe.

God had his number in Elias tyme.

Iohn. 6.

Psal. 94. *Non repellet Dominus plebem suam, & hæreditatem suam non relinquet*, The Lord will not cast away his people, and his inheritaunce he will not forsake: therfore let vs hope that though the doctrine at that tyme was false and poysoned, yet for all that God hath had his: he hath seuen thousand, that is to say, a great number amongest them, which toke no harme by the false doctrine, for hee wonderfully preserued them: like as he dyd in the great dearth, when all thinges were so deare, when the rich frankelinges would not sell their corne in the markets, then at that tyme, the powre was wonderfully preserued of God: for after mans reason they could not lyue, yet God preserued them: in so much that their children were as fatte and as well lyking, as if they had bene gentlemens children. So like as God coulde preserue the powre with his children in that greate dearth, so he could preserue our forefathers from euerlasting perdition: though they lacked the fode of their soules, yet he could fede thē inwardly with the holy Ghost.

God can preserue without ordinary meanes.

But now ye will say: seeing then that God can saue men and bring them to euerlastyng lyfe, without the outward hearing of ỹ worde of God, then we haue no nede to heare the word of God, we nede not to haue preachers amōgest vs. For like as he hath preserued them, so he will preserue

In other obiection.

vs to, without the hearyng of Gods word. This is a fo- lish reason: I will aunswere you this. I will make you this argument: God can and is able to preserue thynges from fire, so that they shall not burne or consume: and therfore I go and set my house a fire, and it shalbe preserued. Do this: God preserued these three men from fire, so that they toke no harme, Ergo, I wil go and cast my selfe into the fire, and I shall take no harme: is this now a good reason? No no, for these three mẽ had their vocation to go in the fire, they were cast in by violence: so if God will haue thee to go into the fire by violẽce for his wordes sake: then go with a good will, and no doubt either he will preserue thee as he did them, or els he will take thee out of this miserable life to euerlastyng felicitie: but to cast my selfe into the fire without any cal- lyng I may not: for it is written: *Non tentabis Dominum Deum tuum*, Thou shalt not tempt the Lord thy God. Math. 4.

Aunswere to the same.

So likewise in our tyme, God hath sent light into the world, he hath opened the gates of heauen vnto vs by his word, whiche word he opened vnto vs by his officers, by his preachers: shall we now despise the preachers? shall we refuse to heare Gods word, to learne the way to heauen? and require him to saue vs without his word? No no, for when we do so, we tempt God, and shalbe damned world without end.

Although God hath sent vs the light of his worde, yet we may not despise preachers that are the meane whereby we come to the knowledge of the same.

This much I thought good to say agaynst the suggestion of the deuil, when he putteth thee in minde saying: (thy fore- fathers are damned) that thou mightest learne not to dis- payre of their saluation: and yet not be to carefull, for they haue their part: we must not make an accompt for their doynges: euery one must make aunswere for himselfe, for if they be damned they can not be brought againe with our so- rowfulnes: let vs rather indeuour our selues to heare Gods word diligently, & learne the way of saluation, so that whē we shalbe called, we may be sure of it.

We may not despise the meane.

Now these false preachers of which S. Paule speaketh here, are enemyes vnto the Crosse of Christ. What shalbe their end? Euē perdition, destruction, and euerlastyng damna- tiō, whose God is their belly. The false preachers preach onely pleasaunt thinges, and so get great rewardes, and are

Our care- fulnes can not bryng our fathers out of hell.

able

The end of the falſe preachers.

able to liue wealthely in this world and to make good chere. I feare me there be many of these belly Gods in the world, which preach pleasaũt thynges to get riches, to go gay, and tricke vp themselues: they care for no more, they study and do what they can to buckle the Gospell and the world together, to set God & the deuill at one table, they be Gospellers no longer but till they get riches: when they haue that that they seke for, they care for no more: then the Gospel is gone quite out of their hartes, & their glory is to their shame: it is a short glory & a long shame, that they shall haue: for in the other world, *Erunt ad ſatietatem deriſionis omni carni*, all the world shall laugh vpon them to their shame, whiche are worldly mynded. Is there not more that be worldly mynded thē that be godly mynded? I thinke S. Paule spake these wordes by the Clergie men, that will take vpon them the spirituall office of preachyng, & yet meddle in worldly matters too, contrary to their callyng: The Clergie of our tyme hath procured vnto thēselues a libertie to purchase landes. Thinke ye not that such doynges sauered somewhat of worldly thynges? But I will desire them to take hede. For S. Paule sayth here, that all they that be worldly mynded, are enemies of the crosse of Christ: for they make their bellies to be their Gods. Therfore they shall receiue their punishment for their wicked doynges. What shall that be? Verely euerlastyng payne of hellishe fier world without end, without any deliueraunce frō the same, this is their reward.

Phil. 3.

Pꝛeachers will go gay.

Phil. 3.

A note for our Clergy

The reward of such preachers.

But what shall become of S. Paule and all true preachers? he sayth: But our conuersation is in heauen. What was S. Paule in heauen when he spake these wordes? No he was here on earth: but when we walke the pilgrimage of which I told you the last day, Gods pilgrimage: then our conuersation is in heauen, that is comformable vnto Gods heauenly will: and God seth them and will reward them, when we will do the workes of our vocation, and wrastle with sinne and wickednesse, and lyue after Gods will and pleasure: whosoeuer doth so, that man or woman hath his conuersation in heauen. Frō whence we long for the Sauiour, euen the Lord Jesus Christ. S. Paule loked for hym to come from heauen. What is he not here already? Christ

The reward of true preachers.

What it is to haue our conuersation in heauen.

is

is here with vs already to our comfort, by his ſpirite and power to be our helper, and to worke with his Sacramẽtes, to defend vs from daunger & perill, ſo he is with vs in earth but he is not here bodily. For he aſcended into heauen, and ſitteth at the right hand of God the almighty: from thence ſhall he come to iudge the quicke and the dead: all good men and women long for him. And no doubt he will come, and very ſhortly: and will take accompt of euery one of vs: therfore as all the writers moniſh vs, let vs neuer forget this day whiche we call the domes day. S. Hierome ſayth, that he euer thought he heard the trompet. Now they that haue in conſideration this day, and make themſelues ready: it is a ioyfull thyng vnto thẽ: but ſuch as are cuſtomable ſinners, as common ſwearers, adulterers, or idolaters, and ſuch as do credite Poperie: vnto them this day ſhall be a fearefull day: it ſhall be a heauy commyng vnto them. S. Paul telleth what good cheare they ſhal haue, namely euerlaſtyng damnation, beyng the enemy of Chriſt, their glory ſhall turne to their eternall ſhame. So you ſée that all the world may be deuided in two partes: namely into the faithfull and vnfaithfull. Now S. Paule ſayth, that he looketh for this Sauiour, which ſhall chaunge our vile bodies according to the working: whereby he is able alſo to ſubdue all things vnto himſelfe. We haue a fraile body, mortal, ſubiect to all infirmities and miſeries: it is a groſſe body, but for all that it ſhall riſe agayne, and ſhall be chaunged. It is mortall now, it ſhall be immortall thẽ: it is paſſible now, it ſhall be impaſſible then: it is groſſe now, it ſhall be turned to agilitie then: it is corrupt now, it ſhalbe incorrupt then. It is ignominious now, it ſhall be glorious then, like vnto his body. Now if it ſhalbe ſo with our bodies, ye may be ſure it ſhalbe ſo with our ſoules tw: for that felicitie that we ſhall haue, that God hath laid vp for vs, paſſeth all mis thoughts: what ioy they ſhal haue that be contẽt to leaue their ſinnes, and liue godly. And theſe thynges Chriſt our Sauiour ſhall bring to paſſe by his infinite power.

Chriſt is not here bodely.

The day of doome ſhall be terrible to all obſtinate ſinners.

Our groſſe body ſhall be chaunged.

The ioyes of heauen paſſe all mens thoughtes.

Now to make an end, for Gods ſake marke theſe leſſons well: for this is a very good peece of Scripture, wherin Paul heweth both wayes: I thinke it were better for vs to lyue

so, that we may attaine to this felicitie, which is prepared for vs in heauen, rather then to folow our carnall desires and lustes. For if we leaue our wicked lyfe, and credite the word of God, and haue a delite in it: No doubt it shall bryng vs in the ende to this saluation, of whiche S. Paule speaketh here.

But how shall it go with the other which wil not heare Gods word, nor leaue their wickednes? Truly *Vermis eorum non morietur*, Theyr worme shall not dye. By these wordes of Christ, is expressed the great payne and sorrow that the wicked shall haue: therfore sayth Scripture, *Mors peccatorum peßima*, Death to synners is the worst thyng that can happen vnto them. What meaneth he by that? He signifieth vnto vs, that the wicked be not inough punished here: therefore it shall bee worse with them after their death. So that it shall be a chaunge, they that haue pleasure here, and lyue accordyng to their desires, they shall come to afflictions in the other world. Agayne, they that haue afflictions here, shall in the other world haue the perpetuall sabboth where there is no maner of miseries, but a continuall laudyng and praysing of God. To whom with the sonne and the holy Ghost, be all honour and glory, now and euer world without end. Amen.

Mark.9.

Psal.34.

The wicked shalbee punished both here & in the world to come.

## The fifth Sermon of Maister Latymers. 1552. Math.19. Luke.8. Marc.5.

This Gospell is read in ỹ church the 24. Sõday after Trinitie.

WHile he spake vnto thē this, Behold there came a certayne ruler, & worshipped him, saying: my daughter is euen nowe at the poynt of death, but come and lay thy hād vpō her, and she shal liue. And Iesus arose, and followed hym, and so dyd his Disciples: and behold a woman whiche was diseased with an issue of bloud twelue yeares, came behind him. &c.

This is a notable story, and much comfort we shall finde in it: if we wil consider & way it, with all the circūstances. The Euangelist Marcke sayth, the rulers name was Iai-

rus

rus, he was an officer: ſome thinke that he was a reader of the ſcripture, as there were at that tyme, or perchance hee was ſuch an officer as we call church wardens, which is a great office in the great Cities: Churchwardens can bring much matters to paſſe: ſuch a great officer he was. For though the Jewes had a law, that they ſhould make no ſacrifices no where but at Jeruſalem, where the temple was and all the ceremonies: yet for all that they had in euery towne their churches or ſynagoges: lyke as we haue churches here in Englãd: commonly euery towne hath a church. And this word Church, ſometymes it ſignifieth the congregation, the people that is gathered together: ſometymes it ſignifieth the place where the people come together, *Continens pro contento*, that is to ſay. The thing contayning, for the thing that is conteined. Now our Sauiour cõming to Capernaum, where that great man dwelled, which was ſuch a towne as Briſtow or Couentry is, Jairus commeth vnto him in all haſt, and falleth downe before hym: *Et precabatur multum*, And maketh great ſute vnto hym, that he would come to his houſe and heale his daughter, which was ſicke. No doubt he had heard what maner a man our Sauiour was: and wherefore he was come into this world: namely to ſaue ſinners both in ſoules and bodyes: and hee had heard alſo the generall proclamation, written in the xi. chap. of Math. where our Sauiour ſayth: Come vnto mee all ye that laboure and are loden, and I will eaſe you. This proclamation, this Jairus had heard, and beleeued it. And therfore he commeth to Chriſt: He did not as a great many of vs do, which when we be in trouble, or ſickneſs, or loſe any thyng: we runne hether and thether to witches, or ſorcerers, whom we call wiſe men: when there is no man ſo fooliſhe and blinde as they bee: for the deuill leadeth them accordyng vnto his will and pleaſure: and yet we runne after them ſeeking ayde and comfort at their handes. But this good man did not ſo: he knew that God had forbidden him to runne to witches. But what doth hee? forſoth he commeth to Chriſt our Sauiour, with a good ſtrong and vnfayned fayth. For (as I tolde you before) he had heard before of Chriſt and of his proclamation, which moued him now

Churchwardens may doe much if they be godly.

The thyng that conteyneth for that which is conteyned.

Matth. 11.

Jairus had heard Chriſtes proclamation.

Jairus runneth not to witches.

in his distresse to come vnto him. And no doubt he had a good substantiall fayth, as it appeared by his behauiours: yet he had not so good a fayth as the Centurion had, whiche sent a message vnto him, saying: Lord, say but one word, and my seruaunt shalbe whole. This was a wonderfull great faith: in so much that Christ sayth: *Nō reperi talem fidem in Israel*, I haue not founde such a fayth in all Israell. But though this Iairus had not so good a fayth as the Centurion had: yet he hath such a one as leadeth him to Christ. He commeth to Christ, he beleueth that Christ is able to helpe him, and accordyng vnto his beleefe, it happeneth vnto him. For his daughter was healed, as ye shall heare afterward: And so vpon him is fulfilled the Scripture. *Credidi propter quod locutus sum*, I haue beleued and therefore I haue spoken. For loke what man so euer hath a good fayth, he will not hold his peace, he will speake, he will call for helpe at his handes: For if this Iairus had not had a good fayth: he would not haue humbled himselfe so much, to fall downe before such a poore man as our Sauiour was. Some would haue had respect to their honours: They would haue thought it scorne to fall down before such a poore man as our Sauiour was: or els they would haue bene afraide of the people that were present, to honour him so highly, and to confesse him to be a helper. And no doubt, that Iairus was in great daunger of his life: for Christ was not beloued amongest the Iewes, therefore it was a great matter for this Iairus to honour Christ so openly before all the multitude. And no doubt if he had not had so good, strong, and earnest fayth, he would not haue done as he did, but he had a good strong fayth: therfore he was not afrayde of any thyng in the world.

Centurion had a greater faith than Iairus. Math. 8.

Iairus had a good fayth.

Iairus is to bee folowed in two thinges.

Now ye shall learne of this Iairus, first by his ensample to go to Christ, in all distresses to seeke helpe by him: And also ye shall marke and obserue his great and fatherly loue, that he hath towardes his daughter: for he maketh great sute to Christ for her, whiche signifieth that he hath a great and earnest loue towardes her. The same fatherly affection and loue of the parentes towardes their children, is the good gift of God: And God hath planted the same in their hartes: And this specially, for two respectes. First, for the childrens

sake

sake: for it is an irkesome thyng to bryng vp childzen: and not onely that, but also it is a chargeable thyng to kæpe thē, and to waite vpon them: and preserue them from all perill: if God had not planted such loue in the parentes hartes, in dæde it were impossible to doe so much for them: but God hath planted such loue in their hartes, which loue taketh away the irkesomnes of all labour and payne. For what is a childe when it is left alone? what can it doe? How is it able to lyue? An other cause is, wherfore God hath planted such loue in the parentes harts towardes their childzen: that we might learne by it, what affections he beareth towardes vs. For though the loue of parentes towardes their childzen be very great: yet the loue of God towardes vs is greater: yea his loue towardes vs, passeth farre all fatherly loue, which they haue towardes their childzen. And though Christ onely be the very naturall sonne of God: yet with his death and passion he hath merited that we be the chosen childzen of God. For God for our sake hath bestowed hys onely naturall sonne, vnto the death, to the ende that we should bæ made thorough hym, his chosen childzen. Now therefore all that beléeue in Christ, and trust thorow hys passion to be saued: all they are the childzen of God: And God loueth them more then any naturall father loueth his childe. For the loue of God towardes vs is more earnest, and more vehement, then is the fatherly loue towardes his naturall childe: which thyng shall comfort vs in all our distresse: in what perill or daunger soeuer we be, we shall beléeue that God is our father. And therfore we shall come vnto hym in the name of Christ hys naturall sonne our Sauiour: therefore we næde not to despayre in any maner of thinges: but rather whatsoeuer we haue in hand, let vs runne to him, which beareth such a fatherly affection towardes vs, more a great deale thē our naturall fathers and mothers can doe. As for our carnall or temporall fathers and mothers, sometimes they be vnnaturall, so that they will not helpe their childzen in their distres: sometimes agayne they would fayne helpe, but they are not able to helpe them. But our heauenly Father, he is louyng and kynde towardes vs, so that he will helpe. And then agayne he is myghtie, he is almighty, he can and may

The commoditye of naturall affection.

We are the chosen childzen of God.

Our parentes cannot loue vs so well as God doth.

helperso that there lacketh neither good will in him, neyther power. Therefore let vs not dispayre, but rather come vnto hym in all tribulation, & no doubt we shalbe eased by hym. For certayne it is, that ỹ almighty God hath greater affection towards vs, than our naturall fathers and mothers cã haue. And this appeareth by that that he hath geuen his naturall sonne (the highest treasure that euer he had in heauẽ or in earth) for vs, euen vnto the death in his bitter passion. Farther in the Prophets euery where, he setteth out his great loue which he hath towardes vs, saying: *Nunquid potest mulier obliuisci. &c.* Can a woman forget her owne childe which shee hath borne into the worlde? yea, and though shee doe forget the same: yet will not I forgete thee. It is a rare thyng when the deuill so much preuaileth in parẽtes, that a mother should neglect or forget her owne childe: yet sayth God, though it were so that she would forget her childe, yet will not I forget thée, whẽ thou beleuest in my sonne Christ. For the deuill can not preuaile agaynst mée, though he preuayle against women, so that somtymes they forget their owne children, or kill them, yet shal he not preuaile against mée: for I am mightier then he is. Farther his loue which he beareth towardes vs, is expressed in the 7. chap. of Mathew, where Christ sayth: Is there any man amongest you, which if his sonne aske bread, will he offer hym a stone? or if he aske fishe, wil he offer him a serpent? If ye then being euil, can geeue your childrẽ good giftes, how much more shal your father which is in heauen geue you good thinges, if ye aske them of hym? As who say: though you be euill, yet when your childrẽ would haue any thing that might hurt them: yet you being fathers and mothers doe geue them good thynges, which shall not hurt them. Now sayth he: seeing ye, whose nature is ill, corrupt, and poysoned with wickednes (for there is no Sainte in heauen, neither S. Peter or Paule, but when they were here, their nature was corrupt and geuen to wickednesse) (and so they might be called ill) can geeue good gyftes vnto your children, how much more will God which is the fountayne of all goodnes, geeue you good thynges when ye desire them of hym? Here ye may learne now that the loue of god towardes

Esay. 49.

Math. 7.

Synne remained in the best saintes.

towardes mankynde passeth all naturall loue: and that hée is ready to géeue vnto euery one that commeth to hym for helpe, yea the very holy Ghost he will geue vs, when wée will desire it.

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to prouide for her. &c. Likewise the woman ought to doe her duetie towardes her husband in obeying hym in all thinges that be not agaynst God. For shée may not obey her husband in wicked thinges, which be agaynst God: but els there is no exception, but obey shée must. For so it is writtē, so saith God vnto her: In sorrow shalt thou bring forth thy children, and thy lust shall pertayne vnto thy husband, and he shall haue the rule of thee. Now when the woman doth so, then shée doth according vnto her calling.

Gene. 3.

Farther, maisters ought to doe their dueties towardes their seruauntes, and householde: to instruct them in Gods word: to let them haue their meate and drinke. Lykewise, seruantes ought to obey their maisters, with all humblenes, to serue them vprightly and diligently, accordyng as God willeth them to doe. Now this is the speciall will of God, namely, that euery one shall doe according vnto his calling, as God wylleth him to doe. Now to fulfill this will of God, we should be moued by the great loue and fatherly affectiōs which God beareth towardes vs: this loue shoulde moue vs to obey hym: lyke as the good childe obeyeth hys father and mother.

Gods fatherly affection should moue vs to do his will.

Now commeth an other matter: for as our sauiour was going to the house, where this young mayde lay sicke: there commeth a good faythfull woman, crēping through the people: for our sauiour was tossed and turmoyled in ỹ multitude: for ye must vnderstand that this Iairus was a great man, a man of great estimation, therefore the people hearing that his daughter was sicke, or dead, came vnto him to goe with the dead corps.

Here I must take occasion to speake somewhat: there be many, now a dayes, very hasty to bury their frendes: yea sometymes before they be well dead. I heard say once, that a yong woman was sicke, and fell in a sounde: her frendes which were wyth her, by and by made her ready to be buryed: & when they went with the corse, & were cōming into the churchyarde, the corse stirred: and the vicare cōmaunded them that beare her, to set her downe, and so finally the woman recouered. I tell this tale, to the end to geue you warning, not to be to hasty with sicke folkes. I haue read in S.

Ouer hasty burynge of men scarse dead.

Augu-

Auguſtine, that there was once a mã which lay ſeuen dayes ſpeachleſſe, neither ſæing, noꝛ hearing noꝛ yet receiuing any ſuſtenaunce, except ſome licour, which they poured in his thꝛoate wꝺ a quill. Nꝺw that ſame mã after ſeuẽ dayes ſpake againe. And the firſt wꝺꝛd ẏ he ſpake was this: what is the clocke, he thought he had lyen but a little while. Nꝺw if his frendes had bæne ſo haſty with him, he ſhould haue bæne buried beſoꝛe ẏ time. Therfoꝛe I admoniſh you, be not to haſty with dead coꝛſes: as long as they be warme, kæpe thẽ in the bed, foꝛ when a mã is dead in dæde, he will ſone be colde.

One that did lye ſeuẽ dayes in a traunce.

When our ſauiour was going amongeſt this great multitude to Iairus houſe: there commeth a woman thoꝛough the people, deſirous to touch his garment. The Euangeliſt Marke ſetteth out this ſtoꝛy moꝛe plainly, then Mathew doth, he ſayth: There was a certayne woman which had beene diſeaſed of an yſſue 12. yeares, and had ſuffered many thinges, of many Phiſicions: and had ſpent all that ſhee had, and felt no amendment at all: but rather was worſe and worſe. When ſhee had heard of Ieſus, ſhe came in the preaſe of the people behynde hym, and touched hys garment: for ſhe ſayd, if I onely may touch the hemme of his clothes, I ſhalbe whole. This woman was ſicke of a grœuous diſeaſe, and had bene ſicke of it 12. yeares, *Paſſa eſt multa*, ſhee had ſuffered much ſorowe by it. Foꝛ no doubt whoſoeuer hath todoe with phiſitions, he muſt be a ſufferer: it is a chargeable and paynefull thing to goe to phiſike: A man muſt receiue many bitter medicines and potions. Therefoꝛe Marke ſayth: Shee ſuffered much, they had put her to great payne: and ſhe had beſtowed all her ſubſtance vpon them, and was neuer the better but rather the worſe. Belyke ſhæ had bæne a woman of great riches, of great ſubſtannces, els ſhæ ſhould not haue bæne able to wage phiſicions ſo long. This place of ſcripture repꝛœueth not phiſicions, as though phiſike were a ſuperfluous thyng, and not neceſſary becauſe this woman was not healed: As if ye would reaſon of this maner: what ſhall I goe to phiſike? Nꝺ that I will not: foꝛ I read in ſcripture, that a woman ſpent all her gꝺd vpon phiſicions, and yet was neuer the better. But this terte maketh no moꝛe

Mark. 5.

To goe to phiſick is chargeable & painfull.

agaynst phisicke, then this texte doth agaynst labour, where Peter sayth: *Per totam noctem laborauimus, & nihil cepimus*, We haue laboured the whole night, and haue gotten nothing. Now a rashe felow will say what? hath S. Peter laboured all night, and caught nothing? then I will not labour at all: For I shall get nothyng wyth my labour: but this is a folishe reasonyng. For though the woman spent all vpon phisicions, and yet was not healed: And though Peter laboured all night, and catched nothyng, yet for all that we are allowed to vse phisike, and commaunded to labour.

Phisick is not to be despised.

For so sayth scripture: *Honora medicum propter necessitatem*, Honour the phisicion for needes sake. Also, *à deo est omnis medela* frō God is all cure, and the highest hath created that medicyne. If we knewe the vertue of euery herbe, we myght be our owne phisicions: but we know them not, therefore God hath ordeyned, that some shoulde geue themselues to the knowledge of such thinges, and then teache others.

4. Kings. 20.

We read in the 4. of Kynges 20. when Ezechias the kyng was sicke, God sendeth Esay the Prophet vnto hym, saying: *dispone domui tuæ quia morieris*, Put thy house in an order, for thou shalt dye: But here note by the way, that God required the King to set hys thynges in an order, to make hys testament, so wee shall follow thys ensample. When we perceiue that God will call vs out of thys lyfe, we shall order all thinges so, that there be no strifes after our departure, that men may know what euery bodye shall haue.

We must set thinges in an order before we dye.

For that which was sayde to Ezechia, is sayde to euery one of vs: for God loueth not strifes nor contentions: he is a God of vnitie and concorde: therefore to auoyde all contentions, we ought to set our thinges in good order. Now although God sendeth Esay thither to tell hym that he shall dye, yet it was not such a straight sentence, that it should be done out of hand, by and by: but rather God would moue hym by thys message that Esay brought, to make sute for longer lyfe. Lyke as he sendeth Jonas to Niniue, with a straight commaundement: wherby God would moue them to make sute and mone to hym, and so to leaue their sinnes,

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and wicked lyfe. Now Ezechias hearing such a message of the Prophet, what did he? Mary he fell to prayer, rehearsing how beneficiall God had bene vnto hym, saying: I beseech the now, O Lord, remember how I haue walked before the in truth, and with a perfect hart, and haue done that which is good in thy sight: and Hezechia wept very sore: and so God sendeth the prophet vnto him agayne, promysing hym, that he should lyue yet 15. yeares more. Now dyd he nothyng els after that he had this promise of God? Yes, he vsed phisike, he toke a lumpe of fygges, and layde it vpon the sore: lyke as we in sicknes tyme, laye plasters vpon it. So ye see by the ensample of Hezekia, that it is lawfull to vse phisike. But now at our tyme, phisike is a remedy prepared onely for rich folkes, and not for pore: for the pore man is not able to wage the phisition. God in dede hath made phisike for rich and pore: but phisitions now a dayes seeke onely their owne profites, how to gette money, not how they might do good vnto their pore neighbour. Wherby it appeareth, that they be for the most part without charitie: And so consequently not the children of God, and no doubt but the heauy iudgement of God hangeth ouer theyr heades: for they are commonly all wealthy and ready to purchase lãdes, but to helpe their pore neighbour, that they can not do: but God will finde them out one day I doubt not. We must beware when we go to phisike, that we trust not to much in phisicions, & forget God in the meane season. Lyke as king Asa dyd, which had a disease in hys fete: and is muche reproued because he sought not the Lord: he trusted not in God, but rather in phisicions: for the Scripture sayth: In his sicknes hee sought not the Lord, but phisitions.

By threatnyng God mindeth to bring vs to repentance.

Ezechias vsed Phisicke.

we may not trust to much to phisicke. 2. Par. 16.

I knew once a great rich man, and a couetous fellow, he had purchased about an hundred pound: that same stout man came once to London, where he fell sicke, as stoute as he was: And in his sicknes, when he was exhorted to beare it well, and submitte himselfe vnto God: He cryed out with horrible swearinges, Shall I dye, shall I dye? phisicions, phisicions, call phisicions. As well as he loued hys god (which was his God) yet he could finde in hys hart to spend

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The couetous man will not stik to bestow his money vpon phisick.

it vppon Phisitions: but in the ende he dyed lyke a beast without any repentaunce. Thys man now abused the Phisitions, for we may vse phisike, but we must not trust in phisike, as Asa the kyng did, and that wicked man, of whom I tolde you: wee may vse Gods prouisions and remedyes, which he hath lefte vs, yet for all that we may not trust in them.

Christ did that phisitions could not doe.

Now to the purpose: This woman had spent all her good and was neuer the better: Well, that the Phisitions could not doe, Christ our Sauiour did it, and on thys wyse: There was a great multitude of people about Christ, they preased vpon hym: Now the woman commeth amongest the prease of the people to hym, desiring to touch onely the hemme of hys garment: for shee beleeued that Christ was such a healthfull man, that shee should be sounde as sone as shee might touch him: which came to passe so as shee beleued. For as sone as shee had touched him, her issue was stopped, and her sicknes gone quite and cleane. Shee was a shamefast woman, shee was not so bolde as to speake to our Sauiour: but shee commeth behynde hys backe, and stealeth as it were, her health. But what doth our Sauiour? he would not suffer her to be hydde, but sayth to his disciples, *quis me tetigit?* who hath touched my clothes? his disciples made answer, saying: thou seest the people thrust thee, and askest thou, who touched me? And he loked rounde about for to see her that had done this thyng. But the woman fearing and trembling, knowing what was done within her, came and fell downe before him, and tolde him all the truth. No doubt thys woman was ashamed to confesse her filthy sickness before the whole multitude: But what then, Christ would haue it so. I perceiue saith Christ that vertue is gone out of me: he sayth not my cloke, or my vestment hath done a worke: but he sayth, *Scio virtutem ex me exiuisse*, I know vertue is gone out of me. Therefore we may not be so folishe to thinke that our Sauiours hemme made the woman whole: but rather her good fayth and trust, which shee had in our Sauiour. We must not doe as the folishe blynd papistes doe, which imputte great holines vnto the vestment of our Sauiour. For ye see that this woman was made whole

The woman stale her health.

The vertue went not out of ỹ coat but out of Christ.

by

by Chriſt through hym, by his diuine power. And ſo is verified this Scripture which ſayth, That which is impoſſible vnto man, is poſsible vnto God. Philiſtions had diſpaired of that woman, it paſſed their cunnyng to helpe her: but our Sauiour he declared his diuine power, and healed her out of hand, ſhe doing nothing but touchyng the hemme of his veſtement. So God can helpe, when men can not. An enſample we haue in Scripture, when the people of Iſrael goyng out of Egypt, came vnto the red Sea, they had great hilles on both ſides. Pharao the kyng of Egypt followed with all his hoſt at their backes: the red Sea was afore them, ſo that there was no way after mans reaſon, but to periſhe: what doth God? Forſooth he deuided by his infinite power, the red Sea, and deliuered them out of all daunger. So it appeareth that God is able to defende his people that beléeue in him, extraordinarely. Likewiſe in the wildernes they had no corne nor any thyng to eate, there was no ordinary way to lyue: what doth God? He taketh an extraordinary way: he ſendeth Manna from heauen. And thus we ſée that God is able to helpe vs ſupernaturally: but yet we muſt take heede and not tempt God: we muſt vſe all ſuch meanes as he hath appointed to ſuſtaine this lyfe, els we ſhould tempt God, which is forbidden. So lykewiſe we read, that when Dauid was in the wildernelle, and Saule had compaſſed hym rounde about, ſo that he after mans iudgement could not eſcape: what doth God? he ſendeth the Philiſtines into the land of Saule, which whē Saule heard of, he went backe and left Dauid. So by meanes God deliuered his faythfull ſeruaunt Dauid, out of the handes of this cruell man Saule.

That which is impoſſible with man is poſſible with God.

Wee muſt not tempt God.

1. King. 13.

By theſe enſamples we may learne to put our truſt and hope in God, in all maner of troubles, like as this woman did hers: ſhe beleued in our Sauiour, and therfore ſhe was healed. All Englād, yea all the world may take this womā for a ſchoolemaiſtreſſe, to learne by her to truſt in Chriſt: & to ſéeke at his handes.

This woman may be a ſchoole-miſtres to al the world

Agayne, by this woman you may learne, that God ſomtymes bringeth ſome low, and humbleth them to that end to promote them, and to bryng them aloft: As in this woman:

man: she was sick 12. yeares, and vexed with such a filthy sickness, but at the length she was healed, and not only that but also exalted: for Christ called her his daughter, which was the greatest promotion that could be. So likewise Joseph was in great misery, solde into Egypt, and afterwarde cast into prison: where hee lay a great while: he was greatly humbled, but what was the ende of it? Forsoth he was made a ruler ouer all Egipt: this was a great promotion. So likewise Dauid was humbled, made an outlaw, an out cast, durst not shew himselfe: but in the ende hee was made kyng ouer all Jury, being at the first but a shepheard, and afterwarde an outlawe, but in the ende he was made king. So this woman though she was lowe and loth to confesse her filthy disease, yet she was well promoted, after shee had confessed it, she was made his daughter, which was a great promotion. But marke that Christ sayth not vnto her, my hemme hath healed thee: but he sayth, thy fayth hath holpen thee. Peraduenture if we had this hemme, we would make a great matter of it: which thyng were but foolery: let vs vse prayer, which hath a promise: for God promised that when we pray vnto him, we shalbe heard: when we pray with a faythfull hart, as this womã did, which beleued that Christ would helpe her: And for this faith sake, she was so highly commended of Christ, and all the people were edified by her ensample. But specially Jairus, that great man, whose daughter lay sicke, he had cause to strengthē his faith by the ensample of this womã: which woman beleeued the word of God, & therefore shee came vnto Christ. So let vs do to, let vs stay our selues vpon Gods worde. Christ sayth: *Venite ad me omnes*, Come ye all to me: let vs followe thys worde, and let vs come vnto hym: for this fayth that hath Gods worde is a true fayth: but that fayth which hath not Gods worde, is a lying fayth, a false fayth. As the Turkes and Iewes, they haue a fayth, but their fayth is not grounded in gods worde: and therefore it is a lying fayth, because it hath not the word of God. Therefore lyke as the doctrine is nothyng without the word of God, so the worde of God bringeth no commodities except fayth be there, except it be beleeued, els it is to no purpose. But this woman beleeued the

Examples of men humbled to bee exalted.

Wee would make much of Christes hem, if we had it.

The fayth that hath Gods word is a true fayth.

the woꝛd of God, ſhe beleued that Chꝛiſt was come to heale the ſicke, of ſoules and bodyes: theꝛefoꝛe accoꝛdyng vnto heꝛ beleſe, it happened vnto heꝛ: and no doubt ſhe is a Saint in heauen: foꝛ we read not that ſhe fell afteꝛward from Chꝛiſt. So we learne by this woman to haue a good faith in Chꝛiſt, we muſt not runne hether and thether to ſeeke that hem. No, we muſt beleue in him, in all our diſtreſſes come vnto him, ſeeke helpe and comfoꝛt by him. Now our Sauiour after that he had healed this woman, he goeth to this great mans houſe, which had called him to make ſound his daughteꝛ: when he commeth neare vnto the houſe, theꝛe commeth one of Iairus ſeruauntes, ſaying: thy daughteꝛ is dead, ſhe is gone: trouble the maſter no longeꝛ, foꝛ all helpe is paſſed. Loe, this had beene inough to bꝛyng Iairus out of his faith, heaꝛyng that his daughteꝛ was dead already, it was a great temptation vnto him. But heꝛe ye may learne, that when ye go by the way and ye haue occaſion to do a good deede, do it: follow the enſample of Chꝛiſt, foꝛ he was goyng to Iairus houſe, and in the way he dyd this good deede, in healyng this diſeaſed woman: geuyng vnto vs an enſample that we ſhould [illegible] occaſion, but whenſoeuer we haue oꝛtunitie to do good, [illegible] ſhould do it. And heꝛe we learne an other thing in our ſauiour, namely, that theꝛe is no reſpect of perſons with him, he regaꝛdeth not the outward ſhew of men, whether they be poꝛe oꝛ riche, but as Saint Peter ſayth: In all people, he that feaꝛeth God and woꝛketh righteouſnes, he is accepted vnto him. Foꝛ Chꝛiſt refuſed no man, neither rich noꝛ poꝛe. But we ſee they that be poꝛe are commonly ill handled in this woꝛld, no man regaꝛdeth the, euery man deſpiſeth them. Agayne, we read euery where that the rich and great men are ill ſpoken of in Scripture: *Potentes potenter tormenta patientur*, the mightie men ſhall mightely ſuffer paines in hell: yet this Scripture diſalloweth oꝛ repꝛoueth not great men and mightie riuers, but it ſpeaketh againſt thoſe which abuſe their power, wherewith God hath endued them, oppꝛeſſe other poꝛe men, do them wrong & iniuries. Foꝛ commonly it is ſeene, that they that be rich are lofty and ſtoute, and abuſe their riches oꝛ their power: foꝛ no doubt riches may be vſed to good purpoſes. But

Neither doth faith auaple with out ye woꝛd, noꝛ ye woꝛde without faith.

Wee muſt loſe no occaſion to do good.

The rich men are euill ſpoken of in the ſcripture.

Christ hath no respect of persons.

our Sauiour he hath no respect to persons, whether they be poore or rich: for here we see how he helpeth first the poore woman, and now is going to helpe the rich man too, to rayse vp his daughter whiche was dead and ready to be buried. Farther, we learne here by this Iairus to be constant and stedfast in our fayth, not to be moued with euery winde: for there was many thynges whiche might haue moued this Iairus to mistrust our Sauiour, and to runne from hym: First his seruaunt that came and told him, thy daughter is gone, whiche was a great discomfort: for as long as she was yet aliue, he had a good hope, but when he heard that she was gone, it discouraged him very sore. Secondarily the preparation whiche was made for her to be buryed, for all the people were come now to go with the corse, whiche was a great discomfort vnto him also. Thirdly the wordes of our Sauiour most aboue all thynges discomforted him, when our Sauiour sayth, she is not dead but she sleepeth: by these wordes Iairus might haue conceiued an ill opinion in him, saying: What he thinketh that she sleepeth: no if it were so, I could rayse her vp my selfe. Of such wise this Iairus was tempted. Now when they came nere vnto the house, there was a great number of people whiche laughed our Sauiour to scorne, when he said that she slept: where we may learne to be content, though we be despised and not set by in this world: seyng that our Sauiour himselfe was of such wise despised. I doubt not but I haue bene laughed to scorne when I haue preached, that the way to get riches is, to geue away to the poore this that we haue. They haue called me old dotyng fole: but what then, we must be content to be despised with Christ here in this world, that we may be glorified with him in yonder world.

No thing should discourage vs.

The vse of minstrels & bels.

Here is made mention of minstrels, no doubt they haue their good vse to make folke mery, and to driue away phantasies, at that tyme they vsed minstrels to their burials, as we vse here belles. Now our Sauiour seyng the people that was come to go with the corse, and the pypers and minstrels ready, he comforted Iairus, whiche no doubt was in great anguish: therfore Christ sayth vnto him: *Noli timere, tantùm crede*, Feare not, but onely beleue: cõtinue onely

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in thy fayth towardes me, and all thynges ſhalbe well. Now lyke as he ſayth to Jairus, ſo he ſayth to vs two, in what perill or tribulation ſo euer we be, we ſhould not faint we ſhould not feare, but beleue, he will regarde our fayth as much as he regarded the fayth of Jairus. And we ſhall attayne to ſuch an ende as he dyd: for ye muſt conſider that the almighty God doth ſometymes put of the fulfillyng of his promiſes, and helpeth not by and by: but wherfore doth he ſo: for his owne glories ſake, for if we ſhould haue by and by that thyng which we deſire, then peraduēture we ſhould attribute it vnto our owne ſelues, and not vnto God: therfore it commeth not by and by, that we may afterwardes when we haue it, be the more thankfull for his helpe. Therfore let vs continue in prayer, and in fayth, and no doubt he will helpe when it is the very tyme. *Expectā Dominum*, ſayth Dauid, tarry for the Lord, *Veniet & non tardabit*, he will come and not tarry: and when he commeth, he will ſet all thynges in good order. Now he ſayth to the people *Quid ploratis*, What weepe ye? You muſt vnderſtand that our Sauiour condemneth not all maner of weepyng, but onely that which is without hope: of whiche S. Paule ſpeaketh: *Tanquam qui ſpem non habent*, as they that haue no hope: but charitable weepyng is allowed yea commaunded, for S. Paule ſayth: *Flete cum flentibus*, Weepe with them that weepe, be ſorowfull with them that be ſorowfull: yet do it meaſurably as it becommeth Chriſtians. In the tyme of Poperie, before the Goſpell came amongeſt vs, we went to buriales, with weepyng and waylyng, as though there were no God: but ſince the Goſpell came vnto vs, I haue heard ſay that in ſome places they go with the corſes girnyng and fleeryng, as though they went to a bearebaytyng: whiche thyng no doubt is naught: for lyke as to much weepyng is naught, ſo to be ἀσοργος without affection is naught to, we ſhould kepe a meaſure in all things. We read in holy Scripture that the holy Patriarch Abraham, mourned for his wife Sara. So likewiſe dyd Joſeph, for his father Jacob: therfore to weepe charitably and meaſurably is not ill, but good, and alowed in Gods word. So likewiſe in the new Teſtamēt when that holy man S. Stephē was

The cauſe why God graunteth not our petitions by and by.

Chriſt condemneth not all weepyng.

The meane is beſt in all theſe thynges.

stoned to death, the text sayth that the Churche, *Fecerunt planctum magnum*, They made a great lamentation and weepyng ouer hym. Here I might haue occasion to speake agaynst these women which so sone forget their husbandes that be departed, whiche thyng I can not very well allow: for it is a token of an vnperfect loue. It was a law among the Romans, that no woman should marry agayne before twelue monethes were expired, which no doubt was an honest law but to auoyde whoredome let the Christian womã vse her libertie.

It is not comly in maried persons sodenly to forget their mates

Now when our Sauiour was come to the house, he suffered no man to go in with him, but Peter, James, & John and the father and mother of the child: all the other he thrust out, and toke the mayde by the hand, saying: *Tibata cumi* that is to say, Mayde I say vnto thee aryse. And her spirite came agayne, and she arose straight wayes: what shall we learne here? we shal learne here that our Sauiour did ouercome death, that he is the Lord ouer death, that he hath the victory ouer him. Secondarily we learne here, that our Sauiour is very God because he cõmaundeth death. For I tell you death is such an arrogant and stubburne fellow, that he will obey no body but onely God. Now he obeyed our Sauiour, whereby it appeareth that he is Lord ouer death. He sayd, Mayde I say vnto thee arise: and by and by she was made whole: for the text, to signifie ỹ she was right whole. Here our Sauiour shewed himselfe to be very God, and so the Lord ouer death, fulfillyng the saying of S. Paule, *Ero mors tua, ô mors*, O death, I shalbe thy death: this is now a comfortable thyng that we know that Christ hath ouercomed death, and not for himselfe but for vs, so that when we beleue in Christ, death shall not hurt vs: for he hath lost his strength & power: in so much that it is no more a death, but rather a slepe, to all them that be faythfull and feare God. From whiche slepe they shall rise to euerlastyng lyfe. Also the wicked truely shall rise, but they shall rise to their damnation: so that it were better for them neuer to rise.

Death obeyeth none but God alone.

1. Cor. 15.

The resurrection shall be both of good and bad.

There be two kynde of people which will not slepe: the first be the children which wepe and grene when they shal go to bedde, for because they know not the commodities

that

that be in the slæpe, they know not that the slæpe refesheth a mans body, and maketh hym to forgette all the labours which he hath had before: this ỳ childrē know not, therefore they go with an ill will to bed. The other be drunkardes, which be geuē to great drinking, they care not though they be all night at it, & commōly the slæpe doth them harme, for it maketh thē haue heauy foreheades. So likewise there be two kynde of men that feare death, whiche death in verye dæde ought not to be feared: for he is the best phisition that euer was, he deliuereth at a clappe from all miseries and diseases: therefore he ought not to be feared. But as I tolde you two kynde of men there be that feare hym, the children, that is to say they that are childish to God warde, that are ignorant in scripture, that know not what great treasures we shall receiue at Gods handes after this life, but they are all wholly sette and bent vpon this worlde: and these are the children that will not goe to bedde, that is to say, that feare death, that are loth to goe out of this world. The other bee drunkardes, that be customable sinners, that wil not amend their lyues, that are dronken or drowned in sinnes and wickednes, that regard sinne nothing, they are not wery of it. Like as it is written, *Peccator cū in medium peccatorum venit, contemnit*, The sinner whē he cōmeth in the middest of hys sinne, then he careth no more for it, he despiseth it, hee is not sory for it: what remedy now? Forsoth thys, they that be in case as children bee, that is to say: they that be ignorant, let them get knowledge, let them endeuour themselues to vnderstand gods holy worde wherein is sett out his will, what he would haue vs to doe. Now when they haue heard Gods word & beléued the same, no doubt all the feare of death wilbe vanished and gone quite away. For they shall finde in Gods word, that death hath lost his strength, that he cannot hurt any more. Likewise they that be drunkardes, that is to say, that be customable sinners, let them repent here where the tyme of grace is, let them amēd their lyues, be sory for that they haue done: and take hēde hence forward, and beleue in Christ, to be saued by and thorough his passion. For I tell you drunkardes, you customable sinners, as long as you lye in sinne and wickednes, and

Two sorts of people loth to slæpe.

what sorts of people they are that feare death.

A remedy for these two sortes of people.

haue a delite in them: so long you are not in the fauour of God, you stinke before his face: for we must wrastle with sinne, we must hate sinne, not agree vnto it: when ye do so, then ye ought not to be afrayde of death: for the death of Christ our Sauiour hath killed our death, so that he can not hurt vs. Notwithstanding death hath bitter potions: but what then? as soone as he hath done his office, we are at libertie, and haue escaped all perill.

Christ hath ouercomed death.

A Clerkely question.

I will aske here a great Clerkly question, where was the soule now after it went out of this yong mayde? it was not in heauen, nor in hell, *Nam in inferno non est redeptio*, There is no redemption in hell, where was it then? in Purgatorie: so the Papistes haue reasoned, it was not in hell nor in heauen, therfore it was in Purgatory: whiche no doubt is a vayne foolishe argument. Now I will make a Clerkly aunswere vnto my question: such an aunswere that if the Bishop of Rome would haue gone no further, we should haue beene well inough: there would not haue beene such errours and foleries in Religion, as there hath beene. Now my aunswere is this, I cã not tel but where it pleased God it should be, there it was. Is not this a good aunswere to such a clerkly question? I thinke it be, other aunswere no body gettes at me: because the Scripture telleth me not where she was.

A godly & good aunswere.

Now ye haue heard that our Sauiour is the Lord ouer death, and so consequently very God: because he raysed vp this young woman which was dead. But peraduenture ye will say, it is no great matter that he raysed vp a mayden which was dead: for we read of Elisa the Prophet, that he raysed vp a young man from death. Aunswere: truth it is, he raysed him vp, but not by his owne power, not in his owne name, but by the power of God: he did it not by himselfe: but Christ our Sauiour, he raysed vp Lazarus, and this young mayde by his owne diuine power: shewyng himselfe to be very God, and the sonne of the father eternall: therfore he sayth, *Ego sum resurrectio & vita*, I am the resurrection and the lyfe. This was his doctrine: Now to proue that doctrine to be true, he dyd miracles by his owne deuine power, shewyng himselfe to be very God: so dyd not the Prophets, they were Gods seruaunts, Gods ministers:

Christ rayseth vp the dead by his own power

but

but they were not Gods themselues, neither did they any thing in their owne name.

Now to make an end, let vs remember what we haue heard, let vs take hæde that we be not customable sinners: but rather let vs striue with sinne, for I tell you, there be but fewe of those which spend all their time in the pleasures of the flesh, that speade well in the end: therfore let vs take heede. The murtherer vpon the crosse he sped well: but what then, let vs not presume to tarry in wickednes styll, to the last poynt of our lyfe: let vs leaue wickednes, & striue with our fleshly affections: then we shall attayne in the ende to that felicitie, which God hath prepared for all them that loue him: to whom with the sonne, and holy ghost, be all honour and glory. Amen.

## The sixt Sermon of Maister Latymer. 1552. Rom. 13.

Owe nothing to any man, but this, that ye loue one an other: for he that loueth an other fulfilleth the law. For this commaundement, thou shalt not commit adultery, thou shalt not kill, thou shalt not steale, thou shalt not beare false witnes, thou shalt not lust, and so forth: If there be any other commaundement, it is all comprehended in this saying: &c. Rom. 13. This Epistle is read in ỹ church the first Sonday in Aduent.

As for the first part of this Epistle, we haue spoken of it before. For Saint Paule entreateth of loue, and I told you how that loue is a thing which we owe one to an other, and we are neuer quit of this debte, we can neuer discharge our selues of it: for as long as we liue we are in that debte. I will not tarry now to intreate of it: for I tolde you since I came into this coũtrey, certaine speciall properties of this loue. Therefore I will onely desire you to consider, that this loue is the liuery of Christ: they that haue thys liuery be hys seruauntes. Againe, they that haue it not, be the seruauntes of the deuill: for Christ sayth, by this they shall know ye be my disciples, if ye loue one an other: they that beare ill will with hatred & malice to their neighbours

A debt that can neuer be all paide.

Loue is Christes liuery. Iohn. 13.

bée the deuills seruauntes. And what so euer such men do, that hate their neighbours: pleaseth not God, God abhorreth it, they and all their doinges stinke before hym. For if
1.Cor.13. we would go about to sacrifice and offer vnto God a great part of our substance, if we lack loue it is all to no purpose, he abhorreth all our doinges: therfore our Sauiour geueth vs warning that we shal know that our doinges please not God when we are out of charitie with our neighbour, and haue greued or iniured him: these be his wordes: There-
Math.5. fore if thou offrest thy gift at the altar and there remembrest that thy brother hath ought agaynst thée, leaue thy offeryng before the altare, and goe thy waye first and bée reconciled to thy brother, and then come and offer thy gift. For certayne it is, that when we be without loue and charitye, we please not God at all, neither in sacrifices or any maner of thynges: therefore I desire you, call to remembraunce what I sayd at the same tyme when I entreated of
We must loue with ỹ whole hart. loue: for I tell you GOD wil not be mocked: it is not inough to pretend a loue and charitye, with our mouth, and to speake fayre, and in our hartes to hate our neighboure, this is naught: we should not only speake wel by our neighbour, but also we should loue him in dæde, we should helpe him in his nede, we should forgeue him with all our harts, when he hath done any thing agaynst vs: for if hée nédeth
Loue must be shewed by our workes. Iacob.2. helpe, and I helpe him not, being able, then my loue is not perfect: for the right loue sheweth her selfe, by the outward workes. Lyke as S. James sayth: Shew me thy fayth by workes. So I say vnto you, shew your loue by your works. Now to the other matters. This also we know the season how that it is time that we should now awake out of slæpe: for now is our saluation nearer, then whē we beleued. The night is passed, the day is come nye, let vs therefore cast away the dedes of darknes: & let vs put on ỹ armour of light, let vs walk honestly as it were in ỹ day lyght, not in eating & drinking, neither in chāberyng and wantōnes, neither in strife & enuying, but put ye on the Lord Iesus Christ, and make not prouision for the flesh, to fulfill the lustes of it.

Here S. Paule requireth a great thing of vs, namely that we should awake from slæpe: hée argueth of the circumstāces of the time. But that slæpe of which he speaketh is specially

ally a spirituall slæpe, the slæpe of the soule: yet we may learne by this texte that to much sluggishnes of the body is naught and wicked, to spend that good tyme which God hath geuen vs to doe good in, to spende it I say in slæping: for we ought to kæpe a measure, as well in slæping, as in eatyng & drinking: and we please God as well in slæping our naturall slæpe, as in eatyng and drinking: but we must sæ that we kæpe a measure, that we geue our selues not to much to sluggishnes. For lyke as we may not abuse meat & drink, so we may not abuse slæping, to turne our naturall slæpe into sluggishnes. But S. Paule speaketh here specially of the slæpe of ỹ soule, that is of sinne & wickednes, which are called in scripture slæpe or darcknes: from which slæpe Saint Paule would haue vs to rise. For our saluatiõ is come nearer. How chaunceth it that S. Paule sayth, that our saluatiõ is come nearer: doe we not beleue now as the Prophetes and Patriarkes did: and how is then our saluation come nearer? you must vnderstand that there be two tymes from the beginning: the first tyme was from the beginning of the world till Christ hys commyng: the other tyme is since he came: for when he came he wrought the worke of our saluation, and taught vs the way to heauen, suffered that payne for vs which we should haue suffered in hell world wythout end, and rose againe from the death, declaring his resurrection vnto his disciples, and so ascended into heauen, where he sitteth at the right hand of God hys Father: where he with his intercessiõ applieth vnto vs which beleue in hym, his passion and all his merites: so that all that beleue in him shall be quit from their sinnes. For his passion is profitable onely vnto them that beleue: notwithstanding that his death might be sufficient for all the whole world: yet, for all that no man shall enioy that same benefite, but onely they that beleue in him, that put their hope, trust, and confidence in him. Now therefore S. Paule sayth, Our saluation is come nearer: because Christ is come already, and maketh intercession for vs. All they that were before hys commyng, as the Patriarches and Prophetes, and all other faithfull, they beleued that he should come, but so doe not we: we beleue that he is come already, and hath fulfilled all thynges. The

Two maner of sleepes forbidden.

Measure must be had in all thinges.

Our saluation is now nearer thã it was at the first.

Christes death profiteth none that beleeue not.

Iewes which are at our time beleeue that he shall come, but they tarry in vayne: their faith is a deceitfull faith, because it is against Gods word: for Christ is not to be loked for to come agayne and suffer. No not so, but he will come agayne to iudge both the quicke and the dead. Our Sauiour Christ was reueled long before he came to suffer. First in paradise, when God spake of the womans seede, and sayde: *Conteret caput serpentis*, The seede of the woman shall breake the serpentes head. And this was a gospell, a glad tidinges: for the serpent had deceiued Adam and Eue, and brought them from their felicitie, to which they were created: so that Adam and Eue could not helpe themselues, nor amende the matter. Now then commeth God with his gospell, and promiseth that there shall one be borne of a woman, which shall quash the serpentes head: and this was a Gospell. And no doubt as many as did beleeue these wordes, and did put their hope in the seede of the woman, and beleued to be deliuered from their sinnes thorow that seede: As many I say, as beleued so, were saued, as Seth, Enoch, and other good & godly men, which were at that tyme: but there was no great number of those: For the most part euer was the worse. Farther, this gospel was reueled vnto Abraham, when God did promise hym, saying: *In semine tuo benedicentur omnes gentes*, In thy seede all nations shall be blessed: so that it appeared, that without Christ, we are vnder the curse of of God. And agayne by Christ we haue the benediction of God. Lykewise this Gospell was opened vnto Dauid, and all the holy prophetes: They spake of this Gospell, & taught the people to loke for their Sauiour: but their sayinges and prophesies was somwhat darcke and obscure. Now when he came and dwelt among st vs, and shewed vs the way to heauen, with his owne mouth he taught vs this Gospell, and suffered hys paynefull passion for vs: thys was a more clearer reuelation then the Prophetes had. Therfore Christ our Sauiour sayth to his disciples: Happy are the eyes which see those thynges which ye see, for I tell you, that many Prophetes and kynges haue desired to see those thynges which ye see, and haue not seene them: And to heare those thinges which ye heare, and haue not heard them. But wherefore

were

Christ was reueled long before he came.

The gospel was preached in paradise.

The most part are euer the worse.

The prophetes sayinges were darke and obscure. Luke. 10. Math. 13.

were they called blessed that they saw him: for if the blessednes standeth in the outwarde seeing, then Adam and Eue, and all the prophets were not blessed, but cursed: if the blessednes stãdeth in the bodely sight, then ỳ brute beastes were blessed which saw him, the Asse wherupon he rode was blessed, yea his very enemies Annas and Cayphas, and Pilate, and other that consented vnto his death were blessed. But it is not so, ye must vnderstand that our sauiour in that maner of speaking putteth onely a difference betwæne ỳ times. For at that tyme when he was here in earth, he was more cleare reuealed then before, when he was onely promised to come. When he did myracles, cast out deuils, healed the sicke, it was a more clearer reuelation, then whẽ God sayd, *Semen mulieris conteret caput serpentis*, The seede of the woman shall breake the head of the serpẽt. Whẽ Iohn Baptist pointed & shewed him with his finger, it could better be vnderstanded then the prophesies which were spokẽ of hym. Therfore this blessednes wherof Christ speaketh, & Saint Paule (when he sayth) that our saluation is come nearer, must be vnderstanded of the diuersitie of the time: for Christ was clearer reuealed in the ende of the world than before. But as touching the blessednes which we haue by Christ: it was alyke at all tyme, for it stode Adam in as good stead to beleeue the first promise which God made vnto him: and he was as well saued by it, in beleeuing that Christ shoulde come, as we be, which beleeue that he is come, and hath suffred for vs. So lyke wyse the Prophetes are saued in beleeuyng that he should come and suffer, and delyuer mankinde by his most paynefull death. But now since he is come in dede, and hath ouercomed the deuil & redeemed our sinnes, suffered the paynes, not for his owne sake, but for our sakes: for he hymselfe had no sinne at all, he suffered to deliuer vs from euerlasting damnation, he toke our sinnes, and gaue vs his righteousnes. Now since that all these thynges are done and fulfilled, therfore saith Paul: *Propius est salus nunc, quàm tunc, cum credebatur*, Our saluation is come nearer now, then when we beleeued: taking occasion of the time, to moue vs to rise frõ our slepe, as who say, Christ is come now, he hath fulfilled all thynges, of which thinges the pro-

To see Christ maketh not blessed.

The difference of the time wherin Christ was diuersly reueled.

Christ had no sin, but tooke our sin & gaue vs his righteousnes.

phetes haue spoken now, therfore arise from your sinnes. The same slæpe of which S: Paule speaketh here, is the slæp of sinne, a spirituall slæpe, not a naturall slæpe of the body: as for the natural slæpe is lawful for vs to slæpe and to take our rest, when we doe it measurably, not too much setting aside our busines: wherunto God hath called vs, and doe nothyng but play the sluggardes: when we doe so, then we doe naught and sinne agaynst God. Therefore we must awake from the sinfull slæpe, we must set aside slouthfulnes wyth all other vyces and sinnes. But I pray you what is sinne: I thinke there be many which can commit sinne, and doe wickedly: but I thinke there be but fewe of those which know what is sinne. Therfore I will tell you what is sinne: all ỹ that is done agaynst the lawes of God, contrary to his will and pleasure, that is sinne and wickednes. Now there bee two maner of lawes. There be generall lawes pertayning to euery man and woman, and other be speciall lawes: the generall lawes are comprehended in the ten commaundementes, which ten commaundementes are comprehended in the lawes of loue. Thou shalt loue God with all thy hart. &c. And thy neighbour as thy selfe, these be generall lawes.

It is a spirituall slæp that Saint Paul speaketh of.

what sinne is.

Two maner of lawes generall and speciall.

Now then there be speciall lawes which teach vs how euery man and woman shal liue in their calling, whereunto God hath called them. These lawes teach how magistrates shal doe their dutie, execute iustice, punishe the wicked, defend the good, to see that the common wealth be well ordred, and gouerned, that the people liue godly, euery mã in his calling. So likewise maryed folke haue their speciall callyng & lawes. There is appointed in scripture how the man shall nourish his wife, rule her with all lenity and frendlines: the woman likewise shall obey her husband, be louing and kinde towardes hym. So maisters ought to doe accordyng vnto their calling, that is, to rule their house well and godly, to see that their seruauntes be well occupyed, and to let them haue their meate, drinke, and wages. So seruauntes haue their lawes, that is, to obey their maisters, to doe diligently all busines whatsoeuer their maisters cõmaũde vnto them, so far as it is not againſt God. For whẽ a maister will commaunde vnto his seruauntes to doe such thynges which are

No obedience againſt God.

againſt

agaynst God, then the seruaunt ought not to obey to doe those thynges.

Now whosoeuer transgresseth these lawes, eyther the generall lawes, or the speciall lawes, he sinneth: and that which is done contrary to these lawes, is sinne. If ye will knowe now whether ye haue sinned or not, see and consider these lawes, and then goe into thy hart, and consider thy liuing, how thou hast spent all thy dayes: if thou doest so, no doubt thou shalt finde innumerable sinnes done agaynst these lawes, for the law of God is a glasse wherein a man may see his spottes and filthynes: therefore when we se thē let vs abhorre them, and leaue them: let vs be sory for that which is passed, and let vs take a good purpose to leaue all sinnes, from hencefoorwarde. And this is it that S. Paule sayth, let vs arise from the sleepe of sinne and wickednes, for our saluation is come nerer: our sauiour he is clerely opened vnto vs, he hath suffered for vs already, and fulfilled the lawe to the vttermost: and so by his fulfilling taken away the curse of the lawe.

Learne to finde sinne inough.

The law is a looking glasse.

But there be two maner of sinnes, there is a deadly sinne and a veniall sinne: that is sinnes that bee pardonable and sinnes that be not pardonable. Now how shall we knowe which be veniall synnes, or which be not: for it is good to know them: and so to keepe vs from them, when ye will know which be deadly sinnes or not: you must first vnderstand, that there be two maner of men: when I say men, I vnderstand also women, that is all mankynde, and so doth scripture vnderstand women, by this worde men: for els we should not finde in scripture, that we should baptise women, for the scripture sayth: *Baptisate eos*, Baptise them, he speaketh in the masculine gender onely. Also *Nisi quis renatus fuerit ex spiritu & aqua*, Except a man be borne agayne thorough spirit and water: here is made no mention of women, yet they be vnderstode in it: for the saluation and euerlasting lyfe, pertayneth as well vnto faithfull women as it doth vnto faithfull men: for he suffered as wel for the women, as he did for the men. God would haue thē both to be saued, the men and the women. So ye see ỳ this worde men signifieth or conteineth both kindes, (the men and

Two maner of sins.

Under the name of mē women are expressed.

The worde man signifieth both man and woman.

and the women) at sometymes, though not alwayes. But I say there be two maner of men, some there be that be not iustified, not regenerated, nor yet in the state of saluation, that is to say, not Gods seruauntes: they lacke the renouation or regeneration, they be not come yet to Christ. Now these persons that be not yet come to Christ, or if they were come to Christ, be fallen againe from him, and so lost their iustification (as there be many of us, which when we fall willing into sinne against conscience, we lose the fauour of God, our saluation, and finally the holy Ghost) all they now that be out of the fauour of God, and are not sorye for it, sinne grieueth them not, they purpose to goe forward in it, all those that intende not to leaue their sinnes are out of the fauour of God: and so all their workes what so euer they doe, be deadly sinnes: for as long as they be in purpose to sinne, they sinne deadly in all their doinges. Therefore when we will speake of the diuersitie of sinnes, we must speake of those that be faithfull, that be regenerated & made new, and cleane from their sinnes through Christ. Now this I say: I haue veniall sinnes and deadly sinnes, which be veniall sinnes? Euery sinne that is committed against God not wittingly, not willingly, consenting vnto it, those be veniall sinnes: As for ensample, I see a fayre woman, I am moued in my hart to sinne with her, to committe the acte of lechery with her, such thoughtes rise out of my hart, but I consent not vnto them, I withstande these ill motions, I follow the ensample of that godly younge man Ioseph: I consider in what estate I am, namely a temple of God, and that I should lose the holy Ghost: on such wise I withstand my ill lustes and appetites, yet this motiõ in my hart is sinne, this ill lust which riseth vp: but it is a veniall sinne, it is not a mortall sinne, because I consent not vnto it, I withstand it: and such veniall sinnes the iust man committeth dayly. For the scripture sayth, *septies cadit iustus*, The righteous man falleth seuẽ times, that is, often tymes: for his workes are not so perfecte as they ought to bee. For I pray you, who is he that loueth his neighbour so perfectly and vehemently as he ought to doe? Now this imperfection is sinne, but it is a veniall sinne, not a mortall, therefore

who bee they that sinne deadly.

All sinnes are pardonable to them that beleue the Gospell.

Prou. 24.

therfore he that feeleth his imperfections, feeleth the ill motions in his hart, but followeth them not, conſenteth not vnto wickednesſe to do them: theſe be veniall ſinnes, whiche ſhall not be imputed vnto vs to our damnation. So all the ill thoughtes that riſe vp in our hartes are veniall, as long as we conſent not vnto them, to fulfill them with the dæde: I put the caſe, Joſeph had not reſiſted the temptations of his maiſters wife, but had followed her, and fulfilled the act of lechery with her, had wayed the matter after a worldly faſhiō: thinkyng, I haue my miſtreſſe fauour already, and ſo by that meane I ſhall haue my maiſters fauour to, no body knowyng of it.

Whiche are veniall ſinnes, and whiche are deadly.

Now if he had done ſo, this act had bēne a deadly ſinne, for any acte that is done agaynſt the law of God willyngly and wittyngly is a deadly ſinne. And that man or woman that committeth ſuch an acte loſeth the holy Ghoſt and the remiſſion of ſinnes, and ſo becommeth the child of the deuill, beyng before the child of God. For a regenerate man or woman that beleueth, ought to haue dominiō ouer ſinne, but aſſone as ſinne hath rule ouer him, he is gone: for ſhe leadeth hym to delectation of it, and from delectation to conſentyng, and ſo from conſentyng to the acte it ſelfe. Now he that is led ſo with ſinne, he is in the ſtate of damnation, and ſinneth damnably. And ſo ye may perceiue whiche be they that ſinne deadly, and what is the deadly ſinne, namely that he ſinneth deadly, that wittyngly falleth in ſin: therfore it is a perilous thyng to be in ſuch an eſtate, to be in the eſtate of damnation and euerlaſtyng perditiō: let vs follow therfore this good warning which S. Paul geueth vs here, let vs riſe frō the ſleepe of ſinne, let vs take a harty purpoſe to leaue all wickednes. But may we do ſo? May we riſe from ſinne, yes that we may: for God hath prouided a remedy for vs, what is that? Forſooth penaunce, we muſt haue the ſtaffe of penaunce, & riſe vp withall: & this penaūce is ſuch a ſalue that it healeth all ſores: if a mā haue done all the worldes ſinne, yet when he taketh this ſtate of penaūce in his hand, that is to ſay, when he is ſory for it, & intendeth to leaue them, no doubt he may recouer: and God is that ſame Phiſitiō which vſeth but one maner of ſalue to all maner of ſores.

If ſinne haue once the victory ouer vs then are we nothyng.

Penaunce and repentaunce is a ſalue to heale all ſinne. Luke. 18.

Wile

We read in the Gospell of Luke: that when Pilate had done a notable murther, and had mingled the blonde of certayne Iewes with their owne sacrifices, now some come and tolde Christ what Pilate had done. Our Sauiour maketh them answere, saying: I tell you except you repent, ye shall all likewise so perish. As who say what so euer Pilate hath done, see you that ye do penance, & amend your naughty lyuinges, or els ye shall all be dest royed. This was a good quip that he geueth vnto the Iewes, whiche weare ready to speake of other mens faultes, but of their owne faultes they made no mention: as it is our nature, to bée more readyer to reproue other mens faultes then our owne: but our Sauiour he commaundeth them to looke home, to sée to themselues, and this penance is the chiefest thyng in all the Scripture. John Baptist when he began to preach, his sermō was, *Pœnitentiā agite*, do penance, so likewise Christ sayth, *pœnitentiam agite, & credite Euangelio*, do penance & beleeue the gospell. But wherein standeth the right penance, and what is penance? Answere: penance is a turning from sinne vnto God, a waking vp from this sléepe of which Saint Paule speaketh here. But wherein consisteth this penaūce? The right penaūce consisteth in thrée pointes. The first is contrition, that is, I must acknowledge my selfe that I haue transgressed Gods most holy lawes & commaundementes, I must confesse my selfe to be faulty and giltye, I must be sory for it, abhorre my selfe and my wickednesse. When I am now in that case, then I shall sée nothyng but hell and euerlasting damnation before me, as long as I looke vpon my selfe and vpon the law of God. For the lawe of God when it is preached bringeth vs to the knowledge of our sinnes: For it is lyke as a glasse which sheweth vs the spottes in our faces, that is the sinnes in our hartes. But we may not tary here onely in the law and our selues. For if we doe, we shall come to desperation. Therefore the first pointe is to acknowledge our sinnes, and to be sory for the same: but as I sayde before, we must not tary here: for Judas was come so farre, he had this point: he was no doubt a sorowfull man as any can be in the worlde. But it was to no purpose, he was lost for all his sorowfulnesse; therefore we

All must repent.

Our nature is to see other mens faultes but not our owne.

what repentaunce is.

Repentāce consisteth of three partes.

The law of God is a lookyng glasse.

Faith must be ioyned with our repentaūce.

must

must haue an other point, what is that? Marry fayth, and belefe: we must beleue Christ, we must know that our Sauiour is come into this worlde to saue sinners: therfore he is called Jesus, because he shall saue his people from their sinnes: As the Aūgell of God himselfe witnesseth. And this fayth must not be onely a generall fayth, but it must be a speciall faith: for the deuill himselfe hath a generall faith, he beleueth that Christ is come into this worlde, & hath made a reconciliation betwene God and man: he knoweth that there shall be remission of our sinnes, but he beleueth not he shall haue part of it, that his wickednesse shall be forgeuen vnto him, this he beleueth not: he hath a generall fayth: but I say, that euery one of vs must haue a speciall fayth: I must beleue for my selfe, that his bloud was shed for me. I must beleue that when Christ sayth: Come to me all ye that labour and are laden, and I will ease you. Here I must beleue that Christ calleth me vnto him, that I should come and receiue euerlastyng lyfe at his handes: With such a speciall fayth I do apply his passion vnto me. In that prayer that our Sauiour made when he was goyng to his death, he sayth: I pray not for them alone, sayth he, but for them also whiche shall beleue in me through their preachyng, that they all may be one, as thou father art in me, & I in thée, & that they also may be one in vs. So that Christ prayeth for vs as well as for hys Apostles, if we beleue in hym: and so Christes prayer and our belefe bryngeth the salue vnto our soules. Therfore I ought to beleue, and so through fayth apply Christes merites vnto me: for God requireth a special faith of euery one of vs, as well as he did of Dauid, whē the Prophet Nathan came vnto him, & sayd: *Abstulit Dominus peccatum tuum*, The Lord hath taken away thy wickednesse, which wordes of the Prophet Nathā he beleued: and so accordyng vnto his belefe it happened vnto him. For Dauid had not such a contrition or penaunce as Judas had: for Judas in déede had a contrition, he was sory for his sinnes, but without faith. Dauid was sory for his sinnes, but he ioyned fayth vnto it: he beleued stedfastly without all douting that God would be mercyfull vnto hym: *Abstulit Dominus*, the Lord hath taken awaye thy sinnes, and God required of him

Math. 1. The deuill doth beleue that Christ came into this worlde.

Euery man that will be saued must haue a stedfast fayth.

Christ prayed for vs.

Dauid and Judas dyd both repēt.

him that he should beleue those wordes. Now like as he required of Dauid to beleue his wordes: so also he requireth of vs two, that we should beleue him: for like as Dauid was remedyed through hys fayth in God: so shall we be remedyed also, if we beleue as he dyd: For God will be as glad of vs when we repent and leaue our sinnes, as he was of Dauid, and will also that we should be partakers of the merites of Christ. So ye haue heard now these two poyntes which pertayne to the right penaunce: the first is contritiō, whē we acknowledge our sinnes, be sory for them, and that they greeue vs very sore. The second poynt is fayth, when we beleue that God will be mercyfull vnto vs, and through his sonne forgeue vs our wickednesse, and not impute the same to our eternall destruction. But yet there is an other point left behynd, whiche is this: that I must haue an earnest purpose to leaue sinne: and to auoyde all wickednes as farre forth as I am able to do: I must wrastle with sinne: I must not suffer the deuil to haue the victory ouer me, though he be very suttle and craftie, yet I must withstand hym: I must disalow his instinctions, and suggestions, I must not suffer sinne to beare rule ouer me: for no doubt if we will fight and striue, we may haue the victory ouer this Serpēt: for Christ our Sauiour he hath promised vnto vs his helpe and comfort: therfore S. Iames sayth, *Resistite diabolo & fugiet à vobis*, withstand the deuill, and he shall flye from you. For at his first commyng he is very weake, so that we are able, if we will take heede and fight, to ouercome hym: but if we suffer him to enter once to posses our hartes, then he is very strong: so that he with great labour can scant be brought out agayne. For he entreth first by ill thoughtes: & as sone as he hath cast vs in ill thoughtes, if we withstand not by and by, then foloweth delectation: if we suffer that, then commeth consentyng, and so from consentyng to the very acte: and afterward from one mischief vnto an other: therfore it is a common saying, *Principijs obsta*, resiste the beginnynges: for when we suffer him once to enter no doubt it is a perillous thyng, we are then in ieoperdy of euerlastyng death.

The first poynt of penaunce.

The second poynt of penaunce.

We must play the part of a warrier & fight with sinne.

We may if we haue fayth ouercome the deuill.

Resiste the deuill at the first.

So ye haue heard now wherin standeth right penaunce

first

first we must know and acknowledge our sinnes, be sory for them, and lament them in our hartes. Then the second poynt is fayth: we must beleue that Christ will be mercifull vnto vs, and forgeue vs our sinnes, and not impute them vnto vs. Thirdly we must haue an earnest purpose to leaue all sinne and wickednes, and no more to commit the same. And then euer be perswaded in thy hart, that they that haue a good will and an earnest mynde to leaue sinne, that God will strengthen them and he wil helpe them. But and if we by and by at the first clappe geue place vnto the deuill, and folow his mischieuous suggestions: then we may be sure, that we highly displease God our heauenly father, if we forsake hym so sone. Therfore S. Paule sayth: *Ne regnet igitur peccatum in vestro mortali corpore*, Let not sinne beare rule in your mortall bodyes: be not led with sinne: but fight agaynst it. When we do so, it is impossible but we shal haue helpe at Gods hand. Right penaunce wherein is standeth. Rom. 6.

As touchyng confession, I tell you that they that can be content with the generall absolution which euery minister of Gods word geueth in his Sermons, when he pronoūceth that all that be sory for their sinnes, and beleue in Christ, take helpe and remedy by hym, and afterward intend to amende their lyues, and auoyde sinne and wickednesse: all these that be so mynded shall haue remission of their sinnes. Now (I say) they that can be content with this generall absolution, it is well: but they that are not satisfied with it, they may go to some godly learned minister whiche is able to instruct and comfort them with the word of God, and to minister the same vnto them to the cōtentation and quietyng of their consciences. As for satisfaction or absolution for our sinnes, there is none but Christ, we can not make amēdes for our sinnes, but onely by beleuyng in hym which suffered for vs. For he hath made the mendes for all our sins by his paynfull passion and bloudshedyng: And here in standeth our absolution or remission of our sinnes, namely whē we beleue in hym, and loke to be saued through his death, none other satisfaction are we able to make. But I tell you if there be any man or woman that hath stollen or purloyned away any thyng, from his neighbour, that man or wo- The vse of auricular confession. The true satisfaction for sinnes.

Restitution of good taken away must be made.

man is bounde to make restitution and amendes. And this restitution is so necessary that we shall not loke for forgenes of our sinnes at Christes hand: except this restitution be made first, for otherwise the satisfaction of Christ will not serue vs: for God will haue vs to restore or make amendes vnto our neighbour, whome we haue hurt, deceyued, or haue in any maner of wayes taken frō him wrongfully, his goodes whatsoeuer it be.

This must be vnderstanded cōditionally that is as we be able.

By this now that I haue sayd ye may perceiue what maner of sleping is this of which S. Paule speaketh heare, namely the sleepe of sinne. When we liue & spend our tyme in wickednes, then we sleepe that deadly sleepe, which bringeth eternall damnation with him. And agayne, ye haue heard how you shall ryse vp from that sleepe, how ye shall fight and wrastle with sinne, not to suffer her to be the ruler ouer you. Let vs therfore begyn euen now while God geueth vs so good and conuenient a tyme: let vs tarry no longer: let vs awake from this deadly sleepe of sinne. It may well be called a deadly sleepe: for this sleepe of sinne bringeth eternall death and euerlasting paynes and sorowes: let vs therfore ryse to a godly lyfe and continew in the same vntill the ende. These thynges S. Paule speaketh generally to all men, and agaynst all maner of sinnes: but now he cometh to specialities. And first he sheweth what we shal not doe, then afterwarde he telleth vs what we shall doe. Not in eating and drinking, neither in chambering & wantonnes: neither in strife and enueying. I maruel that the English is so translated, in eating and drinking: the latyne Exāpler hath, *Non in commessationibus*, that is to say, not in too much eating and drinking: for no doubt God alloweth eating, and drinking, so that it be done measurably and thankfully. In the beginning of the world, before God punished the world with the floud, when he destroyed all mākynde and beastes, saue onely Noah that good father: In the beginning (I say) mankinde eate nothing, but herbes, and rootes, and sallets, and such geare as they could get: but after the floude God gaue vnto mankinde liberty to eate all maner of cleane beastes, all thinges that had lyfe, be it fyshe or flesshe. And this was done for this cause, that the

Rom. 13.

A fault in the English trāslation.

Mans dyet before the floud.

earth

earth was not ſo fruitfull nor brought not forth ſo holeſome herbes after the floud, as ſhe dyd before the floud: therefore God alowed vnto man all maner of meate, be it fyſhe, or fleſh: yet it muſt be done meaſurably: but ſeing I haue occaſion to ſpake of eating, I will entreate ſomewhat of it, and tell you what lyberties we haue by Gods word.

The cauſe why man had libertie to feede on fleſh.

Truely we be alowed by Gods worde to eate all maner of meate, be it fyſhe or fleſh, that be wholſome for to eate. But ye muſt vnderſtand that there be certayne hedges, ouer which we ought not to leape, but rather keepe our ſelues within thoſe ſame hedges. Now the firſt hedge is this, *Carnem cum ſanguine ne comederitis*, Ye ſhall not eate the fleſh with the bloud, that is to ſay, we ſhall not eate raw fleſh: for if we ſhould be allowed to eate raw fleſh, it ſhoulde engender in vs a certayne cruelnes: ſo that at the length one ſhould eate an other, and ſo all the writers expound this place: ſo that God forbiddeth here, that mankynde or mans fleſh may not be eaten. We reade in the bokes of kinges, and ſo likewiſe in Joſephus, that certayne women had eaten theyr owne children, at the tyme when Jeruſalem was beſieged: which thing no doubt diſpleaſed God, and they did naughtely in ſo doing, For mankynde may not be eaten: therefore the firſt hedge is, that we muſt abſtayne frō raw fleſh: and ſo likewiſe from mans fleſh, one may not eate an other.

Hedges that we may not leape ouer.

Neither yet we may not ſhed bloud of priuate auctoritie, one man may not kill an other: but the magiſtrate hee hath the ſworde commited vnto him from God, he may ſhed bloud when he ſeeth cauſe why, he may take away the wicked from amongeſt the people: puniſhe hym according vnto his doing or deſeruyng. Now will ye ſay, I perceiue when I eate not raw fleſh, nor mans fleſh, then I may eate all maner of fleſh, or fiſh howſoeuer I can get it. But I tell thee my frend not ſo: you may not eate your neighbours ſheepe, or ſteale his fiſhes out of his poole and eate them, ye may not do ſo: or there is a hedge made, for that God ſayth, *Non furtum facies*. Thou ſhalt doo no theft. Yeare am I hedged in, ſo y I may not eate my neighbours meate, but it muſte be my owne meate, I muſt haue gotten it vprightly, or els by buying, or els by inheritance,

The magiſtrates may ſhed bloude.

In other hedge for eatyng.

Exod. 20.

or els that it be geuen vnto me: I may not steale it from my neighbour: if I leape ouer this hedge then I sinne damnably.

Nowe then ye will say, so it be my owne, then I may eate of it as much as I will. No not so, there is an other hedge: I may not commit glutony with my own meate, for so it is written, *Attendite vobis à crapula & ebrietate*, Take heede of glotrony and dronkennes. Here is a hedge, we may not eate to much: for if we do, we displease God highly. So ye see that we may not eate of our owne meate as much as we would, but rather we must keepe a measure, for it is a great sinne to abuse or waste the giftes of God, and to play the glutton with it.

A thyrd hedge for eatyng.

When one man consumeth as much as would serue iij. or iiij that is an abhominable thing before God: for God geueth vs his creatures not to abuse them, but to vse them to our necessitie and neede: let euery one therfore haue a measure, and let no man abuse the giftes of GOD. One man sometymes eateth more than an other, we are not all a like: but for all that we ought all to keepe vs within this hedge, that is to take no more than sufficeth our nature: for they that abuse the giftes of God, no doubt they greatly displease GOD by so doyng. For it is an ill fauoured thyng when a man eateth or drinketh to much at a tyme. Sometymes in deede it happeneth that a man drinketh to much, but euery good and godly man will take heede to hymselfe when he once hath taken to much he will beware afterward. We read in the Scripture of Noah that good man whiche was the first that planted Vyneyardes after the floud: he was once dronken, before he knew the strength and the nature of wyne: and so lay in his tent vncouered: now one of hys sonnes whose name was Cham, seyng hys father lying naked, went and told his brethren of it, and so made a mocking stocke of his father. Therfore Noah when he arose and had disgested his wyne, and knowyng what his sonne had done vnto him, cursed him: but we read not that Noah was dronken afterward any tyme more. Therfore if ye haue bene dronken at any tyme, take heede hence forward, and leaue of, abuse not the good creatures of GOD. Now

All mens eatyng is not like.

A good mā will refraine from euill.

Gene. 9.

then

then ye will say, if I take them measurably, then I may eate all maner of meate at all tymes, and euery where: No not so, there is an other hedge behynde, ye must haue a respect to your owne conscience, and to your neighbours. For I may eate no maner of meate against my conscience, neither may I eate my meate in presence of my neighbour, whereby he might be offended: for I ought to haue respect vnto hym, as Saint Paule plainely sheweth, saying: I know and am assured by the Lord Iesus, that there is nothing vncleane of it selfe, but vnto hym that iudgeth it to bee common, to him it is common: if thy brother be greeued with thy meate, now walkest thou not charitably, destroy not him with thy meate for whom Christ dyed: As for an ensample. When I should come into the North countrey, where they be not taught, & there I should call for my egges on a Friday or for flesh, then I should do naughtely: for I should destroy hym for whom Christ did suffer. Therfore I must beware that I offend no mans conscience, but rather trauayle wyth him first and shew him the truth: when my neighbour is taught and knoweth the truth, and will not beleue it, but will abyde by his olde mumpsimus, then I may eate, not regarding him: for he is an obstinate fellow, he will not beleeue Gods word. And though he be offended with me, yet it is but a pharisaicall offence, lyke as the Pharisees were offended with Christ our Sauiour: the fault was not in Christ, but in themselues. So (I say) I must haue a respecte to my neighbours conscience, and then to my owne conscience. But yet there is an other hedge behinde, that is, ciuill lawes, the kinges statutes and ordinaunces, which are Gods lawes: for as much as we ought to obey them as well as Gods lawes and commaundementes.

A fourth hedge for eating.

Rom. 14.

Obstinate blynd are not to bee passed vpõ.

The fift hedge for eating.

Saint Paule sayth: Let euery soule submitte hymselfe vnto the authority of the higher power: for there is no power but it is of God: the powers that bee, are ordeyned of God: whosoeuer therfore resisteth the power, resisteth the ordinaunce of God: but they that resist, shall receiue to themselues damnation. Now therefore we dwell in a realme, where it hath pleased the kynges maie-

Rom. 13.

sty to make an act, that all his subiectes shal abstayne from flesshe vpon fridayes and saterdayes, and other dayes which are expressed in the act; vnto which law we ought to obey, and that for conscience sake, except we haue a priuiledge or be excepted by the same law. And although the scripture cõmaundeth me not to abstayne frõ flesh vpon Frydayes and saturdayes: yet for all that, seeing there is a ciuill lawe and ordinaunce made by the kinges maiesty, and his most honorable counsell, we ought to obey all their ordinances, except they be agaynst God.

Necessitye hath no law in these pointes.

These be the hedges wherein we must kéepe our selues. Therefore I desire you in Gods behalfe, consider what I haue sayde vnto you, howe ye shall order your selfe, howe ye shall not eate raw flesh, that is, ye shal not be cruel towards your neighbour. Also you shall not steale your meate from your neighbour, but let it be your owne meate, and then ye shall take of it measurably. Also ye shal not offende your neighboures conscience. Also ye shall kéepe you within the lawes of the realme. Now to the matter agayne. S. Paule sayth we shall take héede of two much eating and drinking. And I haue shewed you how ye shall kéepe you within the hedges which are appointed in Gods lawes. Let vs therfore take héede now, and let vs rise vp from the slépe of sinne: whatsoeuer we haue done before let vs arise vp now, while we haue tyme: euery man goe into his owne hart, & there when he findeth any thyng amisse, let him rise vp frõ that slépe, and tarry not in it: if thou remayne lying, thou shalt repent it euerlastingly. Neither in chambering, and wantonnes.

He that wil not rise frõ sinne shall repent it euerlastingly

Beware of S. Paules nots and *Nons*. For when he saith *Non*, we cannot make it yea: if we doe contrary vnto hys sayinges, we shall repent it. Beware therefore of chambering. What is this? Mary he vnderstandeth by this worde chãbering, all maner of wantonesse. I will not tarry long in rehearsing them, let euery man and woman go into his owne conscience, and let them consider that God requireth honestly in all thinges. Saint Paule vseth this worde chamberyng: for when folkes will be wanton, they get thẽselues into corners; but for all that, God seeth them: he will finde

What chambering is.

them

them out one day, they can not hide themselues frõ his face. I will speake no farther of it, for with honestie no man can speake of such vile vices, and S. Paule cõmaundeth vs that we shall not speake any vile wordes: therefore by this word chambering, vnderstand the circumstaunces of whoredome and lechery, and filthy liuing, which S. Paule forbiddeth here, and would haue that no body should geue occasion vnto the other to such filthynes. Neither in strife, nor enuying. Enuy is a foule and abhominable vice, which vice doth more harme vnto him that enuieth an other, then vnto him which is enuied.

Enuy hurteth ỹ enuyous most.

King Saule he had this spirite of enuy: therefore he had neuer rest day nor night: he could not abyde when any man spake well of Dauid: and this spirite of enuying is more direatly against charitie then any other sinne is. For S. Paule sayth, *Charitas non inuidet*, Charity enuieth not: therefore take it so, that he that enuieth an other, is no childe of God: All hys workes whatsoeuer he doth are the deuils seruice: he pleaseth God with nothing as long as he is an enuious person. Who would be so mad now, as to be in such an estate? that he would suffer the deuill to beare so much rule ouer hym? No wise nor godly man wil be in this estate. For it is an ill estate to be out of the fauour of God, to be without remission of sinne. Therefore whosoeuer is an enuious man, let him rise vp from that sléepe, least he be taken sodenly, and so be damned euerlastingly.

1. King. 8.

No enuyous man is the childe of God.

Now ye haue heard what we shall not doe: we shall not to much eate and drinke, and so abuse the giftes of God, we shall not haue pleasure in chambering, that is, in wantonnes: Neither shall we be enuious persons. For if we be, we be out of charitie, and so out of the fauour of God.

what we should not doe.

Now foloweth what we should doe. But put ye on the Lord Iesus Christ: Euery man and woman ought to put on Christ, and all they that haue that apparell on their backes, they are well, nothing can hurt them, neither heat nor cold, nor wynde, nor rayne.

what all men should doe.

Here I might haue occasion to speake against the excesse of apparell, which is vsed now euery where, which thyng is allowed in Scripture. There be some that will be confor-

mable vnto others, they will doe as other doe, but they consider not with themselues, whether other doe well or not.

We shoulde conforme our selues to them that doe well.

There be lawes made and certaine statutes, how euery one in his estate shall be apparelled, but God knoweth the statutes are not put in execution. S. Paule he commaundeth vs to put on Christ, to leaue this gorgious apparell: he that is decked with Christ is well: and first we be deckt with Christ in our baptisme, where we promise to forsake the deuill with all his workes. Now when we keepe this promise and leaue wickednes, and doe that which Christ our Sauiour requireth of vs, then we be decked with him, then we haue the wedding garment: and though we be very poore, and haue but a Russet coate, yet we are well, when we are decked with him. There be a great many which goe very gay in veluet & sattin, but for all that, I feare they haue not Christ vpon them, for all their gorgious apparell. I say not this to condemne riche mē or their riches: for no doubt poore and riche may haue Christ vpō them, if they will follow him and liue as he commaundeth them to liue. For if we haue Christ vpon vs, we will not make prouision for the flesh, we will not set our hartes vpō these worldly trifles, to get riches to cherishe this body withall. As we read of the riche man in ỳ Gospell, which thought he had inough for many yeares, he had pulled downe his olde barnes, and had set vp newe, which were greater and larger then the other, and when all thynges were ready after his minde and pleasure, then he sayd to himselfe: Soule thou hast much good layd vp for many yeares, take thyne ease, eate, drinke, and be mery. But what sayth God vnto him? Thou fole (sayth God) this night they will fetch away thy soule againe from thee, then whose shall these thinges be which thou hast prouided? So it is with him that gathereth riches to himselfe, and is not rich toward God. I will not say otherwise but a man may make prouision for his house, and ought to make the same, but to make such prouision to set aside Gods worde and seruing of him, that is naught; to set the hart so vpon the riches as though there were no heauen nor hell: how can we be so foolishe to set so much by this worlde? knowing that it shall endure but a little while. For we know by Scripture, and

Both poore and riche may be clad with christ.

Luke. 12.

all

all learned men affirme the same, that the woꝛlde was made to endure fiue thousand yeare. Now of these fiue thousand, be past already fiue M.D.LII. and yet thys tyme which is left shall be shoꝛtened foꝛ the electes sake: as Chꝛist himselfe witnesseth. Therfoꝛe let vs remember that the time is very shoꝛt, let vs study to amende our lyues, let vs not be so carefull foꝛ thys woꝛlde, foꝛ ẏ ende of it no doubt is at hand: and though the generall day come not by and by, yet our end will not be farre of, death will come one day and strip vs out of our coate, he will take his pleasure of vs. It is a maruelous thing to see, there be some which haue liued in this woꝛlde 40. oꝛ 50. yeares, and yet they lacke time when death commeth they be not ready. But I will require you foꝛ Gods sake, rise vp from your slẽpe of sinne and wickednes, make your selfe ready, set all thinges in oꝛder, so that ye may be ready whensoeuer death shall come and fetch you: foꝛ dye we must, there is no remedy, we must leaue one day thys woꝛlde: foꝛ we are not created of God, to that ende that we should abyde here alwayes.

A cõiecture of the ende of ẏ woꝛlde at hand.

Math. 24.

Our death is not farre of.

Therefoꝛe let vs repent betyme our wicked life, foꝛ God will not the death of a sinner, but rather that he shall turne from hys wickednesse, and lyue. *Viuo ego, nolo mortem peccatoris, sed vt conuertatur, & viuat*, As truely as I lyue (saith God) I will not the death of a sinner, but rather that he shall turne from his wickednes and lyue. These are most comfoꝛtable woꝛdes: foꝛ now we may be sure, that when we will leaue our sinnes and wickednesse, and turne vnto hym with all our hartes earnestly: then he wyll turne himselfe vnto vs: and will shew himselfe a louyng father. And to the intent that we should beleue this, he sweareth an oth: we ought to beleue God without an oth: yet he sweareth, to make vs moꝛe surer. What wil he haue vs to doe? Surely to rise vp from this slẽpe of sinne, to leaue wickednes, to foꝛsake all hatred and malice, that we haue had towardes our neighbours, to turne from enuying, from stealing, & make restitution: from slouthfulnes to diligence and paincfulnes: from gluttony and dꝛonkennesse, to sobernesse & abstinence: from chambering and filthy lyuing, to an honest and pure lyfe. And so finally from all kyndes of vices, to vertue and

Ezech. 18.

godlynes. And whatſoeuer hath béene in tymes paſt, be ſory for it, cry God mercy, and beléeue in Chriſt, and riſe vp from ſléepe: doe no more wickedly, but lyue as God would haue thée to liue.

Now I will bring in here a notable ſentence, and a comfortable ſaying: and then I will make an ende. *Iuſtitia iuſti non liberabit ipſum: in quacunq; die peccauerit, & impietas impij non nocebit ei, in quacunq; die conuerſus fuerit ab impietate ſua,* The righteouſnes of the righteous ſhal not ſaue him, whenſoeuer he turneth away vnfaythfully. Agayne, the wickedneſſe of the wicked ſhall not hurte hym, whenſoeuer he turneth from hys vngodlineſſe: And the righteouſneſſe of the righteous ſhall not ſaue hym whenſoeuer he ſinneth. If I ſay vnto the righteous that he ſhall ſurely liue, and ſo he truſteth to his owne righteouſnes, and doth ſinne, then ſhall his righteouſneſſe bee no more thought vpon: but in the wickednes that he hath done he ſhall dye. Agayne, If I ſay vnto the wicked, thou ſhalt ſurely dye, and ſo he turne from hys ſinnes, and doth the thing that is lawfull and right: then he ſhall ſurely lyue: that is to ſay, all his ſinnes which he hath done before, ſhall not hurt hym. Here ye heare what promiſes God hath made vs when we will riſe from the ſléepe of our ſinnes, and leaue the affections of the fleſh, and doe ſuch thinges as he hath appointed vnto vs in his lawes, if we doe ſo, then we ſhall ſurely lyue and not dye: that is to ſay, we ſhall attayne after this corporall life to euerlaſtyng life: which graunt vs God the father, ſonne, and holy ghoſt. Amen.

Ezec. 18.

Sin not in hope of mercy.

Diſpaire not of mercy if thou repent.

## The Vii. Sermon of Maſter Latymer. 1552. vpon S. Andrewes day. Mathew. 4.

This Goſpell is read in ỹ church on S. Andrewes day

AS Ieſus walked by the ſea of Galiley he ſaw two brethrē, Simon which was called Peter, and Andrew his brother caſting a net into the ſea, for they were fiſhers: and he ſayd vnto them, follow me, & I will make you fiſhers of men, and they ſtraight way left

left their nettes and folowed hym,

This is the gospell which is red in the church thys day. And it sheweth vnto vs how our sauiour called foure persons to his company, namely Peter, Andrew, James, and John, whiche were all fyshers by there occupation, this was there generall vocation: but now Christ our Sauiour called them to a more speciall vocation. They were fishers styll, but they fished no more for fishe in the water, but they fished now for men, with the net that was prepared to the same purpose, namely with the Gospell: for the Gospell is the net wherewith the Apostles fished after they came to Christ: but specially after his departing out of this worlde: Then they went and fished thorowghout the whole worlde. And of these fishers was spoken a great whyle agoe by the Prophet, for so it is written: *Ecce ego mittam piscatores multos, dicit dominus, & piscabuntur eos, & post hæc mittam eis venatores multos, & venabuntur eos de omni monte, & de omni colle, & de cauernis petrarum.* Behold sayth the Lord I will send out many fishers to take thē, and after that will I sende hunters to hunt them out frō all mountaynes and hils, and out of the caues of stone. By these wordes God signified by his prophetes, how those fyshers, that is, the Apostles should preach the gospell and take the people therewith, all they that should beleue: and so bring them to God. It is commonly sene that fishers & hunters be very paynefull people both, they spare no labor to catch their game, because they be so desirous and so gredy ouer their game, that they care not for paynes. Therefore our sauiour chose fyshers, because of those properties, that they should be paynefull and spare no labour, and then that they should be gredy to catch men, and take them with the net of Gods worde, to turne the people frō wickednes to God. We see by dayly experience, what payne fishers and hunters take, how the fisher watcheth day and night at his net, and is euer ready to take all such fishes as he can get, and come in his way. So lykewise the hunter runneth hether and thether after his game, leapeth ouer hedges, and creepeth through rough bushes: and all this labour he esteemeth for nothyng, because he is desirous to obtayne hys

The Apostles fished after men.

Ierem. 16.

why christ called fishers to be Apostles.

pray,

pray, and catch his venison.

The office of prelates.

So all our prelates, bishops, and curates, parsons, and vicars should be as payneful & gredy in casting of their nets, that is to say, in preaching of Gods worde, in shewing vnto the people the way to euerlasting life, and in exhorting the to leaue their sinnes and wickednes. This ought to be done of them, for thereunto they be called of God, & such a charge they haue. But the most part of them set now a dayes aside this fishing, they put away this net, they take other busines in hãd: they will rather be surueyors or receiuers, or clarkes in the kitchin, then to cast out this net: they haue the lyuing of fishers, but they fishe not, they are other wayes occupyed: but it should not be so. God wil plague, and most heinously punish them for so doing. They shalbe called to make accompt one day, where they shal not be able to make aũswere for their misbehauiours, for not casting out this net of gods word, for suffering the people to goe to the deuill: and they call them not agayne, they admonishe them not, their perishing greueth them not: but the day will come when they shall repent from the bottome of their hartes: but then it will be to late: then they shall receiue their well deserued punishment for their negligence and slouthfulnesse, for taking their liuing of the people, and not teaching them.

The doinges of prelates.

The reward of negligent prelates.

The Euangelistes speake diuersly of the calling of these iij. men, Peter, Andrew, James, and John. Mathew sayth that Iesus called them, and they immediatly lefte their nettes, and followed hym. Luke sayth, that our Sauiour stoode by the lake Genazereth, and there he saw two shippes standing by the lake side, and he entred into one of these shippes, which was Peters. And desired him that hee would thrust it a little from the land, and so he taught the people, and after that when he had made an end of speaking, he sayd to Simon Peter, cast out thy net in the deepe, and Simon answered: we haue laboured all night and haue taken nothing. Neuertheless at thy commaũdement I will lose forth the nette: and when they hadde cast it out, they inclosed a great multitude of fishes: Now Peter seing such a multitude of fishes, was beyond himselfe, and fell downe at Iesus knees, saying: Lord go

Math. 4.

The miraculous doing of our Sauiour Christ.

from

from me, for I am a sinfull man: for he was astonied, and all that were with hym, at the draught of the fishes, whiche they had taken. And there was also Iames and Iohn the sonnes of Zebede. And Iesus sayd vnto Peter: feare not, from henceforth thou shalt catch men: and they brought the shyps to land and forsoke all, and followed him. So ye heare how Luke describeth this story, in what maner of wayes Christ called them: and though he make no mention of Andrew, yet it was like that he was amongest them to, with Peter, Iohn, and Iames. The Euãgelist Iohn in the first chapiter describeth this matter of an other maner of wayes, but it pertaineth all to one end, and to one effect: for it was most like, that they were called first to come in acquaintaũce with Christ and afterwardes to be his Disciples: & so in the end to be his Apostles, whiche should teach and instruct the whole world. Iohn. 1.

Iohn the Euangelist sayth, that Andrew was a Disciple of Iohn Baptist: and when he had seene his maister poynt Christ with his finger, saying: *Ecce Agnus Dei qui tollit peccata mundi.* Loe the Lambe of God that taketh away the sinnes of the world.) They vsed in the law to offer Lambes for the pacifying of GOD. Now Iohn called Christ the right lambe which should take away in deede all the sinnes of the world.) Now when Andrew heard whereunto Christ was come, he forsoke his maister Iohn, & came to Christ, & fell in acquaintaũce with him, asked him where he dwelled: & findyng his brother Simon Peter, he told him of Christ, & brought him to him: he brought him not to Iohn, but to Christ: And so should we do to, we should bryng to Christ as many as we could, with good exhortatiõs & admonitions. Now Christ seyng Peter, sayd vnto him. Thou art Symon the sonne of Ionas, thou shalt be called Cephas, whiche is by interpretation a stone, signifying that Peter should be a stedfast felow not wauering hether and thether. So ye se how diuersly the Euangelistes speake of ỹ callyng of these foure Apostles, Peter, Andrew, Iames, & Iohn: therfore it is like they were called more thẽ one tyme, they were called first to come in acquaintaunce with him, then afterward to be his Disciples, & so at the last to be his Apostles, & tea- Iohn the Euangelist was a disciple of Iohn Baptist. The Apostles were diuers tymes called.

teachers of the whole worlde. For we read in the Gospell of S. Luke: that our Sauiour when he would chose Apostles whiche should teach others, he continued a whole night in prayer, desiring God to geue him worthy men whiche he might send. Where we haue a good monition, how carefull they should be that ought to chose men and set them in offices: how they should call vpon God, that they might haue worthy men. For it appeared by our Sauiour, that he was very loth to haue vnworthy men, in so much that he ceased not all night to cry vnto God, that he might haue worthy men, which he might send, and such men as might be able to tell the truth, and whē they haue done, to stand vnto it. For whē a preacher preacheth the truth, but afterward is fearefull, and dare not stād vnto it, & is afrayde of men: this preacher shall do but litle good: or when he preacheth the truth, & is a wicked liuer, after that he hath done, this man shall do but litle good, he shal not edifie, but rather destroy, when his wordes are good, & his liuing contrary vnto the same. Therfore I would wish of God that all they that should chuse officers, would geue themselues most earnestly to prayer: desiryng God that they may chose such men as may do good in the common wealth, amongest the flocke of GOD: And I would wishe, that there should be none other officers but such as be called thereunto lawfully: for no man ought to sēke for promotions, to beare rule, to be an officer: but we should tarry our vocation till God call vs: we should haue a callyng of God. But it is to be lamented how inordinately all thynges be done. For I feare me that there hath bēne but very few offices in England, but they haue bēne either bought or sold: for I haue heard say many tymes, that some payed great summes of money for their offices: No man can persuade me, that these men intende to do good in the common wealth, which buy their offices. For they intēd to get their money agayne which they haue layed out, and afterward to scrape for purchasing. But such ambitious men that offer thēselues, they should be refused, they should not be suffered to lyue in a common wealth: for they be ambitious and couetous. We read that Ietro Moyses father in law gaue vnto Moyses counsell to chose men to offices:

Luke. 6. Mark this ye that chose officers.

A good wishe and profitable.

A lamentable thyng.

Ambitious men should not lyue in a common wealth.

and

and that same counsell that Jetro gaue was Gods counsell: God spake by the mouth of Jetro. Now, what sayth Jetro, or GOD by Jetro: what maner of men should he chose to offices, to serue the common wealth? Thou shalt seeke out (sayth Jetro) amongest all the people, men of actiuitie, and such as feare God, true men, hating couetousnesse, and make them heades ouer the people. &c. Jetro would not haue him to take those which offer themselues, or whiche buye their offices with money and fayre speakyng: No no, he would none of that geare, he would not haue such felowes. But I pray you, how many officers are sought out now a dayes? I thinke but very few, the most part offer themselues before they be called, but it should not be so: Justices of peace, Sheriffes, and other officers, they should be sought out, they should be called thereunto, they should not come before they be sent for. Now when they be sought out, what maner of men should they be? Men of wisedome and of actiuitie, that is to say, men of knowledge and vnderstandyng: which be able to execute that office, and such as feare God: for no doubt he must haue the feare of God in his hart that shalbe an officer, & namely an officer and minister of the word of God, or els he shall neuer well execute his office: he shall sone be corrupted with giftes or rewardes. Farther he must be a true mã, such a one whom a man may trust by his wordes: he must be his wordes maister, he may not be a dissembler, lyer or a false dealer. And last of all, he must be a hater of couetousnes, a man of actiuitie & knowledge, a man that feareth God, a true man, and a man which hateth couetousnes: he must onely not be couetous, but he must also be a hater of couetousnes. Now if he must hate couetousnes, then he must nedes be farre of frõ that foule vice of couetousnes, and immoderate desire to haue goodes. This is the duty of euery officer: so should he be disposed before he be admitted thereunto: but whether they be so or not, let other iudge: it is seene by dayly experience what they be a great part of them: I feare me that if Jetro should see them, their doynges would mislike him: he would say, these are not such men as I haue appointed, but it is no matter though Jetro see them not: God he seeth them, which

Exod. 18.

Officers should be sought.

An officer must hate couetousnes.

Jetro would not alow our officers.

will

will reward them accordyng to their desertes.

Clergymē must not flatter for benefices.

And so likewise they that be of the spiritualtie, the Clergymen, they must not runne themselues, they must tarry till they be called, they must not flatter for benefices: & therfore the kyng and his most honorable Counsell must take hede, and not set vp those which call thēselues: for no doubt they that call themselues intende not to do good, nor to profite the people, but onely they seeke to fede themselues, and to fill their coffers: And so likewise all patrons that haue to geue benefices, they should take hede and beware of such felowes, whiche seeke for benefices, and come before they be called. For such felowes intend not to fede the people, with the holesome doctrine of the word of God: but rather they seeke to be fedde of the people, to haue their ease, for that they loke for: If they were mynded to do good vnto the people of God, they would tarry till God did call them, and then when they be called, do their duties: but to runne without the callyng of God, is a manifest token that they haue an other respect, and that they are worldly mynded, & therfore God complayneth by the Prophet, saying: *Multi currebāt quos ego non mittebam*, There were many of those that ran before I sent them, which were not sent by me.

Ierem. 23.

Marke this ye that be patrons.

Therfore I will desire patrons to take hede vpon what maner of men they bestow their benefices: for it is a great charge, a great burthen before God to be a patron. For euery patron, when he doth not diligently endeuour himselfe to place a good and godly mā in his benefice, whiche is in his handes, but is slouthful, and careth not what maner of man he taketh, or els is couetous, and will haue it himselfe, and hyer a Syr Iohn Lacke Latin, whiche shall say seruice, so that ỳ people shall be nothyng edified: no doubt that patron shall make aunswere before God, for not doyng of his duty. And loke how many soeuer perish in that same Parishe for lacke of teachyng, the patron is gilty of them: and he must make aunswere for them before God. Therfore it appeareth most manifestly, that patrons may not follow frendshyps, or other affections: but they must see that Gods honour be promoted, and that they place such men as may be able to teach and instruct the people.

It is a great thyng to be a patron.

Mark this ye that bye patronages.

Now

Now to the matter: These mē, Peter, Andrew, James and John, they were called from catchyng of fishes, to the catching of men: they had a calling, they ran not before they were called. But we do not so, we order ẏ matter as though God saw vs not: and no doubt there be some that thinke in their hartes: what? shall I tary till God call me? then peraduenture I shall neuer be called: and so I shall neuer get any thyng. But these be vnfaythfull men, they consider not that God seeth vs euery where: In what corner so euer we be, God seeth vs, and can fetch vs if it please him: that we should be officers, or be curates, or such like thynges. Therfore thou runner, tary till thou art called, runne not before the tyme. John Baptist that holy man, he would not take vpon hym, to come before he was bidden: Where was he? verely in the wildernes: he made no sute, I warrant you for any office, he taryed till God called him. For Luke sayth: the word of the Lord came vnto Iohn, being in the wildernes. It is no maruell that God fetched him out of the wildernes: for there is no corner in the whole world where any man can hyde him selfe from his presence: therfore when he will haue a man, he can call him, though he be hid in corners: for the Prophet sayth, *Deus in altis habitat, sed humilia respicit*, god dwelleth aloft, but yet he seeth those things which be here in the lowest partes of the earth: he dwelleth in heauen, but for all that, he ouerseeth all the whole earth, and all that therein is. For though we were cast downe in a deepe pit, or dungeon, as Jeremy the Prophet was, yet for all that he can see vs, he will not forget vs: for he loketh down vpon those things that be below. Therfore let no man thinke in hys hart, I must put my selfe forward, I must seeke to bryng my selfe aloft: No no, consider rather, that God seeketh thee, that he can bryng thee aloft when it pleaseth him, when it is to the furtherance of his glory, and to the saluation of thy soule. John Baptist made no sute for that office, namely to be a preacher, and to Baptise the people: yet for all that God sought him out, God called hym thereunto, God would haue him in this office of preachyng: So likewise Joseph when he was in Egypt, sold of his owne brethren, where he serued with a great.

The Apostles came not before they were called.

John Baptist sued for no benefice.

Psal. 113.

God loketh vpon low thynges.

Gene. 39. man, a great officer he was, Putiphar was his name: Now when he had bene a while with him, his mistresse perceiuyng his beauty, cast her loue vpon him, and so would haue him to de naught with her: but Ioseph beyng a mã that feared God, would not folow her, but rather withstode her beastly lustes, ranne his wayes, & left his cloke behynd hym, & so afterward through false accusations, he was cast into prison. Thinke ye now that God saw him not? yes, yes, he saw him though he was in the darke prison, yet he saw him. For when it seemed him good, he brought him out agayne of the prison, & made him Lord and ruler ouer all Egypt, though he lay in a dongeon, though he could make no sute for his office, yet God when it pleased him could call him thereunto. Therfore let vs learne here, by the ensample of this good Ioseph: let vs learne I say, that when we be mete, and that God will haue vs to beare offices, he will call vs thereunto by lawfull meanes, by his Magistrates: he will not forget vs: for he seeth vs in euery corner, he can picke vs out when it is his will and pleasure.

God saw Ioseph in the prison.

Gene. 3. Moses was a shepheard.

Moyses that great frend of God, what was his occupation? verely he was a shepheard, he kept his fathers in law sheepe: & though he was in a great wilderneſſe, where there was no body about him, yet it pleased God to call him, and to make him a Captaine ouer his people Israell. And this Moyses was very loth to go, to take such a great charge vpon him: yet at the length he went, because it was the calyng of God. Therfore let vs folow this ensample of Moyses, let vs not take in hand any office, except we be called therunto of God, except we haue a lawfull callyng. Our Sauiour commaundeth his disciples, and also vs, that we shall pray vnto God, that he will send labourers into his harueſt, that is to say, that he will send preachers. Whereby it appeareth, that our Sauiour would that no person should take vpon him that office, except he be sent of God, except God call him therunto.

Luke. 10.

Kyng Saule though he was a wicked man in his end, yet he was made a great kyng of God: for what was his father? No very great man I tell you, and Saule his sonne went to seeke his fathers Asses, and so by chaunce because

he

he could not finde the Asses he came to the Prophet Samuell, which by & by, before he departed from hym, annoynted hym to be king ouer Israell, God commaunding him so to dw. Now thys Saule the sonne of Cis, dyd not seke for it: it came neuer in his hart to thinke that he should be king: in so much that he hydeth hymselfe when Samuell wo uld proclayme hym king, before the whole congregation: yet for all that, he could not hyde himselfe so, but God spieth hym out, and so finally brought him to the kindome.

Saule sought not to be made kyng.

Here ye se most manifestly that when God will haue a thyng to be done, he can finde such meanes, whereby it must nedes be done, yea contrary to our expectation. Wherefore should now any of vs go about to thrust our selues into offices without the calling of God? And no doubt they that dw so, shew themselues to haue no fayth in God at all, they trust not God, they thinke they shall bring all matters to passe by their owne power and wittes: but it is sene that such felowes spede euer ill, that will take in hand to exalte themselues without any lawfull calling. Dauid that godly man and holy prophet of God, what was he? Mary a keper of shepe: he thought not that he should be king, till he was called thereunto of God. But I pray you what was Jonas the Prophet? was he not in the bottome of the great sea, in the belly of a great & horrible whale? what happened vnto hym? sawe not God him? yes, yes, he saw him, he had not forgotten hym: he called hym out agayne: and so sendeth him to Ninive to preach vnto them, and to teach them penaunce, to leaue their sinfull life. Now God would haue him to that office, therefore he called him: and was able to dw it, though he lay euen in the horrible fishes belly. Now therefore let vs well consider this, that if God will haue a man to beare an office, he cã and is able to fetch him, whersoeuer he be: and that man that is so called of God to any office, no doubt God will worke with hym: he will prosper all hys doinges, he will defend him from all his enemies, he will not let him perishe. But and if any man take in hand an office whereunto he is not called: no doubt that man shall haue no good lucke, God will not prosper hym. And not onely that, but he wil extreamely punish that man that

Marke the end.

Dauid was a shepheard.

Jonas was found out.

God will punish the ambitious.

will take in hād an office wherunto he is not called of God which seeketh promotions, or goeth about to promote him selfe, as we haue an example in the booke of Numbers, that when Corah, Dathan, and Abyram, would not be content with their vocation whereunto they were called of God, but would clyme higher, and promote themselues: what hapned? The grounde claue asunder, and swallowed them vp, with wife and children and all that they had: this was their end, this reward they had for their ambition. Wherby it appeareth, that God will that euery man shall keepe himselfe in his vocation, till he be farther called of GOD. We read farther in the bookes of the Kynges, that when Dauid would bring in the Arke of God into his citie, as they were going with it, there was one Oza by name: he fearyng least the Arke should fall, because the Oxen stumbled, went and held it with his handes: whiche was agaynst his vocation: for he was not appoynted thereunto: for it was the office of the Leuites to kepe the Arke, no body els should come neare vnto it. Now what hapned? God stroke him by and by to death: because he toke vpon him an office, vnto which he was not called. Yet after mans reason, this Oza had done a good worke, in keepyng the Arke from fallyng, but what then? God will that his order shalbe kept, whiche he hath appointed in his word. Farther we read in the Bible of a kyng which was called Vzia, whiche would take vpon him the office of a Priest, to offer incense vnto the Lord, whereunto he was not called of God: but would do it of his owne voluntary will, and would promote himselfe to the office of the high Priest, being not called of God therunto. But what followed? How sped he? what reward had he for so doyng? Whilest he was yet about it, the Lord smote hym by and by with leprosie: and so this great kyng endured a leper all the dayes of hys lyfe. These be ensamples now whiche should make vs afrayde, if we had any feare of God in our hartes, to promote our selues. And we should learne here to beware of that pestilent poyson of ambition: whiche poyson, (ambition I say) hath beene the cause of the perishing of many a mā: for this ambition is the most perilous thing that cā be in the world. For an ambitious man is

Num. 16.

An horrible ensample.

2. Kyng. 6.

2. Par. 26.

The hurt that cōmeth of ambition.

able

ble to subuert and disturbe a whole common wealth: As it most playnely appeared by the Rhodians, which Rhodians at our tyme were very mighty, and of great estimation thorough all the worlde. Now what was their destruction? Truely ambition: through ambition, this mighty Ilande of the Rhodes was lost, & came into the handes of the Turkes. For the Chronicle sheweth, that before their destruction, when all thinges were well yet, the grandmaster of Rhodes dyed. Now there was one called Andrew admirall, a Portingale, he desired to be grandmaster: he was an ambitious man, he went about to promote himselfe, before he was called of God: But for all that, he missed his purpose, so that he was not chosen: For there was one chosen who was then called Philippe de vyllers. But what doth thys Andrew, because he coulde not bring his purpose to passe, he sendeth letters to the great turke, signifiing that if he would come, he woulde helpe him to get the Ilande, which afterward he dyd: but yet it cost hym hys lyfe, for hys treason was espyed, and so hee receiued a rewarde according vnto hys doinges. Ambition lost the Rhodes.

So ye may perceaue by this ensample which was done in our tyme, how vngracious a thyng thys ambition is: for no doubt where there is ambition, there is diuision, where there is diuision, there followeth desolation, and so finally destruction: euen according vnto our Sauiours saying: Euery kingdome deuided against it selfe, shall be brought to naught, and euery city or house deuided agaynst it selfe, shall not stand. &c. Math. 12.

Well, Andrew, Peter, James, and John, were not ambitious, they tarryed their calling: so I would wishe that euery man would follow their ensamples: and tarry for their vocation: and not thrust themselues in, till they be called of God. For no doubt vocation hath no fellow, for hee that commeth by the calling of God to an office, he may be sure that his aduersaries shall not preuayle agaynst him, as long as he doth the office of his calling. An ensample we haue in our Sauiour, he was sent from God into thys worlde, to teach vs the way to heauen. Now in what perill and daunger was he, as long as he was here, whē he began to preach God defendeth them that he calleth to office.

at Nazareth amongst hys kinsfolkes, he displeased them so that they went and toke him, and were minded to cast hym headlong from the rocke, wherupon their cities were builded: but when it came to the pointe, hee went away from amongest them, because his houre was not come: hee had not yet fulfilled or executed that office whereunto God had sent hym. Luke.4.

So likewise we reade by the Euangelist John, that the Iewes many a tyme toke vp stones to stone hym, but they could not. And how many tymes sent they their men to take hym, yet for all that they could not preuayle agaynst hym: And these thinges are not written for Christes sake, but for our sake, that we should learne thereby, that if we doo diligently our office whereunto God hath called vs, then no doubt our enemies shall as little preuayle agaynst vs, as they preuayled agaynst Christ: for God wilbe as carefull for vs as he was for Christ. And this appeareth most manifestly in the Apostle Paule: I pray you in what danger and perill was hee? how mighty and strong enemies had hee, which toke in hand to ryd hym out of the way? yet for all that God deliuered him: wherefore: because Paule was called, and ordeyned of God to that office: and therfore God euer deliuered him out of all troubles, because he did according vnto his calling. Iohn.10.8.

The cause why Paul was so often deliuered.

Peter, when Herod that tyrant had kylled James wyth the swoorde, and cast him into prison, so that he thought hee should dye by and by, yet God deliuered him wonderfully: and no doubt this is not written for Peters sake, but also to our comfort: so that we shalbe sure, that when we follow our vocation, being lawfully called vnto it, God will ayde and assist vs in all our trouble: whatsoeuer shall happen vnto vs, he will be present and helpe vs. Therefore take this for a certayne rule: that no man in folowing of his vocatiō, and doing his dutie shall shorten hys lyfe: for it is not the folowing of our vocation that shall shorten our lyfe.

No mā can shorten hys life by doing his dutie.

We reade in the Gospel that when Christ saith vnto his Disciples, let vs goe vp into Iury agayne: his Disciples made answere vnto him, saying: Maister the Iewes sought lately to stone thee, and wilt thou goe thether agayne? Iohn.11.

Iesus

Jesus aunswered, are there not 12. houres of the day? if a man walke in the day, he stumbleth not: but if a man walke in the night he stũbleth, because there is no light in hym. With these wordes our Sauiour signifieth, that he that walketh in ỹ day, that is to say, he that walketh truely and vprightly in his vocation, whereunto God hath called him, that man shall not stumble, he shall not shorten his life, till the xy. houre come: that is to say, till it pleaseth God to take him out of this worlde: he shall be sure that he shall not shorten his life in doing that thing which God hath appointed him to doe. I pray God geue vnto vs such hartes that we may be cõtent to liue in our calling, and not to gape farther: And first we must walke in the generall vocation, and after that when God calleth vs, leaue the generall callyng, and follow the speciall: if we would walke so, we should be sure that our enemy shoulde not preuayle agaynst vs: And though we dye, yet our death shalbe nothyng els, but an entraunce into euerlastyng life. Agayne, we shall be sure, that if we will follow our vocations, we shall lacke nothing, we shall haue all thynges necessary to our bodely sustenãce. And this appeareth by many ensamples: when our Sauiour sendeth out those 70. men before him to preach the Gospell hauyng no money in their purses, nor any thing wherupon to lyue: when they came home againe, he asked them, whether they had lacked any thing? they sayd, no. For they dyd as Christ had commaunded vnto them: therfore they lacked nothing: And so it foloweth, that they that wil follow their vocations shall lacke nothing.

The commodities that wee shall haue by walking in our calling.

Jacob that holy patriarke had a vocation to goe into Mesopotamia: for his father and mother commaunded hym to doe so: because they feared least Esau his brother shoulde haue killed him. Now when he went thether, he confessed that he had nothyng but a staffe vpon his backe: but folowing his calling God brought him againe with great droues of all maner of cattell. These thinges are written for our sake, to make vs lusty to follow our vocation, and to doe as we are appointed of God to doe. Farther, when the people of Israell were in the wildernes, they had a vocation: for God commaũded Moses to bring them out of Egypt: Now

Jacob followed hys vocation in flyng from Esau.

he brought them into the wildernes, where there was no corne nor any thing to lyue vpon: what doth God? he sendeth them bread from heauen rather then that they should lacke, and water out of the rocke. And this is written to our instruction. Therefore God sayth: *Non solo pane. &c.* Mā shall not liue by bread onely, but by euery worde that proceedeth out of the mouth of God. For whensoeuer a mā applyeth that vocation, which God hath appointed for him: no doubt he shall not be disappointed of liuyng, he shal haue inough. Therfore our Sauiour Christ saith: *Querite primo regnum Dei, & institiam eius, & catera omnia adycienter vobis,* Seeke first the kingdome of God and his righteousnes, and all other thinges shal be ministred vnto you: That is to say, let vs liue godly as he hath appointed vnto vs: as for other thinges, *iacta super dominum curam & ipse faciet,* Cast thy care vpon the Lord, and he will make it, he will finish all thinges, for he is able to make a good end of all matters: therfore sayth the Prophet: *Timete dominū omnes sancti eius,* feare the Lord all ye his Saintes, *Non est inopia timētibus eum,* they that feare the Lord, they shal not come to any pouerty. Alacke what a pitifull thing is it, that we will not beleeue these fatherly promises which God hath made vnto vs in his word? What a great sinne is it to mistrust Gods promises? For to mistrust his promises is as much as to make him a lyar, when we will not beleeue him: euery mā hath his vocation, as these men here were fishers: so euery man hath his faculty wherein he was brought vp: but and if there come a speciall vocatiō, then we must leaue that vocation which we haue had before, and apply that wherunto we be called specially, as these Apostles did: they were fishers, but as sone as they were called to an other vocation, they left their fishinges. But euer remember ỳ when we haue a vocation, we regarde most aboue all the speciall pointes in the same, and see that we doe them rather than the accidentes.

Math.4. Deut.8.

Math.6.

1. Pet.5.

Psal.34.

To distrust the promise of God is to make him a liar.

Hunting & hauking is not the chiefe point of great mens calling.

As for an ensample, vnto great men God alloweth hunting and haukyng at sometymes: but it is not their chiefest dutie wherevnto God hath called them: for he woulde not that they should geue themselues onely to hauking and hunting

ting, and to doe nothing els: No not so, but rather they ought to consider the chiefest point, then the accidentes: hawkyng and hunting is but an accessary thing: but the chiefest thing to which God hath ordained them, is to execute iustice, to see that the honour and glory of God, be set abroad: this is the chiefest point in their calling, and not hawking and hunting, which is but an accident. So likewise a seruing man may vse shooting or other pastimes: but if a seruing man woulde doe nothing els but shoote, settyng aside his maisters busines, this man no doubt should not doe well: for a seruing mans dutie is to waite vpon his maister: and though he may shoote sometimes, yet his speciall and chiefest dutie is to serue his maister in his busines.

The chiefe point of a seruing mannes office.

Our Sauiour went once abroade, and by the way as hée went, he sayd to one, Folow me: the felow made aunswere, saying, let me first bury my father: Our sauiour sayd vnto him againe, let the dead bury their dead, and come thou and follow me. Where our Sauiour teacheth vs, that when we haue a speciall vocation, we shall forsake the generall: for to bury father and mother is a godly déede, for God commaunded to honour father and mother: yet when we haue such a speciall calling as this man had, we must leaue all other vocations: for our Sauiour would rather haue the dead to bury the dead, than that this man shoulde forsake or set aside his vocation. But our spiritualtie, what doe they? For some be occupied with worldly businesses, some be Clarkes of the kitchin, surueyers, or receiuers: which no doubt is wicked, and they must make a heauy accompt for it. For their speciall calling is to fishe, to preach the worde of God, and to bring the people from ignorance vnto the knowledge of Gods worde: this they ought to doe. Abraham the Patriarke had a vocation when God called him out of his countrey, this was a vocation. So lyke wise, when God commaunded him to offer his sonne, he was ready and willing to doe it: because God had commaunded him, he made no excuses, but went and followed his vocation most diligently and earnestly. But this I would haue you to note well, that they that haue but generall vocations, may not folowe those which haue speciall vocations. As if we would folow

Math. 8.

One specyall vocation must be followed.

A note for the spirituaitye.

Abraham did folow his caling.

The man that hath but a generall calling may not follow his example that had a speciall vocatiō.

the ensample of Abraham, we may not. Abraham had a speciall vocation of God to offer his sonne: therefore they, that afterward folowed the ensample of Abraham, and burned their children, they did naughtely: for they had no cōmaundement of God to doe so. Phinees that godly man, seing one of the great men of Israell doe wickedly wyth a naughtye womā, went thether & killed them both, whyleſt they were yet doing ỹ acte of lechery. Now in so doing, he pleased God, and is highly cōmended of God for it: shall we now follow the ensample of Phinées? shall we kill a man by and by whē he doth wickedly? No not so, we haue no such commaundement of God as Phinées had: for he had a speciall callyng, a secrete inspiratiō of God to doe such a thing: we which haue no such calling may not follow hym, for we ought to kill no body, the magistrates shall redresse all matters.

Numer.25.

No man may preach except he be called.

So to preach Gods word it is a good thing, and God will haue, that there shall be some which shall doe it: but for all that a man may not take vpon hym to preach Gods word, except he be called vnto it: if he doe it, he doth not well, though he haue learning and wisedome to be a preacher, yet for all that he ought not to come hym selfe without any lawfull calling: for it was no doubt a good thyng to kéepe the arke from falling, yet for all that Oza was striken to death because he toke in hand to meddle with it wythout any commission.

Gene.3.

We haue a generall vocation, which is this, *in sudore vultus tui vesceris pane tuo*. In the sweate of thy face thou shalt eate thy bread, till thou be turned agayne into the ground, out of which thou wast taken. This terte doth charge all vs to labour, riche and poore, no man excepted, but he must labour that labor which God hath appoynted for him to doe: for God loueth not slouthfulnes, he will haue vs to labour, to doe our busines: and vpon the holy day he will haue vs to cease from bodely labour, but for all that he will not haue vs to be idle, but to heare his worde, to visite sicke folkes & prisoners, these are holy dayes worke, which God requireth of vs: therefore we may not be let of these workes with bodely labour: we must set aside bodely labor, and fede our soules vpon Sondayes, in hearing of Gods

The right holy dayes worke.

most

moſt holy woꝛd, and in receiuing his holy ſacramẽts ſo I ſay, labour is cõmaũded vnto vs, vnto euery one, no man excepted. All Adãs childꝛen are boũd to laboꝛ: Foꝛ ỹ which was ſayd vnto Adam, is ſayd lykewiſe vnto vs, and our ſauiour himſelfe teacheth vs to laboꝛ, whẽ he ſayth to Peter *duc in altum*, lead thy bote into the deepe, & *relaxate ad capturam*, and ſpred out thy net to catch. Here Chꝛiſt cõmaunded Peter to doe his duty to ſolow his occupation. Now he that commaunded Peter, ſaying, caſt out thy net: he commaundeth alſo vs, euery one in his eſtate to doe the buſines of his calling: he will haue the farmer to folowe his trade, to till the ground, to ſowe. &c. yet it is God that geueth the encreaſe of laboꝛ. Foꝛ we may not think as though we by our labour may get ſome what: No not ſo, we muſt labour in deede, but we muſt pꝛay hym to ſend the encreaſe ſoꝛ except he bleſſe our labour, no doubt we ſhall labour all in vayne. The oꝛdinary way, whereby God ſendeth vs our fode is labour: yet foꝛ all that we muſt not ſet our harts vpon our laboꝛ, noꝛ truſt therein, but onely hang vpon God. It is wꝛittẽ, *Egeſtatem operatur manus remiſſa*, a hand that will not labour (ſayth ſcripture) ſhall come to pouertie. That is to ſay, that man oꝛ that womã that will not laboꝛ, noꝛ will not doe the woꝛke of his vocation, ſhall not pꝛoſper in this woꝛld: but a diligent hand, a man that will labour, almighty God will ſend hym encreaſe, he ſhall haue inough. So that certaine it is, that we muſt labour: foꝛ S. Paule ſayth, *qui non laborat, non manducet*, he that laboureth not, let him not eate. I would wiſhe that this commaundement of S. Paule were kept in England, ỹ theſe idle lubbars that will not labour, that they ſhould not eate neither: Foꝛ no doubt if they were ſerued ſo, it would make them to applye their bodyes to a better vſe then they doe. Sainte Paule in the 2. Theſ. 3. ſayth: We haue heard ſay, that there are ſome which walke amongſt you inordinatly: working not at all, but being buſy bodies. Thẽ that are ſuch, we commaund and exhort, by our Lord Ieſu Chꝛiſt, that they worke with quietnes & eate their owne bread. In theſe woꝛdes we may note two thinges, firſt that euery one of vs ought to labour, and doe the office

All Adãs childꝛen muſt laboꝛ. Luke. 5.

Laboꝛ is ỹ oꝛdinary meane whereby we liue.

Prou. 10.

God wyll increaſe our laboꝛ.

2. Theſſa. 3.

2. Theſſe. 3.

Two thinges to be noted in S. Paules woꝛdes.

of

A preacher may speake by hereſay.

of hys calling. Secondarily we may note here that a preacher may speake by here say: as S. Paule doth here. I spake vnto you since I came into this countrey by here say. For I hard say, that there were some homely theeues, some pickers in thys worshipfull house, which no doubt is a miserable thing, that in such a house thinges should be so purloyned away: therefore I exhorted you at the same tyme to beware of it, and to make restitution. Now since there were some of you which were offended with me, because I spake by heare say: they sayd that I slaūdered the house in speaking so. But I tell you, that I slaūdered no body at that tyme. I spake but onely to the amendment of the gilty: and therefore the giltlesse must geue leaue vnto the preacher, to reproue sinne and wickednes. For the preacher when he reproueth sinne, he sclaundereth not the giltlesse: but he seeketh onely the amendement of the giltie. Therefore God sayth by the prophet: *Annuncia populo scelera illorum*, Shew vnto the people theyr sinnes: therefore when such a thyng is spoken, they that be giltlesse should be content, when sinne and wickednes is reproued. There is a common saying, that when a horse is rubbe on the gall, he will kicke: when a man casteth a stone amongest dogges, he that is hitte will cry: So it is with such fellowes to: belike they be gilty, because they can not suffer to be gaine sayde. I remember the Prophet Esay, in what manner of wise he reproued the sinnes of the people, saying: *Argentum tuum versum est in scoriam*. Thy siluer is turned into drosse: So no doubt the fall of the money hath beene here in England the vndoyng of many men. *Et vinum tuum mixtum est aqua*, And thy wyne is mingled with water. Here the Prophet speaketh generally. And he goeth forth, saying: *Principes tui, &c.* Thy princes are wicked, and companions of theues, they loue rewardes altogether: as for the fatherles they helpe them not to right: neither will they let the widowes cause come before them. These be sore wordes, spoken generally against all the Princes: where I doubt not but there were some good amongest them: yet for all that the Prophet slaundereth them not: for he speaketh not agaynst the good, but agaynst the wicked, he meaneth not the giltlesse. For

Esay. 25.

Rub a gald horse he will kicke.

Esay. 1.

A terrible saying to all princes.

such

such a maner of speaking is used in the Scripture, to speake by the vniuersall, meanyng a great number, but yet not all: onely those that be giltie: therfore such maner of speakyng is no slaunder. Therfore I sayd at the same tyme, as Saint Paule sayth to the Thessalonians, I heare say that there be some amongest you that will not labour: So I sayd, I heare say, that there be some amongest you, whiche are geuen to picking and stealyng: and so I shewed you the daunger of it, and tolde you how you shoulde make restitution secretly without any open shame: for it is no shame to forsake sinne, and to come to godlynesse. For no doubt restitution must be made either in effect, or affect: That is to say, when thou art able, then thou must make it in effect, when thou art not able, then thou must be sory for it in thy hart, and aske God forgeuenesse. This I told you at the same tyme where I slaundered no body: therfore I would wish that ye would expounde my wordes from henceforth, better then ye haue hetherto.

A great number is ment when we speake by the vniuersall.

Restitutiō of two sortes.

Now to the matter agayne: if a man should aske this question, saying: we are all boũde to worke for our liuyngs: but I pray you by whom cõmeth the gayne of our workes: who geueth the increase of it: There be some people which thinke, that they bryng all thynges to passe by their labour, they thinke they get their lyuynges with their owne hand worke. Some agayne there be, whiche thinke that the increase of their labour commeth by the deuill, that he increaseth and blesseth their labours. But thinke ye that any body will say so, that his increase commeth by the deuill? No I warrant you, they will not say so with mouth: yet for all that their conuersation and lyuyng sheweth it to be so in dede. For all they that lyue of vsury, they haue their gaines by the deuil. So likewise all they that sell false wares, or sell by false waight, or vse any maner of falsehode, they be in the deuils seruice, they haue his liuery: therfore they seeke all their gaynes at his handes, through false and deceitfull dealyng. And so it appeareth that ỹ deuil is the increase of their gaynes. And no doubt the deuill taketh vpõ him to be Lord ouer all things in earth: as it playnly appeareth by the Gospell of Mathew, where he toke in hand to tempt Christ our

Some thinke that their increase commeth of the deuill.

Math. 4.

Saui-

Sauiour, and brought him vpon a high hill, where he shewed vnto him all the kingdoms of the world, saying: *Hæc omnia dabo tibi, si prostratus adoraueris me*, All these thinges I will geue vnto thee, if thou wilt fall downe and worshippe me. By these wordes it appeareth, that the deuill beareth himself in hand to be lord and ruler ouer the whole world: but in very deede he hath not so much as a goose feather by right. And yet for all that, he hath many children here vpon earth, which hang vpon him, and seeke their increase by hym thorough falshode and deceit. Therefore such worldlinges haue a common saying amongst them, they say if a mã wilbe rich, he must set his soule behind the doore, that is to say, he must vse falshode and deceite. And therfore I feare me there be many thousandes in the world which set their soules behinde the dores. The marchaunt commonly in euery city doth teach his prẽtise to sel false wares. So that a man may say to all cities as Esay sayth to Hierusalẽ: *Argentũ tuum versum est in scoriam*, Thy siluer is turned into drosse, thy ware is false, thou hast a delite in falshode and deceite, thou gettest thy good *per fas & nefas*, by lawfull and vnlawfull meanes. But the increase that the godly man hath, commeth of God, as the scripture sayth: *Benedictio dei facit diuitem*, The blessing of God maketh rich. Now there be some that will say, if the blessing or the increase come not of my labour, then I will not labour at all: I will tarry till God sendeth me my fode, for he is able to fede me without my labour or trauell. No we must labour, for so are we commaunded to do, but we must loke for the encrease at Gods handes: lyke as Peter dyd, he laboured the whole night, yet he toke nothing at all, til Christ came. And yet thys is not a certayne rule, he that much laboureth shall haue much. For though a man labour much, yet for al that he shall haue no more than God hath appointed him to haue: for euen as it pleaseth GOD so he shall haue. *Nam domini est terra & plenitudo eius*, For the earth is the Lordes, and all that is therein: and when we haue muche, then wee are accoumptable for muche. For no doubt we must make a reckning for that which we receiue at Gods handes.

The deuill is not worth a goose fether.

Many set their soules behinde the doore. Esay. 1.

Prou. 10.

Psal. 14.

He that hath much must accõpt for much.

Now

Now to make an end, I deſire you let vs conſider our generall vocation, that is to ſay, let vs labour, euery one in that eſtate wherein God hath ſet him, & as for the increaſe, let vs loke for it at Gods handes: and let vs be content with that which God ſhall ſend vs: For he knoweth what is beſt for vs, if we haue *Victum & veſtitum*, meate and drinke, & clothyng, let vs be content withall. For we can not tell when death wil come and make an end of all together. For happy ſhall he be, whom the Lord when he commeth, ſhall finde well occupied in his vocation. 1. Tim. 6.

And if we haue ſpeciall vocations, let vs ſet aſide the generall, and apply the ſpeciall pointes of our vocation, rather then the accidents: and let vs labour in our calling, and yet not thinke to get any thyng by it, but rather truſt in God, and ſeke the increaſe at his hands: let vs loke for his benediction, then it ſhall go well with vs: but aboue all thynges beware of falſehode, for with falſehode we ſerue the deuill. But as I told you before, I feare me the deuill hath a great number of ſeruauntes in England.

This almighty God graunt vs grace to lyue ſo here in this world, and to apply our buſineſſe in ſuch wiſe, that he may be glorified amongeſt vs: ſo that we may finally come to that felicitie which he hath prepared for vs. Amen.

## The eight Sermon of Maiſter Latymer. 1552. The ſecond Sonday in Aduent. Luke. 21.

AND there ſhall be ſignes in the Sunne and in the Moone, and in the Starres, and in the earth: the people ſhall be at their wits end through diſpayre, the ſea and the water ſhall roare, and mens hartes ſhall fayle them for feare, and for lookyng after thoſe thynges whiche ſhall come on the earth. For the powers of heauen ſhall mooue, and then ſhal they ſee the Sonne of mā come in a cloude with power and great glorye: when theſe thyngs begyn to come to paſſe, then looke vp and lift vp your heades, for your redemptiō draweth neare. Luke. 21. This Goſpell is read in ỹ churche the ſecond Sonday in Aduent.

This

This Gospell is read this day in the Church, and it shalbe for our lesson: It is taken out of the 21. chap. of Luke: and it maketh mētion of the glorious commyng of our Sauiour Christ, how & in what maner of forme he shall come: for as the Scripture witnesseth, we shall all come before ỹ iudgement of Christ, and there receiue euery one accordyng vnto his desertes: after his workes he shalbe rewarded of Christ, which shalbe at that tyme their iudge: & there shalbe signes & tokens before his glorious & fearefull comming. For then he shall come to iudgement. His first commyng into this world was to suffer his paynefull passion, and to deliuer mankynd out of the bondage and dominion of the deuill. But when he commeth agayne, he will come of an other maner of wise, then he dyd at the first tyme. For he will come with great power & might, with the host of heauen, with all the Aungels of God, & so sit at the audite and iudge all men. And this is most certaine that he will come, but we can not tell when or at what tyme his commyng shalbe. For the day of his cōmyng is hidden from vs, to that end that we should be ready at all tymes. Therfore I desire you for Gods sake make you ready put not of your preparation. For seyng that we be certaine that daunger and perill shall come vpon vs, all they that be wise and godly will prepare themselues, least they be taken sodenly vnwares or vnready. And therfore I say, this day is hidden from vs, to the intent that we euer shoulde be ready. For if we should know the day or the houre at what tyme he would come, no doubt we would be careleſſe, we would take our pleasure as long as we might, till at such tyme as we should depart. And therfore least we should be made careleſſe, this day is hidden from vs. For the aungels of God themselues know not the houre or moment of this great and fearefull day. Neither did Christ himselfe know it, as he was man, but as he is God, he knoweth all thynges, nothyng can be hidde from hym: as he sayth hymselfe, *Pater commonstrat mihi omnia*, The Father sheweth me all thynges: Therfore his knowledge is infinite, els he were not very God. But as concernyng his manhode, he knew not that tyme: for he was a very naturall man (sinne excepted:) therfore

like

2. Cor. 5.

It is certaine that Christ shall come.

The cause why the day of iudgement is hid from vs.

The Aungels know not that day. Iohn. 5.

like as he was content to suffer heate and cold, to be wery and hungry, lyke as he was content to suffer such thinges: so he was content, as concernyng his manhode to be ignoraunt of that day. He had perfect knowledge to do his fathers commission, to instruct vs, and teache vs the way to heauen: but it was not his commission, to tell vs the houre of this day. Therfore he knew not this day, to tell vs of it any thyng, as concernyng when it should be. For as farre forth as ignoraunce is a paynefull thyng vnto man, so farre forth he was content to be ignoraunt, like as he dyd suffer other thynges. Christ knew hi cõmissio.

I will rather spend the tyme in exhortyng you to make ready against that day, to prepare your selues, then curiously recite or erpounde the signes therof, which shall go before this fearefull day.

And there shalbe signes in the Sunne and Moone: &c. There be some learned men whiche erpounde those tokens of the destruction of Jerusalem: but that is not the matter, if they haue gone before the destruction of Jerusalem: then they haue gone before the end of the worlde, and so admonisshe vs to make ready, to leaue sinne, least we be taken with it.

As touchyng the Jewes, our Sauiour Christ wept ouer them, and threatened them, what should come vpon them, because they despised him, and would not receiue Gods holy worde, and leaue their sinnes: lyke as we do, whiche take our owne pleasure, care litle for hym or his worde: we can not suffer when our faultes are told vs, we repine and grudge at it, like as the Jewes did. Therfore our Sauiour knowyng what should come vpõ them, wept ouer the City, prophecying that it should so be destroyed, that one stone should not be left vpon an other: and so it came to passe accordyng vnto his worde. For Titus the sonne of Uespasian, which was Emperour at that tyme, destroyed that same city Jerusalem vtterly, like a fourty yeares after the death of our Sauiour Christ. But wherfore were they so destroyed: because they would not beleue the sayinges of our Sauiour Christ: they would take their pleasures, they would follow their forefathers (as our Papistes are wont do say.) When The cause of the destruction of Jerusalem. Titus destroyed the City Jerusalem.

A note for Papistes.

they can not defende themselues with Scripture, then they will defend themselues with the ignorance of their forefathers: much like vnto the Iewes, whiche could not away with the doctrine of our Sauiour, because it was disagreeing from the customes and traditions of their forefathers. But what hapned? their destruction fell vpon them before they perceiued it, and destroyed the most part of them full miserably God knoweth: & not onely that, but as the story doth shew, they that were left & not brought to destruction, were so vyly handled, and so despised amongest all men, that thirtie were sold for a peny and so by that meanes they were scattered throughout all the world: and in euery countrey where they came, they were made slaues and Tributaries: and shalbe so till the ende of the world. For the Scripture sayth: *Hierusalem calcabitur a gentibus, donec implebũtur tempora gentium*, Hierusalem shall be troden vnder the feete, till the tymes of gentiles be fulfilled. By this prophecie is signified, that the Iewes neuer shall come together agayne, to inhabite Ierusalem and Jury, and to beare rule there, as they haue done: for by this word (*calcabitur*) is signified as much, as it shall be inhabited and be vnder the dominion of the Gentiles. Now which are Gentiles. Aunswere, all the people in the whole world are Gẽtils: be it whatsoeuer they will, except the Iewes: all other are Gẽtils: We Englishmẽ are Gentiles, so likewise the Frenchmen, Dutchmen, and other nations, all are Gentils: Now the Prophet sayth, that Hierusalem shal not be inhabited *Donec implebuntur tempora gentium*, Till the tymes of the Gentils be fulfilled, that is to say, till all they are come into the world whiche are appointed of God to come: that is to say, they shall neuer come together againe, til the end of the world. Wherfore: because they were stifnecked that they would not be ruled by Gods most holy word, but despised it, & liued according vnto their owne phantasies and vanities. Like as we do now a dayes, the most part of vs. Therfore we may recken that it shal go with vs one day like as it went with them: which are made now outcastes of the whole world: euery man despiseth thẽ, and regardeth them for nothyng: for they haue no dominion more, no kyng nor ruler, no cities nor pollicie.

Thirty Iewes for a peny.

Luke. 21.

who be the Gentiles.

And

And though Ieruſalem be builded agayne, yet the Iewes ſhall haue it no more, they ſhall neuer haue dominion ouer it, but the gentils, they ſhall haue it: it ſhalbe in their hands. Like ſinne like punyſhment.

And this is the meaning of this prophecy againſt the Iewes: and this God hath performed hitherto: for the Iewes haue many tymes attempted to builde it agayne, yet for all that they were not able to bring it to paſſe: for Gods word will not nor can not be falſified, for the wrath of God hangeth vpon their heades, becauſe of their wickednes wherewith they haue prouoked God. The cauſe why the Iewes can not haue Ieruſalem.

Farther you muſt vnderſtande that not onely the Iewes were at Ieruſalem, but they were ſcattered throughout all the world: in euery contrey were ſome, and therefore they were not all deſtroyed when Ieruſalem was deſtroyed: but for all that they were curſed in the ſight of God: ſo that they ſhould not inhabite any more that Citie.

We reade in ſtories, that in the dayes of the Emperour Adrian, the Iewes gathered themſelues together out of all Cities a wonderfull number of men, all the Iewes which coulde bee gotten, to the intent that they might get Ieruſalem agayne, which Ieruſalem was at that tyme in the Emperours handes: and therefore they made great preparations to haue it agayne: but what doth the Emperour, he gathered together a great and ſtrong hoſt, and made agaynſt them, and in the end ſcattered them: ſo that they were without any hope afterward to recouer that Citye agayne: after which thinges, the Emperoure made a proclamation that not one Iewe ſhould come into the Citie neither to buy or to ſell yea and farthermore, to the intent that they ſhoulde be without any hope of recouery, he chaunged the name of the city, and called it Elia. So that by this ſtory it moſt manifeſtly appeareth that the word of God cannot be falſified by any mans power or cũning: for though they had a ſtrong and mighty hoſt, yet for all that God which is the ruler of all thinges confounded them, ſo that they coulde bring nothing to paſſe after their mindes, as they would haue it: but rather were baniſhed farther from the citie: for they were in worſe caſe after this fighting, then they had bene before, for they had an acceſſe vnto the citie before, which li- The Iewes vayne enterpriſe.

bertie afterward they lost.

Julianus an Apostata and persecutor.

After in that Julianus the Emperours time, which Emperour was an Apostata, for he had bene a Christian: and after he came to be Emperour, he forsoke the Christiã faith and all godnes and godlynes: and not onely that, but he dyd all that he could to vanquish and pull downe Christes true Religion: and therfore he went about to set vp the Jewes agayne, and gaue them liberties to gather themselues together, and to returne agayne to Jerusalem: and not onely gaue them this libertie, but also he holpe them with all maner of thyng, that they might bryng to passe their purpose: and so vpon that the Jewes gathered themselues together with an infinite number of people, and went to Jerusalem: and so began to make preparation for the buildyng of the temple, and so finally layed the foũdations. The story sayth, that this hoste of the Jewes was a wonderfull riche hoste: for their mattockes, and spades, and the other instruments, whiche they occupyed to the buildyng of the temple, were made of fine siluer. So these Jewes had the Emperours fauour, his ayde and helpe, they were riche and able to set vp their kyngdome agayne: & so to fulfille the word of God after mans reason: for they lacked no worldly thynges. But what doth God? when he saw that no man would withstãd them, to verifie the worde, he sendeth a wynde, a stronge hurling winde, which blew away all their prouisiõs, which was made for the buildyng of the temple, all the sande and morter and such lyke thynges, whiche men vse in such buildynges: and after that, there came such an earthquake, that they were almost out of their wittes. And this was not inough, but there came also fier, & burned vp all their works: and so finally they were scattered againe one from another. So by these stories, it manifestly appeareth, that no mans power is able to stand agaynst God, or to disapoynt hym of his purposes: for Christ our Sauiour had told them, that they should neuer come to their rule agayne. And so hys wordes are verified till this day, and shall be still to the worldes ende; for he sayth, *Cœlum & terra peribunt, verbum autem meum non peribit*, heauen and earth shall perishe, but my word shall endure for euer. A man would thinke

God can blow when he will.

Math. 5.

that

that there were nothing so durable as heauen and earth is: yet for all that, they shall rather perishe, then that the worde of God should be falsified. And this appeared in the Iewes, which though they had the ayde and helpe of this great Emperour, and the mighty power of this worlde: yet for all that they brought nothing to passe at all, for God was able to cōfounde them: and so no doubt he wil confound his enemies, till the ende of the worlde: for he is as able to verifie hys wordes now, as he was then. I would haue you to consider wel the causes wherfore they were cast away from God, and were made a mocking stocke vnto the whole worlde. Wherfore I say: Truely for their wicked and sinfull lyues. Seeing then that they were cast out of their land, it shall be mete for vs to take hede. For no doubt this is written for our instruction, to geue vs warning, as the Epistle which is read this day exhorteth vs. Now God hath fulfilled hys word as touchyng the destruction of Ierusalem: he hath made true hys word of wrath: thinke ye not that he will fulfill hys worde of mercy to? yes no doubt ye may be sure of it, that he which promised that if we beleue in Christ, we shall be saued: he will as well execute and bring to passe that word, as he hath brought to passe the worde of hys wrath and indignation ouer the Iewes. The temple which was at Ierusalem was called the temple of God, the people was Gods people, but when they woulde not come vnto hym, and lyue according as he would haue them to lyue, he cast them away, and vtterly destroyed their dominions & kingdomes, and made them slaues and bondmen for euer. And no doubt this is written for our instruction and warnyng: that if we folow them in their wickednesse, despise Gods worde, regarde it as nothyng, but lyue rather according vnto our phantasies and appetites, than after his worde, no doubt we shall receiue like rewarde with them. And though God tarry long, yet it shall bée to our greater destruction: for hys longanimity and long tarying for our amendment, shall increase, augment, and make greater our punishmētes and damnation. But if we will leaue sinne and wickednes, and study to lyue according vnto his will and commaundementes. No doubt he will fulfill his promises which hée

God is still almighty.

God will performe his promise.

Deferring of punishment maketh it greater.

hath made vnto vs of euerlasting lyfe: for we haue his warrant in Scripture, therefore wee ought not to doubt of it.

Iohn.5. For thus he sayth: *Sic deus dilexit mundum. &c*, So entierly hath God loued the world that he sent his onely begottē Sonne to that end, that all that beleue in him, should not perishe, but haue lyfe euerlasting. This is now a cōfortable thing and a great promise, which God maketh vnto the whole worlde. And no doubt he is as able to fulfill that promise of grace as he was able to fulfill hys wrathfull

Ezech.18. word agaynst the Iewes. So likewise he sayth: *Viuo ego dicit dominus, nolo mortē peccatoris, sed vt conuertatur & viuat.* As truely as I lyue (sayth the Lorde God) I will not the death of a sinner, but rather that he shal turne and lyue.

The cause why God sware. It is not his pleasure whē we be damned, therfore he sweareth an oth: we ought to beleeue hym without an oth: yet to satisfie our myndes, and to the intent that we should beleeue hym, and be the better assured of his good will towards vs, he sweareth an oth. Now therfore if we will folow him and leaue our wicked liuing, conuert and turne our selues vnto hym, be sory for that which is past, and intende to amend yor lyfe now forwarde: if we doe so, no doubt we shall lyue with him euerlastingly, world without ende. Therefore let euery one of vs goe into his owne hart, and where he findeth that he hath bēne a wicked man, an irefull man, a couetuous or a slothfull man: let hym repent and bee sory for it. And take a good purpose to leaue that sinne wherein he hath lyen before. Let vs not doe as the Iewes dyd, which were stiffenecked, they would not leaue their sinnes

The reward of the stifnecked. they had a pleasure in the same, they would follow their old traditions, refusing the worde of God: therefore their destruction came worthely vpon them. And therefore (I say) let vs not follow them, least we receiue such a reward as they had, least euerlasting destruction come vpon vs, and so wee be cast out of the fauour of God, and finally, lost world without ende.

And there shall bee signes in the Sunne and in the Mone and in the Starres, and in the earth. There be some which thynke that there shall be great Eclipses, agaynst the course of nature, and ye know ỹ there hath bēne straunge thinges

seene

sæne in the Element diuers tymes. Sometimes men haue sæne a ryng about the Sunne: sometymes there hath bæne sæne three Sunnes at once: and such lyke thynges, hath bæne sæne in times past: which no doubt signifieth that thys fearefull day is not farre of, in which Christ will come with hys heauenly hoste, to iudge and rewarde euery one of vs, accordyng vnto hys desertes. And the people shalbe at their wits ende through dispayre: men shal be wonderous fearefull: they shall pyne away for feare: and no doubt they shall be good men, which shalbe thus troubled, with such a feare of this day: for you know the worldlinges care not for that day: yea they will scant beleæue that there shalbe such a day, that there shall be an other worlde, or at the least way, they would not wishe that there should be an other worlde: therefore they shalbe godly men which shalbe so vsed, to be tokens vnto the world. And no doubt there hath bæne here in England many already, which haue bæne so vexed and turmoyled with such feare. That same maister Bilney which was burnt here in England for Gods worde sake, was induced and perswaded by his frendes to beare a Fagot, at the tyme when the Cardinall was aloft, and bare the swinge. Now when that same Bylney came to Cãbridge againe, a whole yeare after he was in such an anguishe and agony, so that nothyng did him good, neither eating nor drinking, nor any other communication of Gods worde. For hee thought that all the whole scriptures were against him, and sounded to his condemnation. So that I many a time communed wyth him (for I was familiarly acquainted with him.) But all thynges whatsoeuer any man coulde alleage to his comfort, seemed vnto him to make against him: yet for al that, afterwards he came againe: god indued him with such strẽgth and perfectnes of faith, that he not onely confessed hys faith, the Gospell of our Sauiour Iesus Christ: but also suffered his body to be burnt for that same Gospels sake, which we now preach in England. Martine Luther that wonderfull instrument of God, through whome God hath opened the light of his holy worde vnto the worlde, which was a long tyme hyd in corners, and neglected, he writeth of himselfe that he hath bæne sometymes in such an agony of the

Sunnes that haue bene seene.

Good men shall by mourning forshew the end.

Bilney bare a Fagot.

Martin Luther felt the horror of the end.

spirit, that he felt nothyng but tremblyng and fearefulnesse. And I my selfe know two or three at thys present hower, which be in this case. But as concernyng the vngodly, they say, *Pax & tuta omnia*, all thynges are well with them, they care for no more but for thys worlde. Lyke as in the floud time, they were careless at all, they thought all things were cocksure, till at such tyme when the floud fell vppon theyr heades. And so it is at this tyme with the vngodly to: they care not for this day of iudgement, it greeueth them not, till it fall vpon their heades one day.

Before the floud men were careles.

1.Reg.2. It is sayd in Scripture, that God leadeth into hel, and bringeth vp agayne: and so it is wyth such fearefull men: for God doth cast them into hell, he hydeth hymselfe from them: but at the length he bryngeth them out agayne, & stablisheth them wyth a constant faith, so that they may be sure of their saluation and euerlasting lyfe. I knew once a woman, that was 17. yeare in such an exercise and feare, but at the length shee recouered agayne, and God endued her with a strong and stedfast fayth in the ende. Therefore no doubt these be warninges wherwith the almighty God warneth vs to make ready against that horrible & fearefull day, which day no doubt is not farre of. For the worlde was ordayned of God to endure, (as scripture and all learned men agree) fyre thousand yeares: Now of this number are gone fiue M. fiue C. LII. so that there is left onely foure C. & L. lacking two: And this is but a little tyme: and yet thys tyme shalbe shortened as scripture plainly witnesseth, for the elects sake. So that paraduenture it may come in my dayes, as olde as I am: or in our childrens dayes. Therefore let vs begyn to striue and fight betymes wyth sinne: let vs not set all our hartes and myndes vppon thys worlde: for no doubt thys day whensoeuer it wyll come, will be wonderous fearfull vnto all mankynde, and specially vnto the wicked. There wil be great alterations at that day, there will be hurly burly: like as ye see in a mã when he dyeth, what deformitie appeareth, how he stretcheth out all his members: what a winding is there: so that all his body commeth out of frame: So will it be at this fearefull horrible day: there will be such alterations of the earth, and the Element, they will lose their former

A woman afflicted in conscience.

The tyme of ỹ world.

5517
425
3

The end compared to a mans death.

former nature and be endued with an other nature.

And then shall they see the Sonne of man come in a cloud with power and great glory. Certayne it is, that he shall come to iudge, but we can not tell the tyme when he will come: therefore seeing that he will come, let vs make ready, least he finde vs vnprepared. And take thys for a rule, that as he findeth vs, so he shall iudge vs. Saynt Paule to the Thessalonians: when he speaketh of the resurrection of the good, sayth: that at the same day the trumpet shall blow and all shall ryse which dyed since the world began, then they that shalbe founde aliue vppon the earth shall bee chaunged sodenly, and shalbe rapt vp into the ayre, and so meete Christ our Sauiour. All those (I say) that be content to striue and fight with sinne, that will not be ruled by sinne. These (I say) shall of such wise be taken vp in the ayre and meete with Christ, and so shall come downe with him agayne: but as for the other sort which be wicked, and haue a delyte in wickednes, and will not leaue it, but rather goe forward in all mischiefe, they shalbe left vpon the earth with the deuils, vntill they be iudged: and after that they haue receiued their sentence, they shall goe to hell with the deuill, and all his angels, and there be punished for their sinnes in hellish fier, worlde without ende: for so it is written, *Vermis eorum non moritur*, Theyr worme dyeth not.

2. Thess. 4.

The maner of our resurrection.

The iust shall come with christ to iudge the vniust.

The Sunne shalbe darckned, and the Moone shal not geue her light: ye shall not take these wordes so, as though the Sunne and Moone should be obscured or darckned, their light being taken from them. But it is to be vnderstanded, that thorough the brightnes of his glory they shall be obscured and darckned. The Sunne no doubt will shyne, but her light shall not be seene, beause of the brightnes of hys glory: like as when ye set a burning candell in the Sunne, the candell burneth in deede, but her light is not seene, because of the brightnes of the Sunne. So it will bee at that tyme, with the Sunne: for though shee be the brightest and clearest creature abone all other, yet for all that Christ with his glory and maiesty will obscure her: for his light that he shall bryng with hym, shall be so bright, that the other shall not be seene. And thys hys romming shalbe wonderfull comfor-

This interpretatiõ is true, but not ỹ meaning of the place.

table and ioyfull vnto them which are prepared or chosen to euerlasting life: Vnto them (I say) that be content to leaue their sinnes and wickednes in thys worlde: and liue conformable to God and hys holy word: which are not proude or stoute, nor couetous, or whoremongers: or if they haue bene so, they will leaue it, and doe no more so, and are sory for it, from the bottome of their hartes. Also all they that forsake all maner of falsehode, of slouthfulnes, and all maner of vices, as gluttony, lechery, swearing, and all that are content to wrastle with sinne, they I say shall reioyce at that tyme and be mery beyonde all measure. And thys is the thing wherefore all godly and faythfull people pray in thys petition, *Adueniat regnum tuum*, Thy kingdome come: they desire of God the almightie, that his kingdome (that is to say) the last day may come, that they may be once deliuered from their sinnes, and liue with him euerlastingly worlde without end. As for the other part, this shalbe a heauy and fearefull comming vnto them, that intend not to leaue their sinnes and wickednes: but rather will take theyr pleasures here in this worlde: it shalbe a haynous sentence vnto them, when he shall say vnto them: *Ite maledicti in ignem æternum*, Go ye cursed into euerlasting fier, which is prepared for the deuill and all his angels, get you hence from me: for ye might haue bene saued, but ye woulde not: ye despised my wordes and commaundementes: ye regarded more your owne pleasure, then that which I had commaunded you. Hence therefore get you hence to the deuill and all his Angels, after whose will and commaundements ye haue liued, his reward therfore ye shall haue.

The end shalbe fearfull.

Math. 25.

Of such maner Christ our Sauiour will talke with the vngodly, and in the ende sende them to euerlasting damnation. And this shalbe an heauy burthen for them: and though they can cloke and hyde their sinnes in this worlde, yet for all that God wil open their wickednes and filthy lyuing at that day, where all the worlde shall know it, and where they shall not be able to hyde themselues or their sinnes. Thys day wil be like vnto a parliament: ye know when thinges are amisse in a realme, or out of order, all they that be good harted, that loue godlynes, they wishe for a parliament: these

At the end all shalbe open.

The ende compared to a parliament.

would fayne haue that all the rulers of the realme shoulde come together, and bring all thinges in good order agayne. For ye know that parliamentes are kept onely for this purpose, that thinges which be amisse may be amended: and so it will be at this last day, at this general parliament, where God himselfe with all his heauenly power will be present, and ouersee all thynges, and heare all causes, so that nothing shall escape hym: for then all those thinges which the deuill hath brought out of order, they shalbe amended: and the deuill shall not be able afterwarde to corrupt them any farther, but all thynges shall be well for euer: Let vs therefore euer haue in fresh remembrance this day, that it will bée a heauy day vnto them that bée wicked: And agayne, a ioyfull pleasaunt day vnto them that haue no delite in wickednes. Therfore Christ sayth, *Erigite capita vestra.* Whē ye see those thinges, then hold vp your head, that is to say, be mery and reioyce: for ye know when we be merely disposed, we holde vp our heades, and laughe. So Christ byddeth vs to holde vp our heades: that is to saye, to bée mery: for our redemption is come neere. So Christe comforteth vs, and maketh vs to holde vp our heades for our redemption is come nerer then it was before. What? hath hée not redéemed vs béfore by his death and passion? how chanceth it then that our redemption is come nérer? Truely Christe redéemed vs before in déede by hys deathe and passion: yet it appearethe not vnto vs who it is that shalbe saued or damned: for wée sée the good and the bad beare both the name of Christiās: good and bad, faithfull and vnfaithfull, are baptised in the name of Christ: so likewise they goe to the communion, so that there is no great difference here in this worlde betwéene the elect and reprobate: for the very vnfaythfull geue almes, and do such outwarde actes which séeme vnto vs to be good, and be done with a good hart, when it is nothing lesse. So that I say, we cā not tell as lōg as we be here in this worlde which be elect and which not: but at the last day, then it shall appeare who is he that shalbe saued, and agayne who shalbe damned. And therefore Christ sayth, our redemption draweth nére, that is to say, it shall appeare vnto ỹ whole world

The ende shalbe gainefull to the godly. Luke.21.

that

The meaning of Chriſtes wordes.

that we be the children of God. Therefore hys commyng will be a glad and ioyfull commyng vnto the faythfull: for they ſhall be the children of God, they ſhall be delyuered and ryd out of all miſeries and calamities. But the vnfaythfull ſhall fall to deſperation at that day: they that take their pleaſures here, they that remember not this day, they ſhall bee condemned with the irreuocable and vnchaungeable iudgement of God. And they ſhall not nede any men of law, to go about to defende or diſcerne their cauſes. No no, the men of lawe ſhall not be troubled at that day in defending of other mens cauſes: but rather they themſelues ſhall be called to make an accompt for their doinges: and there they ſhalbe iudged, ſo that they ſhall not be able to ſpeake any thyng againſt it: for theire owne hartes and conſciences ſhall and will condemne them. And though this greate and generall day come not in our tyme, yet let vs conſider that we ſhall dye: and that we haue but a ſhorte tyme to liue here in this world. And as we dye ſo we ſhall riſe againe. If we dye in the ſtate of damnation, we ſhall riſe in that ſame eſtate: agayne if we dye in the ſtate of ſaluation, we ſhall riſe againe in that ſame eſtate, & come to euerlaſtyng felicity, both ſoule and body. For if we dye now in the ſtate of ſaluation, then at the laſt generall day of iudgement we ſhall heare this ioyfull ſētence proceding out of ỹ mouth of our ſauiour Chriſt, when he ſhall ſay: *Venite benedicti patris mei, poſsidete regnum paratum vobis ab exordio mundi*, Come ye bleſſed of my father, poſſeſſe that kingdome which is prepared for you from the beginning of the worlde. And though we haue much miſery here in this worlde, though it goeth hard wyth vs, though we muſt byte in the bridell: yet for all ỹ, we muſt be cōtent, for we ſhall be ſure of our deliueraūce, we ſhalbe ſure that our ſaluation is not fat of. And no doubt they ỹ wil wraſtle with ſinne, ſtriue & fight with it, they ſhall haue the aſſiſtaūce of God, he will helpe them: he will not forſake thē, he will ſtrengthen them, ſo that they ſhalbe able to lyue vprightly: and though they ſhall not be able to fulfill the lawe of God to the vttermoſt: yet for all that, God will take their doinges in [illegible]part, for Chriſtes his ſonnes ſake: in whoſe name all faythfull people doth their good workes, and ſo for hys

When of law ſhall not be troubled wyth other mens matters at the end.

There is no purgatory. Math. 25.

He that will fight ſhall haue helpe.

his sake they be acceptable vnto GOD: and in the end they shall be deliuered out of all miseries and troubles, and come to the blisse of euerlastyng ioy and felicitie.

I pray GOD that we may be of the number of those, which shall heare this ioyfull and most comfortable voyce of Christ our Sauiour when he will say: *Venite benedicti patris*, Come ye blessed of my father, possesse the kyngdome whiche is prepared for you before the foundation of the worlde was layed. There be a great number amongest the Christen people, whiche in the Lordes prayer, when they pray (Thy kyngdome come,) pray that this day may come but yet for all that, they are drowned in the world: they say the wordes with their lyppes, but they can not tell what is the meanyng of it: they speake it onely with their toung, whiche saying in dæde is to no purpose. But that man or woman that sayth these wordes. Thy kyngdome come, with a faythfull hart, no doubt he desireth in very dæde that GOD will come to iudgement, and amend all thinges in this world, and to pull downe Sathan, that old Serpent vnder our fæte.

*Some do not know what they aske in prayer.*

But there be a great number of vs whiche be not ready. Some haue lined in this world 50. yeares, some 60. yet for all that they be nothing prepared towardes his comming: they thinke euer he will not come yet: but I tell you, that though his generall commyng be not yet: yet for all that he will come one day, and take vs out of this world: and no doubt as he findeth vs so we shall haue: if he finde vs ready, and in the state of saluation, no doubt we shalbe saued for euer world without end. Agayne, if he finde vs in the state of dãnation, we shalbe damned world without end: there is no remedy, after we be once past this world: no penaunce will helpe then, nor nothing that man is able to do for vs. Therfore it is mæte for euery one of vs to take hæde betymes: let vs not tary to long with our amendement, least peraduenture we shall come to short: for no doubt we shall be rewarded accordyng vnto our desertes.

*He will come to vs by death.*

But there be some (and hath bæne a great number of vs) whiche haue trusted in Passes and pilgrimages, in settyng vp candels, and such like folishnes: but I tell you, all

this geare will not helpe, it is to no purpose: for if all the masses whiche were sayde in all Christendome since the masse began: if all these masses (I say) were bestowed vpon one mã, to bring him out of the state of damnation, it were all to no purpose, and to no effect. Therefore let vs not put our hope & trust in such foleries: for if we do, no doubt we shall deceiue our selues. Agayne there be some people which differre and delay their amendement of lyfe, till such tyme as they shall dye: then they take in hand to leaue sin, when they are not able to do any more: They wil take their pleasures as long as they be able to haue it: they thinke it to bée tyme inough to repent at the last houre, when they shall depart, and forsake thys world.

The Masse is but a foolery.

Such people doth very naughtely, and no doubt they bée in a daungerous estate: for they are not sure whether they shal haue at that same last tyme, grace, or not, to repent and bée sory for their sinnes. Peraduenture they? hartes shall bée so hardned in sinne and wickednes, that they shall not be able to repent, or bée sory for their faultes. Therefore the best and surest way is to repent betymes, whyle we haue tyme, and to bée sory for our wickednesse, and to take an earnest mynde and purpose to leaue sinne: if we doe so, then no doubt we shall bée taken vp with Christ, and dwell with him in heauen euerlastingly, in great honour and glory, where we shal haue suche ioye, which no toung can expresse, no eyes hath seene, nor eares hath heard the inestimable felicities and treasures which God hath layde vp for his faythfull, And like as our pleasure and ioye shall bée inestimable, if we repent betymes, & leaue sinnes: so likewise the paynes of them that will not leaue sinne, but euer go forward in the same, shalbée inestimable and intolerable, and yet they shall beare them. Therefore let euery man take héede how he spendeth his tyme, how hée taketh hys pleasure in this world, for like as the generall great day shalbe vncertayne, so also our particular day, when we shal depart this world, shalbée vncertayne: peraduenture some of vs shall dye to morrow or the next day: therefore it shall bée méete and necessary for vs to make ready, least we bé taken sodeinly vnawares.

The surest way.

1. Cor. 2.

Our end shalbe vncertaine.

And

And then ſhall they ſee the ſonne of man in a cloud with power and great glory. Saint Paule to the Theſſalonians ſetteth out the commyng of Chriſt and our reſurrection: but he ſpeaketh in the ſame place onely of the riſing of the good and faythfull that ſhalbe ſaued. But the holy Scripture in other places witneſſeth, that the wicked ſhall ryſe to, and ſhal receiue their ſentence of Chriſt, and ſo go to hell, where they ſhalbe puniſhed world without end. Now S. Paules wordes be theſe. This ſay wee vnto you in the word of the Lord: that we whiche ſhall liue and ſhall remayne in the commyng of the Lord, ſhall not preuent them which ſleepe. For the Lord himſelfe ſhall deſcend frō heauen with a ſhout, and the voyce of the Archaungell and trompe of God, and the dead in Chriſt ſhall ariſe firſt: then we which ſhall lyue, euen we which ſhall remayne, ſhalbe caught vp with them alſo in the cloudes to mæte the Lord in the ayre, & ſo ſhall we euer be with the Lord, wherfore comfort your ſelues one an other with theſe wordes. 1. Theſſ. 4.

By theſe wordes of S. Paule, it appeareth, that they which dyed in the beginning of the world ſhalbe as ſone by Chriſt, as they whiche ſhalbe alyue here at the tyme of his commyng. I would haue you to note well the maner of ſpeakyng whiche S. Paule vſeth: he ſpeaketh lyke as if the laſt day ſhould haue bæne come in his tyme. Now if Saint Paule thought that this day ſhould haue bæne come in his tyme: how much more ſhall we thinke that it ſhalbe in our tyme? For no doubt he will come, and it is not long therunto, as it appeareth by all Scriptures which make mētion of this day: it will come, but it ſhall come ſodeinly, vnwares as a thæfe in the nyght. For a thæfe when he intendeth a robbery, to robbe a mans houſe, to breake vp his cheſtes, and take away his goodes, he geueth him not warnyng, he letteth not the good man of the houſe know, at what time he entendeth to come: but rather he entendeth to ſpye ſuch a time, that no man ſhall beware of him. So no doubt this laſt day will come one day ſodenly vpon our heades, before we beware of it, like as the fire fell downe from heauen vpon the Sodomites vnlooked for: they thought that all thynges were well, therfore they toke their pleaſures, till at ſuch

S. Paule thought the laſt dayes might come in his dayes.

The laſt day compared to a theefe.

tyme

tyme when the fire fell downe from heauen & burned them vp all, with all their substaunce and goodes.

So likewise as it happened vnto the first world, whiche would not amende their lyues, but folowed their carnall lustes and appetites, God sent the flood vpon their heades, & so destroyed thē altogether. Therfore let vs take hēde least this great day do fall vpon vs, like as the flood and the fire fell vpon the world, and vpon the Sodomites.

S. Hierome looked for the end.

Saint Hierome that holy mā writeth in a place, that he thought euer he heard this trumpet of God and the Archangell blow. I would wishe that we would folow the ensample of Hierome in that point, that we would be so fearefull least this day come vpon vs vnwares.

And he shewed them a similitude, behold the fig tree and all the trees, when they shout forth their buddes, ye see & know of your owne selues that sōmer is thē neare at hand. So when ye see the tokens whiche shall go before this feareful day, it is time to make ready. But here a man might aske a question, saying: I pray you wherein standeth this preparation? how shall I make me ready? About this matter hath bēne great strife: for there hath bēne an infinite nūber, and there be some yet at this tyme, which thinke that this readynes standeth in Masses, in setting vp candles, in going of pilgrimage: and in such like geare, they thought to be made ready towardes that day, and so to be made worthy to stand before the sonne of mā, that is before our Sauiour Christ. But I tell you, this was not the right way to make ready. Christ our Sauiour he sheweth vs how we shal make ready our selues, saying. Take heede to your selues least at any tyme your hartes be ouercōmed with surfeiting, and drōkennes, and cares of this world, and so this day come vpon you vnwares: for as a snare shall it come vpon all them that dwell vpon the face of the whole world. Watch ye therfore continually and pray, that ye may escape all those thynges that shall come: and that you may stand before the Sonne of man Here Christ sheweth wherein this preparatiō standeth, namely, in kēpyng our selues from superfluous eatyng & drinkyng and in watching and prayeng. For how commeth it to passe

A good doctrine to teach vs to be ready agaynst that day of iudgement.

that

that the whole worlde is so deceitfull and false? Because euery man would fayne fare well, euery one loueth to haue good meate and drinke, and to go gayly. And when they haue not wherewith to get such thynges, then they fall to picking, and stealing, & to falshode: and so deceiue their neighbours. But our Sauiour he geueth vs warnyng that we shall eate and drinke measurably, and soberly, euery one accordyng to his estate and measure. Farther, we ought not to be careful for this life, we should labour and do our busines diligently, euery one in that estate, in whiche God hath set him, and let vs trust in God, whiche no doubt will send vs increase of our labour. Therfore Christ addeth, saying: *Vigilate & orate*, Watch and pray, as who say, be euer in a readynes, least ye be taken vnwares: but those sluggardes which spend their time vaynely in eating, and drinking, & slæping, they please not God, for he cõmaundeth vs to watch, to be mindfull, to take hæde to our selues, least the deuill, or the world, or our owne flesh, get the victory ouer vs. We are allowed to take our naturall slæpe, for it is as necessary for vs as meate and drinke: and we please God as well in that same, as we please him whē we take our fode. But we must take hæde, that we do it accordyng as he hath appointed vs: for like as he hath not ordeyned meate and drinke, to that ende that we should play the gluttõ with it: so likewise the slæpe is not ordeyned, that we should geue our selues to sluggishnes, or ouermuch slæpyng: for no doubt when we do so, we shall displease GOD most highly. For Christ sayth not in vayne, watch and pray. He would haue vs to be watchers, to haue at all tymes in remembraũce his commyng: and to geue our selues to prayer to that ende, that we may be able to stãd before him at this great and fearefull day. Meanyng that we should not trust in our selues but call vpon God, saying: Lord God almighty, thou hast promised to come & iudge the quicke and the dead: we beseech thée geue vs thy grace and holy Ghost, that we may lyue so accordyng vnto thy holy commaundements: that when thou commest, thou hast not cause to bestow thy fearefull anger, but rather thy louing kyndnes and mercy vpon vs. So likewise when we go to bed, we should desire GOD that we slæpe not in the

The right way to make ready for the last day.

Our allowaunce at Gods handes.

A forme of prayer.

slæpe of sinne, and wickednes: but rather that we may leaue them, and follow his will and pleasure, that we be not led with the desires of this wicked worlde. Such an earnest mynde we should haue towardes hym, so watchfull we should be. For I tell you it is not a trifling matter, it is not a money matter: for our eternall saluation, and our damnation hangeth vpon it. Our nature is to do all thynges that is possible for vs, to get siluer and gold: how much more then should we endeuour our selues to make ready towardes this day, when it shall not bee a money matter, but a soule matter: for at that day it will appeare most manifestly, who they are, that shall enioy euerlasting lyfe: and who shall be thrust into hell: Now as long as we be in this worlde, we haue all one baptisme, we go all to the Lordes Supper, we beare all the names of Christians: but then it will appeare who are the right Christians, and agayne who are the hypocrites or dissemblers.

Our corrupt nature is to couet all thynges in this world but we couet not heauenly thynges.

Hypocrites cannot be well espyed in this world.

Well I pray God graunt vs such hartes, that we may loke diligently about vs, and make ready agaynst his fearefull and ioyfull commyng: fearefull to them that delight in sinne and wickednes and will not leaue them: and ioyfull vnto them that repent, forsake their sinnes, and beleue in him: which no doubt will come in great honour and glory and will make all his faythfull like vnto him: and will say vnto them that be chosen to euerlasting lyfe. *Venite benedicti patris mei*, Come ye blessed of my father, possesse that kyngdome which is prepared for you from the begynnyng of the worlde. Agayne to the wicked which will not lyue accordyng vnto his will and pleasure, but folow their owne appetites, he will say, *Ite maledicti in ignem æternum*, Goe ye cursed vnto euerlastyng fire. O what a horrible thyng will this be: to departe from hym whiche is the fountayne of all goodnes and mercy without whom is no consolation, comfort nor rest, but eternall sorow and euerlasting death: For Gods sake, I require you let vs consider this, that we may be amongest those whiche shall heare *Venite*, Come to me: that we may be amongest them, whiche shall enioy eternall lyfe, and no doubt we shall be amongest the, if we will be content to leaue sinne and wickednes, & striue

with

with it, and let it not haue the rule and gouernaunce ouer vs: when we haue done any man wrong, or haue taken his good from hym wrongfully, if we be content to restore it, agayne: for no doubt restitution must be made, as I haue told you many a tyme before. *Restitutiones fame & rerum sut opera debita*, Restitution of a mans good, or his name must needes be made: for in that poynt agree all the wryters newe and olde: they say that restitutions must nedes be made eyther in effect or affect. For this is a sure probation that those men or women are not right sory for theyr sinnes, and wickednes, that are not content to make restitution when he hath take away thinges vnlawfully against conscience from his neighbour. Therefore he that is cõtent to leaue hys sinnes and to make restitution of such thinges which he hath taken away wrongfully from his neighbour sheweth him selfe to be a very penitent man: So lykewise they that lyue in sobernes abuse not the giftes of God, but vse them with thankes geuyng. Item he that lyueth chastely, keepeth him selfe from filthynes, and when he seleth y he hath not the gift of chastitie, maryeth in the feare of God, according vnto his ordinance, maketh ready for that day. And as concerning young folkes all the wryters agree, that with a meane diligence yong folke may lyue chaste, when they be well gouerned and ruled and kept from idlenes: then it is no great matter for them to lyue chaste, as long as they be in growyng: but such young persons must beware aboue all thynges of foule and filthy talkes: for it is as S. Paule sayth: *Corrumpunt bonos mores colloquia prava*, foule and filthy talkes destroy good maners, and good bringing vp: and also yong folkes must beware of ouer much eating and drinking, for S. Hierome sayth: he that is a great drinker of wyne, I will neuer beleue that he is a chaste man: therefore let yong vnmaryed folke be ware of drinking, and then agayne of idlenes: for when the deuill fyndeth them idle, he entreth with them, and they are sone ouercomme. Therefore let them euer be well occupied till they come to age, & then let them be maryed in the Lord: for the scripture most highly prayseth mariage, S. Paul sayth: *Honorabile coniugium inter omnes*, Mariage is honorable a-

The commoditie that commeth of leauyng sin.

Obiectte the commẽdation therof.

Idlenes is a doore for the deuill to come in at.

Swearyng is both lawful & vnlawfull.

mongest all men. Farther let vs take heede of swearyng. For we may not sweare at all, and we may sweare by nothyng, but by God: by whom we may not sweare, except it be a great vrgent cause, and except I be called thereunto by a Magistrate: and when I am called so, then I must

None must be sworne but by God onely.

sweare by no body els, saue onely by God. Therfore they that are so vsed to swearyng do very naught: and no doubt Gods vengeaunce hangeth ouer their heades. For certayne it is, that he whiche is a great swearer is also a great lyer.

Swearyng & lying goe together.

But as I sayd before, they that will leaue such wickednes, and will line cõformable vnto Gods word, and then beleue in Christ our Sauiour, trust and beleue to be clensed from their sinnes, through his death & passion: no doubt they shall heare this ioyfull sentence of Christ our Sauiour. Come to me ye blessed of my father, possesse the kingdom which is prepared for you from the begynnyng of the world. We estæme it to be a great thyng to haue a kyngdome in this world, to be a ruler, to be aloft and beare the swyng: how much more then should we regard this kyngdome, which Christ our sauiour offreth vnto vs, which kyngdome is be an euerlastyng kingdome, where there shalbe no end of ioy and felicitie: therfore all they that will be content to folow our Sauiours steppes, to suffer with him here in this world, and beare the crosse after him, they shall reigne with him in euerlasting glory and honour, which graunt vs God the father, sonne and holy Ghost. Amen.

## The ninth Sermon of Maister Latymer. 1552. The 3. Sonday in Aduent. Math. 11. Luke. 7.

Math. 11. This Gospell is read in ỹ church the thyrd Sonday in Aduent.

WHen Iohn being in prisõ heard the workes of Christ, he sent two of his disciples: and said vnto him, art thou he that shal come, or do we looke for an other? Iesus aũswered and said vnto them, go and shew Iohn againe, what ye haue heard and seene. &c.

This is read in the Church this day, and it shal serue vs this day for our lesson.

It beginneth thus: when Iohn being in prison heard the workes of Christ: and here is to be had in consideration, of whom he had heard these wonderfull workes which our Sauiour did, for he could not heare it without a teller, some body tolde hym of it. The Euangelist Saint Luke in the seuenth chapter, doth shew, how, and by whom Iohn Baptist heard such thynges, which our Sauiour Christ dyd: namely by his owne disciples. For when our Sauiour had rayled vp the widowes sonne, which was dead at Naine, the disciples of Iohn came by and by, vnto Iohn their maister, and tolde hym all thinges: namely how Christ rayled vp that same young man which had bene dead already. And thys is a thing to be marueiled at, that Iohn had so much libertie: that hys disciples coulde come to him, and speake with him: Herode the kyng beyng a cruell man, a heathen king, a miscreaunte, a man of vnbeliefe: No doubt it is a great matter that hys disciples coulde haue liberty to speake with him: for a man would thinke that no man should haue bene permitted to come neere him. For I know that in christian realmes, some beyng cast into prison for the truthes sake, for Gods words sake, haue not bene suffred, that their frendes should haue come neare vnto them. And here it appeareth most manifestly that Christian princes haue sometymes more cruelly & extreamely vsed Gods preachers, then the gentils vsed their preachers sent vnto them from God to teach them, they were more straightly holden and more extreamely handled then Iohn was: So we reade likewise of Saint Paule, which was cast into prison at Rome by that wicked and cruell tyraunt the Emperour Nero: which Emperour though he was a cruell tyraunt, a wicked man, and a venemous persecutour of Gods Church, and hys holy word: yet for all that, Paul had liberty to speake with euery one that woulde come vnto him, and commune wyth hym. So that there came vnto hym who woulde, and they might speake with him what they would: for Saint Luke sayth in the last chapter of the actes these words: And Paul dwelt two yeares full in hys lodging, & receiued all that came in vnto hym, preaching the kingdome of God, and reaching those things which concerne the Lord Iesus with

Luke.7. Iohns disciples tolde him of the workes of Christ.

The heathen rulers more mercifull then Christian.

Act.28.

all confidence, no man forbidding him. Here by these wordes we may perceiue, that Paule had libertye to say his mynde, and to commune with his frendes, he was not so strayghtly kept. But we se and haue had experience, that preachers which professe ỹ same word, which Paule taught, are more straightly handled in christian realmes, then in tymes past they were, when the rulers and princes were not christians: christians princes be more earnest to extinguish Gods worde and his true religion than the heathen were, which knew not or would not know God.

A note for christian rulers.

But here ye may aske what maner of workes were these which our Sauiour had done in the presence of Johns disciples, which by and by afterward went and tolde their master of it, what speciall thinges had our Sauiour wrought? Answere: Luke the Euangelist sheweth a great and maruelous act which Christ our Sauiour had done immediatly as Johns disciples came vnto hym. The story is thys: When Christ went into a citye which is called Nain, and many of his disciples following him, and much people: when he was come nie to the gate of the cittie, beholde, there was a dead mã caryed out, which was the only sonne of his mother, and she was a widowe, and much people of the citie went with her: and here you may note by the way, that these citizens had their burying place without the citie, which no doubt is a laudable thing: and I do much maruell that London being so rich a citty hath not a buriing place without: for no doubt it is an vnholsome thing to bury within the citty, specially at such a tyme whē there be great sicknesses, so that many dye together. I thinke verely that many a man taketh his death in Paules churchyarde: and this I speake of experience: for I my selfe when I haue bene there in some mornings to heare the sermons, haue felt such an ill sauoured vnwholsome sauor, that I was the worse for it a great whyle after. And I thinke no lesse, but it be the occasion of much sicknes and diseases: therefore the citizens of Nain had a good and laudable custome to bury the corses without the citie: which ensample we may follow. Now when our Sauiour saw this corse, and the widow, which was now a miserable and sorowfull woman,

Luke. 7.

Buriall without cities.

Many take their death in Paules Churchyard.

for

for thée had lost first her husband, and afterwarde her sonne, in whome thée had all her hope and comfort in this worlde, hym thée had lost now: therefore thée was sorowfull, and not without cause: But what doth our Sauiour? Verely he comforted her, saying wéepe not. Here may all widdowes, which are destitute of comfort, in this worlde, here (I say) they may learne to trust in Christ: and to séeke ayde & helpe by him. For no doubt, like as he hath comforted this miserable widow: so he wyll comfort and helpe them all that call vpon him, in their néede and necessitie. For his hand is not abreuiated, or his power diminished: he is as strong, as rich, and as mighty as euer he was: therefore let wydowes learne here to séeke ayde and helpe by him. Now, when hée had comforted her with his wordes, he came nye, and touched the coffyne: and they that bare the coffine stode styll. And he sayd, *Adolescens, tibi dico surge*, Younge man, I say vnto thee, aryse. And he that was dead sate vp, and began to speake. Now vpon this there went such a rumour, thoroughout all the countreyes, so that euery man marualled at it. And Johns disciples went to their maister and tolde hym of it, what wonderfull thinges he did. Note here, that when we heare, that our Sauiour is a doer of such wonderfull supernaturall workes, it shalbe a wonderous great comfort vnto vs. For by this his déede, it appeared manifestly, that he is a maister ouer death: and hath power to commaunde him: so that death is in his dominion. For, to rayse a man vp, whom death hath deuoured already, is as much, as to commaunde death. But I tell you, death is such an arrogant fellow, & proude, yea and of so great might & strength, that he will geue no man place, nor submit himselfe to any man, saue only vnto God: vnto him he must obey and humble himselfe before his deuine maiesty. And therefore it appeareth here, that our Sauiour is very God: because death, that stout fellow, must obey hym, he is not able to withstand or disobey his commaundementes: which is a most comfortable thing vnto vs, that beléeue in such a Sauiour, which hath power ouer death. And therfore, if he hath power ouer death, then we shalbe sure, that death shall or can not hurte vs, which beléeue in him: for when we beléeue in him, he is

A comfort for all widdowes.

Christ is Lord ouer death.

able to defende vs from death, hell and the deuill. So that they shall not be able, with all their might or power, to hurt vs, or doe vs any mischiefe: but we shall haue life euerlasting. For he sayth, *Qui credit in me, & si mortuus fuerit, viuet*, He that beleeueth in me, and though he die, yet he shall liue: that is to say, though he depart out of this naturall bodely life: yet for all that, he shall lyue euerlastingly with me, world without end. This is now an exceeding comfort, to all Christian people: for they may be assured, that when they beleue in Christ, when Christ taketh their parts, there shalbe nothing, neither in heauen, nor in earth, that shalbe able to hurt them, or let them of their saluation, and so we learne by this wonderfull myracle, which our Sauiour did before all the multitude, that he proued himselfe to be very God, and one that hath power ouer death.

Iohn. 11.

An obiection.

But peraduenture ye will say. No, it followeth not: he rayled vp the dead, therefore he is very God. For we reade in the old testament that Elias, and Elisa, (these holy Prophetes of God) did such workes too: they rayled vp the dead as well as he: and yet for all that, they were not Gods: but sinfull men as we be: though they had such a speciall gyft of God, yet they were not Gods, nor yet toke vpon them to be Gods.

Answer by an other question.

To this question, or obiection, I will aunswere hereafter, and if I forget it not. In the meane season, I will moue an other question, which is this. What should moue Johns disciples, to come? tell him the myracles which Christ our Sauiour did: thinke ye, came they with a good will to set out Christ, and to magnifie hys doinges: or came they with an ill will, with an enuious hart, which they bare towardes Christ? Aunswere. They came with an ill will, with an enuious hart, which they bare against Christ: as it appeareth most manifestly, by the circumstaunces beyng well considered. For ye must vnderstand, that John had very much adoe to bring hys disciples to Christ: they thought that Christ and hys doinges, and that his conuersation, were nothyng in comparison of John. For Johns straight life, which he led in the wilderneſſe, made such a shewe and outwarde glistering, that our Sauiour was regarded for nothyng in com-

parison

parison of him. For our Sauiour led not so hard & straight a life as John did: he eate and dronke, and woulde come to mens tables, when he was bidden: he woulde kepe company with euery body, riche, and poore, whosoeuer receiued him, and would beleeue in him: but John was in the wildernes, out of the company of all men. Therefore the disciples of John, they much more regarded John their maister, then Christ their Sauiour. And therfore they euer lay vpon John, exhorting him, that he would take vppon hym to be Christ, and the Sauiour of the world.

Johns Disciples would haue had hym Christ.

And when they had heard of any myracles that Christ had done, they by and by came vnto their maister, and told hym of it disdainfully: as who say, thus and thus, we haue heard that Christ hath done: wherefore shewest not thou thy selfe to? wherefore workest not thou as well myracles as Christ doth? euery man speaketh of hym: doe thou somewhat to, that the people may know thee to be a great man as well as Christ. We reade in the Gospell of Mathew, that Johns disciples came once to Christ, and quarrelled with him, saying: *Cur nos & pharisæi ieiunamus frequenter, discipuli autem tui non ieiunant?* Wherfore fast we, and the Phariseys, so many a tymes, but thy disciples fast not at all? They thought in their owne opinions, that Johns life was a great deale more to be estemed then Christes, because Johns life was more painefull, in the outwarde shew of the worlde: therfore it greeued them that Christ should be more estemed then John. So that we may perceiue by Johns disciples, that they had a good zeale, *Sed nõ secundum scientiam*, but not according to knowledge. For it is a good thyng, for a seruaunt to loue his maister: but Johns disciples did naught in that they enuyed Christ, & went about to stirre vp their maister to take vpon him to be Christ. Now John, intendyng to correct and amende their false opinion, which they had in Christ and in him: (for they regarded hym to much, and Christ which was most to be regarded, hym estemed they for nothing, in comparison of John) therefore John, that good and faithfull man, seeing the ignorauncie of his Disciples, playeth a wyse part: For hearing them talke of the wonderfull workes which Christ our Sauiour did, he sendeth

Math. 9.

Johns Disciples did naught.

John playeth a wise part.

deth them to Chriſt, with this queſtion: Art thou he that ſhall come, or ſhall we loke for an other?

If we loke onely vpō the outward ſhew of theſe wordes, a man might thinke, that John himſelf, was doubtful whether Chriſt were the Sauiour of the worlde or not, becauſe he ſendeth his diſciples to aſke ſuch a queſtion of hym. But ye muſt vnderſtand, that it was not done for Johns ſake, to aſke ſuch a queſtion, but rather for his Diſciples ſake. For John thought that this ſhould be the way to bring them to a good trade, namely, to ſend them to Chriſt. For as for John hymſelfe, he doubted not, he knew that Chriſt was the Sauiour of the world, he knew it (I ſay) whiles he was yet in hys mothers wombe. For we reade in the Goſpell of Luke: that after the Angell came vnto Mary, and brought her ſuch tidinges, ſhe roſe and went thorough the mountaines, and came to Jeruſalem, to Elizabeth her coſine: and as ſhe ſaluted her, the Euangeliſt ſaith, *ſalijt infans in vtero ſuo*, the infant, which was John, lept in his mothers belly: So that John being in his mothers belly yet, knew Chriſt which ſhould be borne out of the virgin Mary. After that we read in the third of Mathew, when John ſhoulde baptiſe Chriſt, he ſayd vnto Chriſt, *Ego potiùs. &c.* I haue more neede to be baptiſed of thee, then thou of mee. So that it manifeſtly appeareth, that John doubted not of Chriſt, but knew moſt certainely, that he was the eternall ſonne of God, and the redeemer which was promiſed vnto the fathers, to come into the worlde. For it was tolde hym from aboue, that vpō whomſoeuer he ſhould ſee the holy Ghoſt commyng downe from heauen viſible, that ſame was he, which afterwarde happened: for John after that he had baptiſed him, ſawe the holy Ghoſt come downe in a forme of a doue: farther, John pointed him with his finger, ſaying: *Ecce agnus dei qui tollit peccata mundi*, See the lambe of God, which taketh away the ſinnes of the worlde. So (I ſay) it is moſt euident, that John himſelfe doubted not: for he knew it aſſuredly, that Chriſt was the Sauiour, but he did it onely to remedy the doubtes of his diſciples.

John knewe Chriſt in his mothers wombe.

Math. 3.

Iohn. 1.

Now whē Johns diſciples came to Chriſt, they did their meſſage, ſaying: *Es tu ille, qui venturus eſt, an alium expectamus?*

*mus?* Art thou he that shall come, or shall we loke for an other? What doth Christ? he made not aunsweare with wordes, but with deedes: he made not much a doe, in setting out himselfe, with greate wordes: but he shewed hymselfe to be Christ in deede. For he did such myracles, which no man els could doe but onely he, which was both very God and man. I would wishe of God that we would doe so tw: that when we be asked a question, whether we be Christians, whether we haue the Gospell, the true worde of God, or not, I would wyshe (I say) that we coulde shewe our fayth by our workes and godly conuersations: lyke as he shewed himselfe to be Christ, by his actes and deedes: but I tell you, we be farre otherwise, our actes and deedes disagree farre from our profession. For we are wicked we care not for Gods lawes, nor his wordes: we profesle with our mouth that we be the haters of sinnes: but our conuersatiõ sheweth, that we loue sinne, that we folow the same, that we haue a delite in it. So it appeareth, that our wordes and deedes agre not: we haue Gods holy worde in our mouth, but we folow the will and pleasure of the deuill in our outwarde conuersation and lyuing. But Christ he did not so: for he shewed hymselfe by hys outwarde workes and conuersation, that he was very Christ the sauiour of the world. So we should do tw: we should liue so vprightly, so godly, that euery one myght know vs by our outward conuersation, to be very Christians. We should so hate and abhorre sinne, that no man iustly might or coulde disalow our doinges. But what maner of workes doth Christ, whereby he sheweth him selfe to be the very Messias and sauiour of the worlde? Answere. He healeth all maner of diseased folkes, the blinde, the lame, the lepers, and all other, which woulde come vnto hym, and desire helpe at his handes. And finally, he preached the Gospell, this ioyfull tidinges vnto the pore, vnto them Christ preached the Gospell: But I pray you, how chaunced it, that he sayth: *Pauperes Euangelizantur*, The poore receiue the Gospell? Answere: because the most part of the rich men in this world, despise and contẽne the Gospell, they esteeme it for nothyng: why? wherefore despise they

Christ shewed himselfe by deedes.

wee shew not our faith by our workes.

The workes wherby Christ is knowen.

they the Gospell. Because they put their hope, truste, and confidence in their riches. For the most part of the riche men in this worlde (I will not say all) doe either put their hope in their riches, or els they come naughtely by their riches, or els they kepe it ill: they heape them vp together, or els they spend them ill. So that it is a very rare thing to finde a godly rich man: for commonly they are geuen to gather and to make heapes, and to forget the poore in the meane season, whom they ought to relene: or els when they spende them, they spende them naughtely, not as God hath appointed vnto them, (namely to helpe their poore and needy neighbour:) but rather doe vse them to excesse, wantonnes and pleasure.

The cause why riche men contemne the gospell.

Therfore Christ sayth: The poore receiue the Gospell, for they are most meete thereunto, they are all comfortles in this worlde, and so most meete to receiue the Gospell.

The poore are most meete to receiue the Gospell.

The prophetes long afore hand had prophesied of these workes, which Christ when he should come shoulde doe. For so it is written. God commeth his owne selfe, and wyll delyuer you, then shall the eyes of the blynde be lightened, and the eares of the deafe opened, then shall the lame man leape as an hart, and the domme mans toung shall geue thankes. In the wilderneſſe also there shall be welspringes. This text of the Prophet witnesseth ỹ Christ is very God: for he hath done such tokens and myracles, of which the prophet speaketh. Now in the same Prophet it is further written, how that Christ should preach the Gospell vnto the poore comfortles people, for so he sayth. The spirite of the Lord God is vpon me: for the Lord hath annoynted me, to preach good thinges vnto the poore, that I might bynde vp the wounded hartes, that I might preach deliueraunce to the captiue, and open the prison to them that are bound, that I might declare the acceptable yeare of the Lord.

Esay. 35.

Esay. 61.

Here the Prophet prophesied that when Christ shoulde come, he should be a worker of such actes, and a preacher which should preach the gospell vnto the poore: and therfore now whē the disciples of Iohn came vnto him, demaunding of hym, whether he were Christ or not, he answered by his workes. Lyke as he sayth in an other place in the gospell

Christes workes make answere for him.

to

to the Phariseis. The wo3kes whiche I do, beare witnes of me. As who say I p3oue my selfe what I am, by my wo3kes: Agayne he sayth, if I do not the wo3kes of my father, beleue me not. So that most manifestly he p3oueth himselfe to be that P3ophet whiche was spoken of before by the P3ophetes and other holy men of God. John the Euãgelist in his Gospell sayth: And many other signes truly dyd Iesus in the presence of his Disciples, whiche are not writtẽ in this booke: these are writtẽ that ye might beleue, that Iesus is Christ the sonne of God, and that in beleuing ye might haue life through his name. This is a very notable saying and most cõfo3table to all troubled consciences, Iesus hath done many thynges which are not written, but these are written that we should beleue him to be Christ: that that Iesus, Maryes sonne that was borne at Bethelæm, & nourished at Nazareth, that he is the sauiour of mankinde, & so in beleuyng in him, we shall haue lyfe euerlastyng. So that there was neuer none that beleued in Christ, which was lost, but all beleuers were saued: therfo3e it is not to be doubted, but that if we will beleue, we shalbe saued to. We read in a booke which is intituled *Vitæ patrũ*, The dyues of the fathers, in that same booke, we read that there was once a great holy man, (as he seemed to all the wo3ld) wo3thy to be takẽ vp into heauen: Now that mã had many disciples, and at a tyme he fell sicke, and in his sicknes he fell in a great agony of his conscience: in so much that he could not tell in the wo3ld, what to do. Now his Disciples standyng about him, and seyng him in this case they sayd vnto him: how chanceth it that ye are so troubled father? fo3 certainly there was no body so good a liuer, so holy, as ye haue beene: therfo3e you haue not neede to feare, fo3 no doubt but you shall come to heauen. The old father made thẽ answer again, saying, though I haue lined vp3ightly yet fo3 all that it will not helpe me, I lacke some thyng yet: & so he did in deede, fo3 certainely if he had followed the counsell of his disciples, and had put his trust in his godly conuersation no doubt he should haue gone to the deuill. Fo3 though we are cõmaũded to do good wo3kes, & we ought to do them: yet fo3 all that, we must beware how we do thẽ: when we do thẽ to

Iohn.20.

A comfo3table saying.

An history.

we must not put trust in our wo3kes.

ꝑ ende to be saued by them, then we do thē not as we ought to dw: then we thrust Christ out of his seate and maiesty For in dede the kingdome of God is merited, but not by vs. Christ he merited the kingdome of heauen for vs, thorough his most paynfull death and passion. There hath bene many perfect men among the heathen, which lyued very well and vprightly, as concerning their outward conuersation, but for all that they went to the deuill in the end, because they knew not Christ. For so sayth the scripture, whosoeuer beleeueth not in the sonne, he is iudged already. Therefore let vs learne to know Christ, and to beleeue in hym: for knowledge must go before the beleefe, we must first heare the word of God and know it: And afterwarde we must beleue the same, and then we must wrastle and striue with sinne and wickednes, as much as it is possible for vs: and so lyue well and godly and do all maner of good workes, which God hath commaūded vs in his holy lawes: and then we shalbe rewarded in euerlastyng life, but not with euerlasting lyfe: for that euerlasting lyfe is a gift of God, a free gift, geuen freely vnto men through Christ. Now when the disciples of John were come to Christ, e had done their arrant, had asked him whether he were Christ or not, our Sauiour sayde vnto them: Go and shew John agayne what ye haue heard and seene: and here we may learne by the way, what a patient man our Sauiour Christ was which could so well beare with the grosnes of Johns disciples: for they had heard before many times of John, their maister, that Christ was the Sauiour of the world, yet they could not beleeue it: and so with their vnbelefe they came to Christ, which refused them not, nor yet reuiled them, but entreating them most louingly and gently, beareth with their weakenes: leauing vs an ensample, to do so tw. For we may learne by his ensample, not to be hasty, but to beare with our neighbours, though they bee not by and by as we would haue them to bee: yet we should not by and by reuile them, or banishe them out of our company, as obstinate fellowes, but rather beare with their weakenes, lyke as Christ beareth with the disciples of John.

Euerla = stynglyfe is the gift of God.

In example of bearyng in Christ.

Now to my question which I moued before; how coulde

the

the wozkes whiche our Sauiour did in rayſing vp the dead, how could they proue him to be the Sauiour of the wozlde whiche was promiſed of God by his holy Prophetes, when other holy men dyd the ſame wozkes as well as he? And this muſt be aunſwered to, we may haue no doubtes in that matter: foz when we doubt whether he be the very Sauiour oz not, then we caſt downe the foundation of our fayth, and ſo bzyng our ſelues to the very pit of hell. Therfoze this ſhalbe my aunſwere, Eliſa and Elias rayſed vp dead bodyes, to proue by ſuch miracles that they were the right miniſters of the liuyng God: and that their doctrine was the doctrine, and the very wozd of God: to that end did they their miracles: but they neuer ſayd we be Chziſtes, oz we be the ſonnes of God, yea and very Gods. No no, they neuer toke vpon them ſuch thynges: But our Sauiour whē he did the ſame wozkes, he toke vpon him to be Chziſt, to be the Sauiour of the wozld, to be the naturall ſonne of God, and to the confirmation of ſuch his ſayinges, he did ſuch wozkes, therfoze he ſayth, I am the bread of lyfe: Also *Ego ſum reſurrectio & vita*, I am the reſurrection and the lyfe. Also *Ego ſum via, veritas & vita*, I am the way, the truth, and the life, yea and when he talked with the womā at the well, ſhe ſayd vnto him: Whē the Meſsias commeth he ſhall teach vs all thynges. Then he ſaith vnto her: I am he that ſpeaketh vnto thee: I am that ſame Meſsias which was to come, and promiſed of God, I am he.

The aunſwere promiſed before.

Iohn. 6. Iohn. 11. Iohn. 15.

Iohn. 4.

Farther, he ſayth *Venite ad me omnes qui laboratis*, Come to me all ye that labour and are laden, and I will eaſe you. So it appeareth that Chziſt is the very Sauiour of the wozld, becauſe he dyd the dēdes of our Sauiour: and then agayne he toke vpon him to be hē in dēde, and openly confeſſed it.

Math. 11.

Farther the tyme geueth it that Chziſt ſhould come, foz ſo it was prophecied of the good holy father and Patriarke Jacob, when he bleſſed his ſonnes, he ſayd: The ſcepter ſhall not departe from Iuda, and a law geuer from betwene hys feete, vntill Schilo come: and vnto hym ſhall the gatheryng of the people be.

Gene. 49. Schilo ſignifieth the authoz of felicitie.

Now at that tyme whē our Sauiour was come, the ſcep-

ter

ter was taken from Juda: for all Jury was vnder the dominion of the Romaynes, therfore Schilo must nedes come. So it appeareth that by the reason of the tyme, Christ must nedes come at the same season. So likewise Daniell in his vision shewed, that after 62. weekes should Christ be slayne, and they shall haue no pleasure in him. So ye see that by the reason of the tyme he must nedes be the right Sauiour of all mankynd: agayne Christ raysed vp the dead, and healed the sicke in his owne name, by his owne authoritie: So did not the Prophetes or the Apostles: for they did it not in their owne strength, but by the helpe of God. S. Peter raysed vp Dorkas that good godly woman, but not by his owne power: but Christ our Sauiour he dyd all thynges, *Tanquam auctoritatem habens*, as he that had authoritie. *Adolescens tibi dico, surge*, young man, I say vnto thee aryse. So his workes which he did by his owne diuine power, proued him to be very God, and the same Sauiour, which was promised vnto the world.

Christ is proued messiah by sundry reasons

Now when our Sauiour had told the disciples of John his workes and miracles whiche he did, he addeth a prety clause, and geueth thē a godly priuy nyppe, saying: *Et beatus qui nō fuerit offensus in me*, And blessed is he that is not offended by me: here he toucheth them, he rubbeth them at the gall, he did not meane John, for John was not offended: but he did meane them themselues: for they were offended because of his familiar and meane conuersation. But ye will say, how cā a man be hurt by him, from whō commeth not hurt at all? I will tell you, Johns Disciples were hurt of Christ, and yet the fault was not in Christ but in them: Christ lyued a common lyfe, he was a good familiar man, he eate and dranke as other did, he came to mēs tables whē he was called: in so much that some called him a gloser: therfore the disciples of John, seyng his simple life, were offended with him. But I pray you, should Christ haue forsaken his maner of lyuyng, and folowed the lyfe of John, because some were offended with him? No not so. It was *Scandalum acceptum & non datum*, They tooke offence themselues, he gaue them none: he dyd according vnto his calling, as he was appointed of his father. Here I haue occa-

Johns disciples are rubbed on the galle.

An offence taken and not geuen.

on to speake of offences. *Scandalum* is slaunder, but it hath an other signification with vs: it is taken for an offence or hurt: ye may define it so. An offence is when I say or do any thyng great or small, or speake any word whereby my neighbour is made the worse. But this offece is of two maner of wayes, first when I do well, and an other man is offended with my well doinges, this is *Scandalum acceptum*, he taketh offence, I geue him none: agayne *Scandalum datum*, when I do wickedly, and with my ill ensample hurt my neighbour: this is offence geuen. There were many at our Sauiours time which were offended with him, because he preached the worde of GOD, and rebuked sinnes, but Christ sayth, *Sinite illos*, Let them alone, care not for them, let them be offended as long as they will, we may not leaue the preachyng of the truth for offences sake, because my neighbour can not away with it. No not so, let vs say the truth, hauyng a callyng, as in deede euery man hath a callyng, and most specially preachers: We read in the Gospell of John, when our Sauiour sayth vnto his Disciples, and to the other people: *Nisi comederitis. &c.* Except ye eate the flesshe of the sonne of man, ye shall haue no lyfe in you. By these sayinges of Christ, were many offended with him, in so much that the greatest nũber went from him and forsoke him, they could not abyde him. Now was Christ to be blamed for that, because he sayd so? No no, for he sayd nothyng but the truth. So likewise the preacher, when he sayth the truth, is not to be blamed though some be offended with him. When Moyses came into Egypt, what inconueniences hapned because of his commyng: in so much that almost the whole land perished: was he faulty? No, for he did nothyng but that which God commaunded him, but the Egyptians, they were obstinate, they would not obey the voyce of God: therfore Moyses hurt them not, but they hurt themselues with their infidelitie and obstinate hart. So ye se, that we may not leaue the truth to be vnspoken, or an honest dede to be vndone, because some will be offended with it. As for an ensaple, here is a Priest which perceiueth by himselfe that he hath not the gift of chastitie: and therfore would fayne marry, but he is afrayde that some of his

Offence is of two sortes.

Math. 15.

John. 6.

A good thyng must not be left vndone.

parishners should be offended with his mariage: now shall he leaue his mariage because some will be offended with him? No that he shall not, let the Priest instruct his parishners, tell them out of the word of God, that it is as lawfull for him to marry, as well as for an other man. After that he hath taught them: if they will not beleue him, or refuse his doctrine, let him marry, and care not for their offences. I told you before, that there be two maner of offences, *Scandalum datum, & scandalum acceptum: scandalum datum*, is when I offend my neighbour by my wickednesse, by my outragious and inordinate lyuing, *Scandalum acceptum*, when he is offended with me, when I do a good deede: but for all that we ought not to leaue an honest act. Because of an other mans offence. But I tell you, it is a perilous thyng, and a haynous sinne to do such a thyng, whereby my neighbour shall be made the worse, by my wicked ensample. As we haue an ensample of Jeroboam, whiche offended all Israell: for he went and set vp two golden calues, by whiche act he gaue occasion to the whole people to commit Idolatry agaynst God: and this was a haynous horrible sinne: for of it came wonderfull mischief after. So likewise we read of a great man in Scripture, whiche is called Zambri, which gaue an ill ensample in committyng lechery openly with a whore, whom Phinées that godly man killed: for his act of lechery was a stombling blocke to all the people of Israell. So ye see that *Scandalum datum*, is a wicked acte which I do, whereby my neighbour is made the worse. Therfore I pray you for Gods sake, beware of such offences: for so it is written in the Gospell of Mathew. *Ve homini per quem scandala veniunt*, Woe be vnto that mā or womā by whom offences come. Therfore I say let vs beware, let vs keepe our selues within the hedges of Gods holy word, so that all our doynges may be agreable vnto the same: and then, if whē we agree with Gods word, the world will nedes be offended with vs, let vs not care for that, for they hurt not vs but them selues. Let vs therfore take good hede to our selues, lest we do any thyng whereby our neighbour might be offended. For our Sauiour sayth, Whosoeuer doth offende one of these litle ones, whiche beleue

Jeroboam offended all Israell.

Math. 18.

Agree with Gods word & passe not for offence.

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in me, it were better for him that a milstone were hanged about his necke, and that he were drowned in the deepe of the sea. Therfore let parents take hede how they speake in the presence of their litle childrē: & masters ought to take hede how they geue ensamples vnto their seruātes. For there be some masters and parentes that wil speake so lecherously and filthely before their childrē and seruaūtes, that it is out of measure: and not onely that, but they wil also sweare in the presence of their childrē, yea they will teach them to sweare. But note our Sauiour how earnestly he commaunded vs to beware of swearyng: therfore parentes ought to take hede, & specially such as be rulers ouer houses, or be officers: if they do sweare, all the householde will sweare to, for it is commonly seene that the seruaunt foloweth the behauiour of his master, whē they be ill: but the seruaunts are not so hasty to folow their maisters in goodnes. The seruaūtes are not hasty to folow good ensamples.

And this swearing is so come in an vse, that we can say nothyng at all, but we must sweare thereunto, by God or by my fayth, or such like geare: but there be some which when they be reprehēded because of their swearyng they will say, men will not beléeue me except I sweare, which is a token that they haue béene great lyers. For euery true man is to be beleued without swearyng: & therfore take this for a certaine rule: that when a man is not ashamed, or hath not a conscience to breake this law of God, that is to sweare, he will not be ashamed, neither haue any conscience to lye, to do agaynst that commaundement: for because swearyng is as well forbidden as lying, and lying, as swearyng: therfore he that maketh no cōscience in the one, will make lesse conscience in the other. I my selfe haue had sometymes in vsage to say in my earnest matters: yea by S. Mary: and such lyke thynges, whiche in déede is naught. For we are commaunded not to sweare at all. Therfore woe be vnto them that sweare, that offende their neighbours or their childrē by swearyng or other wickednes. For it were better that a mylstone were hāged about our necke, then to offend any body: that is to say, he were better to be killed bodely, to suffer extreme punishment bodely: for they that offende, they be killers of their neighbours. But we are faultie the

Swearyng and lying go together.

A great fault to be soone offẽded.

most part of vs, two maner of wayes: first we will be offended when there is no offence geuen, and agayne we will be bold to do that thyng whereby our neighbour may be iustly offended. But he that is a charitable man, will not be lightly offended: for certainely it is a great fault to be rashly offended. And to iudge our neighbours doynges to be naught and wicked, afore we know the truth of the matter: For we can not see the hartes of men. Therfore as long as the thing is not openly wicked, let vs not be offended. Agayne, if the thyng be necessary and good, let vs not feare offences: yet we must take hede that we walke charitably. We haue a libertie in the Gospell, yet we must take hede that we vse the same libertie aright, according vnto the rule of charitie: for

1. Cor. 6. S. Paule sayth, *Omnia mihi licent, sed non omnia conducunt.* All thynges are alowed vnto me, but not all thynges are expedient. I must beare with him, that is weake in fayth: As for an ensample, we may eate flesh vpon Fridayes by Gods word, if there were not a law made by the kyng and his most honorable Counsell: if there were no law (I say) the I might eate flesh vpon Friday: yet for all that we must vse our libertie so that the vse of it may edifie our neighbour, or intermit it when it may do harme. So like as my libertie must be subiect to charitie, so my charitie must be agreable to the sinceritie of the fayth: for we may by no meanes leaue the truth, leaue Gods word, which we must most stedfastly

Thessa. 5. keepe. We haue a law that sayth, *Ab omni specie mala abstinete*, Abstaine from all shewe of euill. So that it is not a

The history of Attalus. small matter to be a Christiã. We read a story that one Attalus & Baldwyne were cast into prison, for Gods religiõs sake, in whiche prison there were some whiche would not eate flesh, nor drinke wyne. Now the same Attalus was instruct of God that he should monish those prisoners of their rigorousnes, which Attalus did. And so at the lẽgth brought them to leaue their foolishnes. But we can not do so here in England. For our indifferencie is taken away by a law, if there were no such law, then we might eate as well flesh

Refraining of flesh is a matter of pollicie. vpon Fridayes as vpon holy dayes. And this law is but a matter of pollicie, not of Religion or holynes: and we ought to lyue according vnto the lawes of the Realme, made by

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the Kynges Maiestie: for in all maner of thynges we ought to keepe our selues within the bedges of the lawes: in eating and drinkyng, in apparell, in pastymes. Finally, our whole conuersation should be agreable vnto the lawes. For the Scripture sayth, that we should be obedient to all maner of ordinaunces, made by the lawfull Magistrate: therfore we must spend our life, & take our pastyme, so that it may stand with the order of the Realme. Oh that we would haue in consideration these offences, to take hede of geuyng offences. And agayne to beware of hastinesse or rashnes to iudge or condemne our brother: for to be offended hastely is agaynst charitie. But the world is so full of offences, and so ready to be offeded, that I thinke if our Sauiour were here vpon earth agayne as he hath bene bodely, and should talke with a womã at the well as he did once, I thinke that there would some be found amongest vs, which would be offended with him, they would thinke that he had bene naught with her: but I pray you beware of rash offences and rash iudgementes. If my neighbour doth somewhat whereby I am offended, let me go vnto him, & speake with him: but to iudge him by & by without knowledge, that same is naught. And farther we must follow this rule, *Nemo quod suũ est querat, sed quod alterius*, No man shal seeke his owne profite, but his neighbours. I must vse my libertie, so that my neighbour may not be hurt by it, but rather edified. So did Saint Paule, when he Circumcised Timothy, and at an other tyme, when he perceiued that the people was stoute in defendyng the ceremonies of the law he would not circumcise Tite. Now whē the disciples of John were gone, then he beginneth to speake to the people of John Baptist: for our Sauiour had a respect to John, to his estimation, least the people should thinke that John were in doubt of him, whether he were Christ or not. What went ye out in the wildernes to see? A reede that is shaken of the winde? There was once an old mã which counselled a yõg mã, that he should be like as a rede, he should be ruled as ỹ world goeth: for a rede neuer breaketh, but it followeth the winde which way soeuer it blowe eth, the oke tre sometymes breaketh because she

1.Pet.3.

Rash offences must be auoyded. 1.Cor.10.

wicked counsell geuen by an olde man.

will not bēd. But Christ speaketh these wordes to the great commendation of John because of his stedfastnes: there bē many reedes now a dayes in the world, many men will go with the world. But religion ought not to bē subiect vnto pollicie but rather pollicy vnto religion. I feare me there shalbe a great number of ds rēedes, when there shall come a persecutiō, that we must suffer for Gods word sake. I feare me there will be a great many that will chaūge, which will not be constant as John was. When a man is in the wrong or erronious way, then he may and should chaunge: but *persistite*, sayth Saynt Paul, we must endure & stand stedfast in that which is good and right: in Gods word we shoulde stand fast, but not in popery. So that first we must sē that we be right, and afterwarde we must stand. This is a great prayse wherewith our Sauiour praysed John, for it is no smale matter to be praysed of him which knoweth the least thoughtes of all men.

Many reedes in the world now.

God geueth no smal prayse.

Or what went ye out to see? A mā clothed in soft raymēt: behold they that weare soft raymētes are in kings houses. Here in these wordes our Sauiour condemned not fine geare, as Silke, Satten, or veluette: for there is nothyng so costly but it may be worne, but not of euery bodye: kinges and great mē are alowed to weare such fine geare, but John he was a clergy mā, it behoued not him to weare such geare. Peraduēture if he had bēene a flatterer, as some bē now a dayes, then he might haue gotten such geare, but John knowing his office, knew well inough that it behoued not him to weare such fine geare: but how our clergy men weare them, and with what conscience I can not tell: but I can tell that it behoueth not them to weare now such delicate thynges.

Clergymen ought not to weare fine geare.

Saint Peter doth disalow gorgeousnes in women: how much more then in men: for a man would think that womē should haue more liberties in such trifles, but holy Scripture disalloweth it: and not onely in women, but also in mē. For he nameth women, because they are more geuē to that vanity then men be. For Scripture useth many tymes by this word women, to vnderstand men to. And agayne by

Mē vnderstanded by the word woman and contra.

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the woꝛde men, it vnderſtandeth women to. Foꝛ els we ſhould not finde in all Scripture that women ſhould be Baptiſed.

Here were a good place to ſpeake againſt our Clergymē, whiche go ſo gallauntly now a dayes. I heare ſay that ſome of them weare Ueluet ſhoes, and Ueluet ſlyppers: ſuch fellowes are moꝛe mēete to daunce the moꝛice daunce, then to be admitted to pꝛeach. I pꝛay God amende ſuch woꝛldly fellowes, foꝛ els they be not mēete to be pꝛeachers.

Now I will make an end, as concernyng offences: peraduenture ye will ſay, how chaunceth it that God ſuffereth ſuch offences in the woꝛld? Aunſwere: *Inſcrutabilia ſunt iudicia altiſſimi*, The iudgementes of the moſt higheſt are inſcrutable. God can vſe them to good purpoſes: therfoꝛe he ſayth, *Neceſſe eſt vt ſcandala veniant*, It is neceſſary that there be offences, then ye will ſay: why ſhould we then be damned foꝛ offences, when offences are nēedefull? Aūſwere. When we do ill, we ſhall receiue our reward foꝛ our illnes: foꝛ it is no thankes to vs, when God can vſe them to good purpoſes, we ought to be puniſhed when we do naught. Therfoꝛe the beſt is to beware and take hēede of offences, and all other vngodlynes, and lyue vpꝛightly in the feare of God. So that we may inherite the lyfe euerlaſtyng, which he hath pꝛepared foꝛ vs from the begynnyng of the woꝛld: which graunt vs God the father, God the Sonne, and God the holy Ghoſt, one God and thꝛēe perſons, now and euer woꝛld without ende. Amen. Rom. 11.

FINIS.

# SERMONS PREACHED BY THE RIGHT REuerend Father in God, and constant Martyr of *Iesus Christ. M. Hugh Latimer, the xxviii. of Octob. An.* 1552.

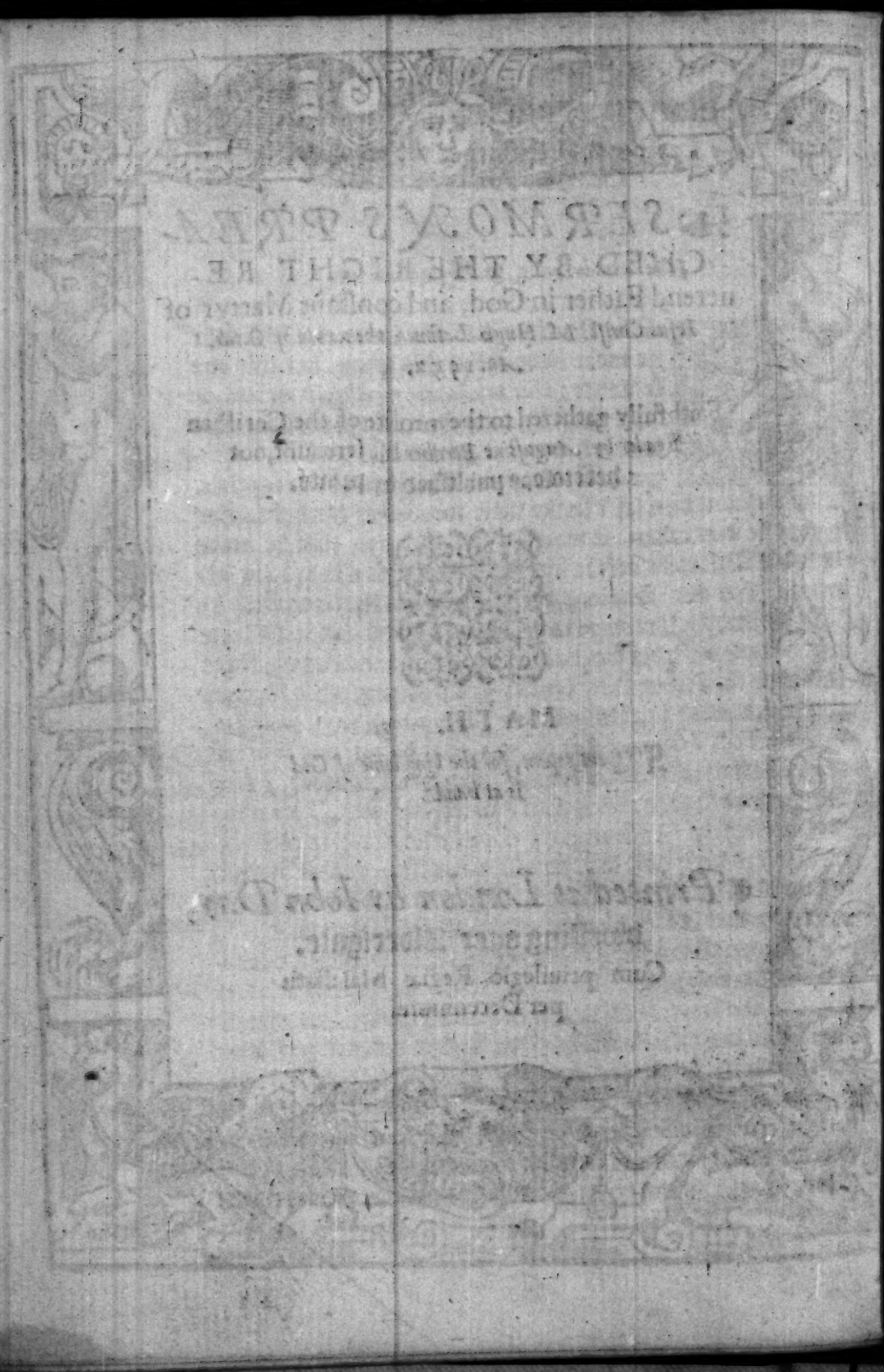
Faithfully gathered to the profite of the Christian *Reader by Augustine Bernher* his seruaunt, not heretofore published in print.

MATH. 3.

¶ *Repent ye repent, for the kingdome of God is at hand.*

¶ *Printed at London by Iohn Day,* dwelling ouer Aldersgate.

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# ¶ A Sermon preached by M. Hugh Latimer at Grimstorpe, the xxviii. of October. An. 1552.

*Hæc mando vobis, vt diligatis inuicem.*



Eing the time is so far spent, we will take no more in hande at this tyme, but this one sentence: *Hæc mando vobis, vt diligatis vos inuicem:* for it shall be inough for vs to consider this well, & to beare it away with vs: This I commaunde vnto you, that ye loue one another. Iohn. 15.

Our Sauiour him selfe spake these wordes at his last supper before he was taken, it was his last Sermon that he made vnto his Disciples before hys departure, it is a very long sermon: For our Sauiour doth like as one that knoweth he shall die shortly, therefore is desirous to spend that little time that he hath with his frendes in exhorting, & instructing them how they shall leade their lyues. Now among other thynges ỳ he cõmaunded vs, this was one: *Hæc mando vobis, vt diligatis vos inuicẽ.* This I cõmaund vnto you, that ye loue one another. In my trãslation hath *Hæc mando vobis*, the purall number, ỳ englisch goeth as though it singularly were but one. This is my cõmaundement. I examined ỳ Greeke where it is in ỳ plurall nũber, & very wel: for there be many thinges that pertain to a christen man, & yet all those thinges are contayned in this one thing, that is Loue, he lappeth vp all thinges in loue.

Christ his cõmaundement to his disciples.

Loue.

Our whole duetie is contayned in these wordes, Loue together. Therefore S. Paule sayth, he that loueth another fulfilleth the lawe, so it appeared that all thinges are contained in this worde Loue. This loue is a precious thyng. Our sauiour sayth: *In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad inuicem*: By this shall all men know that ye are my disciples if ye shall haue loue one to another. So that he maketh loue his cognisaunce, his badge, his liuerie: Lyke as euery Lorde most commonly geueth a cer-

Rom. 13.

Christians knowne by loue.

tayne liuery to his seruauntes, wherby they may be knowne that they pertayne vnto hym, and so we saye yonder is this Lordes seruauntes, because he weareth his liuery. So our sauiour which is the Lord aboue all Lordes woulde hys seruauntes to be knowen by their liueries & badge, which badge is Loue. Whosoeuer now is endued with loue and charitie, is his seruaunt, hym we may call Christes seruant, for Loue is the token wherby you shall know such a seruaunt that pertayneth to Christ, so that charitie may be called the very liuerie of Christ: He that hath charitie is Christes seruaunt: He that hath not charitie, is the seruaunt of the deuill, for lyke as christes liuery is loue and charitie, so the deuils liuery is hatred, malice, and discord. But I thinke the deuill hath a great many more seruauntes then Christ hath, for there be a great many more in his liuery then in christes liuery, there be but very few which be indewed with Christes liuery with loue and charitie, gentlenes and meekenes of spirite, but there be a great number of those that beare hatred and malice in their hartes, that be proud, stout, and lofty, therfore the number of the diuels seruauntes are greater then the number of christes seruauntes. Now S. Paul sheweth how needefull a thing this Loue is. I speake not of carnall loue, which is a very beastly loue, wher with the whoremonger loued hys whore, but this charitable loue is so necessary, that when a man hath her without all other thynges, it will suffice hym: Againe, if a man haue all other thynges and lacketh that loue, it will not helpe hym, it is all vayne and lost. S. Paule vsed it so, Though I spake with tonges of men and angels, and yet had no loue, I were euen as soundyng brasse, or as a tinckling cymball. And though I could prophesie and vnderstande all secretes, & all knowledge: yea if I had all fayth, so that I could moue mountaynes out of their places, and yet had no loue, I were nothyng. And though I bestowed all my goodes to fede the poore, and though I gaue my bodye euen that I burned, and yet had no loue, it profiteth me nothyng. These are godlye giftes, yet S. Paule called them nothyng, when a man hath them without charitie, which is a great commendation and a great necessity of loue, in so much that all other vertues be in vayne when this loue is absent. And there haue ben some

He that hath loue & charitie is christes seruaunt.

The deuill hath mo seruauntes then Christ.

Few decked with loue & charitie.

Godly loue not carnall.

1. Cor. 13.

If we lacke loue we are nothing.

vertues are vayne while loue is absēt

which

which thought that S. Paul spake against the dignity of faith, but you must vnderstande that S. Paule speaketh here not of the iustifieng fayth, wherewith we receyue euerlasting lyfe, but he vnderstandeth by this worde Fayth, the gift to do miracles, to remoue hils, of such a Faith he speaketh. This I say to the confirmation of this proposition, fayth onely iustifieth, this proposition is most true and certayne. And S. Paule speaketh not here of this liuely iustifieng fayth, for this right fayth is not without loue, for loue commeth and floweth out of fayth, Loue is a chylde of fayth, for no man can loue except he beleue, so that they haue two seuerall offices, they themselues being vnseparable. S. Paule hath a saying in the 13. chap. to the 1. Cor. which after the outwarde letter seemed much to the dispraise of this fayth, and to the praise of loue, these be his wordes: *Nunc autem manent, fides, spes, charitas, tria hæc, maior autem horum est charitas.* Now abideth fayth, hope, and loue, euen these three, but the chiefe of these is Loue. There be some learned men, which expound this *maioritie* of which S. Paul speaketh here for diuturnity, for when we come to God then we beleue no more, but rather see, with our eyes face to face how he is, yet for all that loue remayneth still, so that loue may be called the chiefest, because she endureth for euer. And though she be the chiefest, yet we must not attribute vnto her, the office which pertayneth vnto fayth onely. Lyke as I can not say, the Mayor of Stamford must make me a payre of shoes, because he is a greater man then the shoemaker is: for the Mayor thoughe he be the greater man, yet it is not hys office to make shoes, so though loue be greater, yet it is not her office to saue, thus much I thought good to say agaynst those which fight agaynst the truth.

Iustifieng fayth.

Fayth not seperated from Loue.

1. Cor. 13

Fayth hath one office & loue hath an other.

Now when we wyll know which be in this liuery or not, we must learne it of S. Paul which most euidently described charity which is the very liuery, saying: *charitas patiens est*, Loue is patient, she suffereth long. Now whosoeuer fumeth and is angry, he is out of his liuery: therfore let vs remember that we doe not cast away the liuery of Christ, our maister. When we be in sickneſſe or any maner of aduersities, our duety is to be patient to suffer it willingly, and to call vppon hym for ayde, helpe, and comforte, for without hym we are

not able to abyde any tribulation. Therfore we must call vpon God, he hath promised to helpe: therefore let me not thynke hym to be false or vntrue in hys promises, for we can not dishonour God more then in not beleuyng or trustyng in hym. Therfore let vs beware aboue all thynges of this dishonouryng of God, and so we must be patient, trustyng & most certaynely beleuing that he will deliuer vs, when it seemeth hym good, whiche knoweth the tyme better then we our selues.

Vnfaithfulnes is a dishonoring of God.

*Charitas benigna est*, charitie is gentle, frendly and louyng, *charitas non inuidet*, she enuieth not. They that enuye their neighbors profit when it goeth well with hym, such fellowes are out of their lyueries, and so out of the seruice of God: for to be enuious, is to be the seruaunt of the deuill, *Charitas non est procax*: loue doth not frowardly, she is not a prouoker, as there be some men which will prouoke their neighbours so far that it is very hard for them to be in charity with the: but we must wrastle with our affection, we must strine and see that we keepe this liuery of Christ our maister, for the deuill goeth about as a roaring Lyon, seekyng to take vs at a vantage, to bring vs out of our lyueries and to take from vs the knot of loue and charitie.

*Charitas non inflatur*, loue swelleth not, is not puft vp, but there be many swellers now a dayes, they be so hye, so lofty, in so much that they despise and contemne all other, all such persons are vnder the gouernaunce of the deuill: God ruleth not them with hys good spirite, the euill spirite hath occupied their hartes and possessed them.

*Charitas non agit perperam*, she doeth not dishonestly. *Non quærit quæ sua sunt*, she seeketh not her own, she doth all things to the commoditie of her neighbours: A charitable man will not promote himself with the damage of hys neighbor. They that seeke only their owne cõmodities, forgettyng their neighbours, they be not of God, they haue not hys liuery. Further charitie is not prouoked to anger. *Non cogitat malum*, she thinketh not euyl, we ought not to thynke euill of our neighbor, as long as we see not opẽ wyckednes by thẽ, for it is writen you shall not iudge, we shall not take vpon vs to cõdemne our neighbour. And surely these condemners of other mens

Charitie is the rule and onely order of a christen mans lyfe.

workes

worke, be not in the liuery of Christ, Christ hateth them. *Non gaudet super iniquitate*, she reioyceth not in iniquitye, she loueth equity and godlines: And agayne she is sorye to heare of falshode, of stealyng, or such lyke, which wickednes are now at this tyme most commonly vsed, yea there was neuer such falshode among christian men as there is now, at this tyme: truely I thinke and they that haue experience report it so, that among the very infidels and Turkes, there is more fidelity and vprightnes then among Christian men, for no man setteth any thing by his promise, yea and writinges will not serue with some, they be so shameles that they dare deny they? own hand writyng, but I pray you are those falss fellowes in the liuery of Christ? haue they his cognisaunce? No, no, they haue the badge of the diuell, with whome they shall be damned world without ende, except they amend and leaue they? wickednes: *Omnia suffert, omnia credit*: she suffereth all thynges, she beleueth all thinges. It is a great matter that should make vs to be greeued with our neighboure, we should be so patient when our neighbour doth naughte we should admonish hym of his folly, earnestly desiring hym to leaue hys wickednes, shewing the daunger that followeth, namely, euerlastyng damnation, in such wyse we shall study to amend our neighbour, and not to hate hym or to do hym a foule turne agayne, but rather charitably studye to amende hym, whosoeuer now doeth so, he hath the liuery and recognisaunce of Christ, he shall be knowen at the last day for his seruaunt. *Omnia credit*, loue beleueth all thinges it appeareth daily that they that be charitable and frendly are most deceyued, because they thinke well of euery man, they beleue euery man, they trust their wordes, and therfore are most deceiued in this world, among the children of the deuill. These and suche lyke thynges are the token of the right and godly loue, therefore they that haue this loue are sone knowen, for this loue can not be hidden in corners, she hath her operation: therefore all those that haue her are well inough, though they haue no other giftes beside her. Agayne they that lacke her, though they haue many other gifts besides, yet it is to no purpose, it doth them no good, for when we shall come at ý greate day before hym, hauing not this liuery (that is loue) with vs

Loue seketh reformacion and not destruction.

then we are loſt, he will not take vs for his ſeruaunts, becauſe we haue not his cogniſaunce, but and if we haue this liuery, if we weare his cogniſaunce here in thys worlde, that is, if we loue our neighbour, helpe hym in hys diſtreſſe, be charitable, louyng and frendly vnto hym, then we ſhall be knowne at the laſt day, but if we be vncharitable towardes our neighbour, hate him, ſeake our owne commoditie with his damage, then we ſhalbe reiected of Chriſt, and ſo damned world without ende.

Iohn. 15. Our ſauiour ſayth here in thys goſpell, *Hæc mando vobis vt diligatis vos inuicem.* I commaunde you (*Hæc*) thoſe thynges he ſpeaketh in the plurall number, and lappeth it vp in one thyng, which is, that we ſhall loue one another. Much lyke

Rom. 13. S. Paules ſaying in the 13. to the Rom. *Nemini quicquam debeatis quàm vt diligatis vos inuicem*, Owe nothing to anye man but to loue one another. Here S. Paul lappeth vp all thinges together, ſignifiyng vnto vs, that loue is the conſummatiõ of the lawe, for this commaundement thou ſhalt not commit adultery, is contayned in this lawe of loue: for he that loueth God will not breake wedlocke, becauſe wedlock breaking is

Exod. 20. a diſhonouring of God, and ſeruyng of the deuill. *Non occides* thou ſhalt not kyll: He that loueth, will not kyll, he will do no harme. *Non furtum facies*: Thou ſhalt not ſteale, he that loueth hys neighbour as himſelfe, will not take awaye his goodes. I had of late occaſion to ſpeake of pickyng and ſtealyng, where I ſhewed vnto you the daunger, wherin they be that ſteale their neighbours good from them, but I heare nothing yet of reſtitution. Sirs I tell you, except reſtitution be made, looke for no ſaluation. And it is a miſerable & haynous thing to conſider that we be ſo blynded with this world, that rather then we would make reſtitution, we will ſell vnto the deuill our ſoules which are boughte with the bloude of our ſauiour Chriſt. What thing can be done more to the diſhonoryng of Chriſt, then to caſt our ſoules away to the deuill for the valew of a little money? The ſoule which he hath bought with his paynefull paſſion and death? But I tell you thoſe y will do ſo, and that wil not make reſtitution when they haue done wrong or taken away their neighbours goodes, they be not in the liuery of Chriſt, they be not his ſeruantes, let them

go as trickſie as they wil in this woꝛld, yet foꝛ all that they be ſoule & filthy inough beſoꝛe God. they ſtinke beſoꝛe his face, and therfoꝛe they ſhall be caſt from his preſence into euerla-ſtyng fire, this ſhalbe all their good cheare that they ſhal haue, foꝛ becauſe they haue not the liuery of Chriſt noꝛ his cogne-ſaunce which is Loue. They remember not that Chriſt com-maunded vs & ſaying: *Hæc præcipio vobis, vt diligatis inuicem*, This I commaunde you that ye loue one another. This is Chriſtes commaundement: Moſes the great prophet of god, gaue many lawes, but he gaue not the ſpirite to fulfill ỹ ſame lawes, but Chriſt geueth this law and promiſed vnto vs that when we call vpon hym, he wil geue vs his holy ghoſt, which ſhall make vs able to fulfill hys lawes, though not ſo perfectly as the law requireth, but yet to the contentation of God, and to the proteſtation of our fayth: foꝛ as long as we be in this woꝛlde, we can do nothing as we ought to doe: becauſe our fleſh leadeth vs which is euer bent againſt the lawes of god, yet foꝛ all that our woꝛkes which we doe are well taken foꝛ Chriſtes ſake: and God will reward them in heauen. There-foꝛe our ſauiour ſayth: *Iugum meum ſuaue eſt, & onus meum leue*: My yoke is caſie and my burden is light, foꝛ becauſe he helpeth to beare them, elſ in deede we ſhould not be able to beare them. And in an other place of the Scripture he ſayth: *Præcepta eius grauia non ſunt*, his commaundementes be not heauy, they be heauy to our fleſhe, if it ſhould not be qualified with the ſpirite of God: but to the faythful which beleue in Chriſt, to them I ſay they be not heauy: foꝛ though they doe it not to the vttermoſt, yet their doynges be well taken foꝛ Chriſtes ſake.

All euil doers are excluded Chriſtes li-uery.

John.15.

Math.11.

1. John 5.

You ſhall not be offended becauſe Scripture commendeth loue ſo highly: foꝛ he that commendeth the daughter, commen-deth the mother, foꝛ loue is the daughter, and fayth is the mother: Loue floweth out of fayth: where fayth is, there is loue: but yet we muſt conſider their offices: fayth is the hand wherewith we take euerlaſting lyfe.

Loue is the daughter and faeth is the mother.

Now let vs go all into our ſelues, and examine our owne hartes, whether we be in the liuery of God oꝛ no. And when we fynde our ſelues to be out of thys liuery, let vs repente & amend our lyues, ſo that we may come agayne to the fauoꝛ.

of God, and spend our tyme in this worlde, to his honour and glory, forgeuing our neighbours all such thinges as they haue done agaynst vs. And now to make an ende.

Marke here who gaue this precept of loue. Christ our sauiour hymselfe, when, & at what tyme? at his departing whē he should suffer death: therefore these wordes ought ỹ more to be estéemed and regarded, séeyng hée himselfe spake them at his last departing from vs. God the almighty geue vs grace so to walke here in this worlde, charitably and frendely one with an other, that we may obtaine that felicitie which God hath prepared for all those that loue hym. Amen.

Christ commaūdeth loue to be had amongst al mē

## day by Maister Hugh Latimer, at Bexterly the 25. of december. 1552.

*Factum est autem in diebus illis : Exiit decretum a Cesar Augusto. &c. Luc. 2.* Luke 2.



His Gospell maketh specially mēcion of the Natiuitie of our Sauiour Iesus Christ, declaryng how Mary with her husband Ioseph came after the commaundement of the Emperour from Nazareth vnto Bethlem the Citie of Dauid, of whose lynage & tribe she was: what miseries and calamities she suffered by the way: and how poore and miserable she was, hauing nothyng ꝑ pertayned to a woman being in her case, you may right well cōsider: and as touching his Natiuitie, his powertie, how he was borne in a stable among beastes, lackyng all maner of necessary thynges which appertayned to young children: In so much that he had neither cradell nor cloutes. Wherefore Mary his mother wrapped him (as it is most like) in her owne apparell, and layde hym in a maunger, where he was shewed, not to the rulers of this world, neither to kyngs, Potentates or Bysshops: But rather to simple shepheardes and poore seruauntes kepyng their shepe in the field. Vnto these poore wretches the aungell of God was sent which proclaimed these great thynges vnto them, sayyng: Be not afrayde, for behole I bryng you tidynges of great gladnes that shall come to all people, for vnto you is borne this day in the Citie of Dauid a Sauiour, which ys Christ the Lord &c.

The birth of Christ.

The powertie of Christ.

Christ offreth himselfe to the poore.

Angels witnes the birth of Christ.

This is the greatest comfort in the world, to knowe that our Sauiour is borne, that he is abroad and at hand vnto euery one that calleth vpon hym. What greater gladnes can

Christ our Sauiour.

be vnto a man that feeleth his sinne, and seeth his damnation before his eyes: vnto such a man nothyng is more acceptable thē to heare that there is a Sauiour which will helpe him and heale hys sores: Therefore this message of the aungell was a very ioyfull tydynges.

Christ is our onely mediator.

The aungell bade them go vnto Bethlem and to search for the chylde, and forthwith a great many of aungels came together reioysing singyng and praysing God for our sakes, that the redemer of mankynd was borne into the worlde, for without him nothing auaileth in the sight of God the father: without hym no man can prayse God, because it hath pleased God for his sonne sake, onely to shewe him selfe fauorable and louyng vnto mankynde, and to receaue onely that prayer which is made vnto him in the name of Christ our Sauiour. Therefore all those whiche come without hym before God, shalbe reiected as persons rebellious agaynst God and hys constitutions. For the will, pleasure and counsayle of God is to receaue onely those which come to hym in the name of his sonne our Sauiour, which know them selues, lament their owne sinnes and confesse their owne naughtines and wickednes, and put their whole trust and confidence onely in the sonne of God the redemer of mankind as the aungels them selues testifie.

Christ the sonne of God and man.

Here in this Gospell note that here was singyng and reioysing for the great and inspeakable goodnes and mercy of almighty God the father, whom it pleased to redeeme mankynd through the death of his onely naturall and most deare beloued sonne our Sauiour and redeemer Iesus Christ, very God and very man, the sonne of God after his Godhead, the sonne of Mary after his manhode, which he hath taken vpon hym for mans sake, to redeeme and deliuer the same from all miserie, and to set hym at vnitie with God the father: and finally to bring hym to euerlasting lyfe.

A good lesson for seruauntes.

Now it followeth in the text: Assone as the aungels were gone from them. &c. Marke here that the aungels assone as they had done their busines, they returned vnto their master which had sent them: By the which all good and godly seruauntes may learne that when so euer their maisters send them on their busines, they ought to doe the same diligently,

ly, and quickly to returne againe to their maisters, not spending tyme in loytering and lewdenes, as the common sorte of seruauntes do in these dayes, cleane contrary to the ensample of these aungels of God whiche returne to God immediatly after theyr message was done. And I would to God that all seruauntes would consider this and kepe in remembraunce these Angels of God, for if this were well considered there would not be so great cõplaint of the lewde seruice of seruauntes as there is euery where, God amend it.

We read here that the aungels appeared visibly and in sight: By the which we shall consider that whensoeuer or whereseoeuer the word of God is preached, there are the aungels present, which kepe in salfe custody all those which receaue the worde of God and study to lyue after it, for S. Paul calleth them *Administratores Spiritus*, that is to saye the administrators and seruauntes of the spirite. Therefore seing the aungels are present, it is mete for vs to come with great reuerence to the word of God, where himselfe with his aungels are present. Aungels are appointed of God to defend vs. Hebr. 1.

The aungels returne to heauen. &c. Here I will not dispute before you where heauen is, nor howe many heauens there be. Such obscure questions apperteyne not to you that are ignorannt and vnlearned. For this is sufficient for you to know, that whereseoeuer God doth exhibite and shewe him selfe, there is heauen. God is euery where as he sayth *Cœlum & terram impleo*: But whereseoeuer most apparantly he exhibiteth hym selfe to hys sayntes and aungels, the same properly is called heauen, and thether went these aungels after they had done their message, to wayt vpon the Lord, ready to go and do all that which he would commaund them. Wherein you maye learne the greate loue and kyndenes of God the heauenly father whiche hath made and created them for our sakes to this ende, that they should defend and kepe vs from our strong and mighty enemy and prince of this worlde, the deuill, whose power passeth all mans power: in so much that except God dyd preserue vs from hym by the ministration of his obedient aungels, we should all perishe both soule and body. But thankes be vnto God which neuer ceasseth to prouyde for vs to preserue both our soules and bodyes. But marke Heauen wher it is. Iere. 23. The greate loue of almightie God to mankinde.

Aungels are not to be prayed vnto.

marke here, that we are not bounde to call vpon the aungels when we heare that they serue vs, but rather to geue God thankes in them that he hath vouchesafed to set suche watchmen about vs. Therfore learne onely to hope and trust in the Lord and geue laude and thankes vnto hym, lyke as the aungels them selues do, singyng with great and pleasaunt voyce as Luke sayth. This is enough of the aungeles. Now let vs come to the Shepheardes.

The great fayth of the shepheardes.

The Shepheardes sayd one to another, let vs go vnto Bethlem and see these ahynges which we here say is happened, that the Lord hath shewed vnto vs: Here note the fayth of these poore Shepheardes which beleued the saying of the Aungels so stedfastly that they were ready to go and do after the commaundement of the said Aungels. They did not as many of vs do, which are so slouthfull that we will not scant abide one houre to heare the word of God. And when we haue heard the same we beleue it not, we regard it not, it goeth in at one eare and out at the other: Wherfore, it is not to be mervveled that God is angry with vs, seyng we are so forgetfull and vnthankefull for his great and excedynge benefites shewed vnto vs in these later dayes of the world.

An other good lesso for seruaunes.

This is a comfortable place for seruauntes which shoulde be more diligent in their busines then they be, consideryng that God regardeth them so much, that he is content to open his great and high misteryes vnto seruauntes first, settyng aside all kynges and rulers in this world, which are onely esteemed in the sight of men. Here therefore, learne oh ye seruauntes and consider that God no lesse regardeth you then the greatest Lordes in the world, if you lyue after his commaundementes, which is, that you shall serue your masters truly and vprightly and not with a fayned hart.

A great charitie of the shepheardes.

Let vs go to Bethlem sayth the shepheardes: Here is to be noted in these Shepheardes a great charitie among them selues, in that one exhorteth another to go to folow the word of God. Many folkes now a dayes agree and exhorte them selues to do wickedly, to steale, to picke and to do all lewdenes: But to exhort their neighbours to do any goodnes as these Shepheardes dyd, they will not agree. Therefore let vs not be

ashamed

ashamed to learne of these poore shepeheardes to folow theyr ensamples. When we heare the worde of God let one exhort another to folow the same, & let vs agrée in godnesse, to séeke Christ and to folow him according to his word, and then we shall fynde him. Let the Curate exhorte his parishoners to folow the commaundementes of God: Let the housholder exhorte his wyfe, children, sernauntes, and family to the seking of Christ: Let euery neighbour exhort another to godnes, yea, let euery one consider that no one person is borne into the world for his owne sake, but for the common wealth sake: Let vs therfore walke charitably, not séeking our owne commodities, but the honor and glory of God and the wealthe of our euen Christian, with exhortations, admonitions and prayers one for an other, that the name of God may be magnyfied among vs and his will knowen and fulfilled. Of these poore Shepheardes, we may learne muche godnesse, yea the best Doctor of Diuinitie néede not to be ashamed to learne of them, and to folow theyr examples, which are nowe Saintes in Heauen, and the inheritors of euerlasting lyfe: But yet we must beware that we goe not to farre: For we may not make Gods of them, nor call vppon them as we haue béene taught in tymes past, because God will be called vppon, honored and worshipped alone: he may not suffer any to be felow with him as he himselfe sayth, I geue myne honour to none. Esa. 42. Therefore we must call vpon him onely, and séeke all maner of comfort at his hande which is the fountayne of all godnes, and not at the Saintes. But if you wyll nédes worshyp them, will you heare how you shall worshyp them: lyue godly and vprightly after theyr example, folow theyr charitable lyfe and stedfast faythe, then you worshyp them as they ought to be worshypped. But to call vppon them is not a worshyp, but a detestable Idolatry, because (as I sayd before) we must call vppon God onely, and not Saintes, for when we call vppon them, we make them Gods, and then we put God out of his seate, and place them in it, which maner of doyng, God cannot suffer vnpunished, and therefore beware.

Farther, we learne in this Gospel the nature of very true and vnfayned faythe. These Shepheardes assone as the Aungels were gone from them, they layde their heades together

A good lesson taught vs by ỳ shepheardes.

Curates must exhorte theyr parishoners. Housholders. Neighbour.

Saintes are not to be prayed vnto nor worshipped.

Esay. 42.

The true worshypping of Saintes.

True and vnfayned fayth.

and consulted what was best to do: And at the length with one consent concluded to forsake and set aside all their flockes of shepe and cattaill and go vnto Bethlem to seke the Sauiour. Here appeareth their excellent, meruelous, and great fayth, for they were in perill of body and goodes: To leaue a flocke of shepe a whole night without a Shepheard could not be done without great daunger, for that the same countrey (as is sayd before) brought forth many wilde and harmefull beastes ready to deuoure the whole flocke of shepe in one
3.Reg.13. nyght, as we read of a Lyon that kylled a Prophet, but not
Judges.14. without the sufferaunce of God. Also of the Lyon which Sampson kylled when he went to see his new maried wife.
4.Reg.2. Also we read in the Scripture of two Beares that kylled at one instant xliij. young children that mocked the Prophet Eliseus. So that it appereth partly by the holy Scripture and partly by other writers (as Iosephus) that the same countrey is full of such maner of deuouryng beastes. Therfore to leaue a flocke of shepe without a shepheard was a great matter for them to do which were but seruauntes and were bound to make amendes for all that should happen to be lost,
Gene.30. as we read of Jacob which euer made good out of hys owns flocke vnto Laban hys father in law when any thyng had bene lost. So it appeareth that these Shepheardes were in perill of body and goodes, for if they had not bene able to make amendes, then they themselues should haue bene sold to perpetuall slauery & bondage lyke horses, or brute beastes.
Fayth vnfayned feareth no perill. But fayth when it is not feyned, feareth no perill nor daunger. A faythfull man knoweth that God is able to defende hym and to helpe hym in all tribulation. And here is veryfied the
Mat.16. saying of our Sauiour Christ, that whosoeuer shall lose his life, shall finde it. These Shepheardes put their lines in auenture, yea, they put themselues in the greatest perill that might be: But at the length they founde the Sauiour which restored to them their soules and bodyes and euerlastyng lyfe. Here we may learne to be harty and to doe manfully for the Gospeles sake, beleeuyng vndoubtedly that God is able and will preserue vs in the middest of all our tribu-
Gods quarell we ought to liue & dye in. lations, so that we owe that which our duety is to do, that is to lyue and dye in Gods quarell, and so to forsake our selues

that

that we may finde him which will geue vs lyfe euerlasting.

Further, here may all those be ashamed which set so much by this worlde, that they cannot finde in their hartes to forgoe one farthing for Gods sake: Such shall receaue theyr iudgement of these Shepeheardes that were so harty in gods cause, and not without perill of their lyues. Therefore returne oh thou couetous heart, returne to god amend thy lyfe. Consider the mometany and short time that thou hast here to lyue, and that when thou shalt depart hence, thou must be iudged after thyne owne wickednes. And the more carefull that thou art to kepe thy money and substaūce, the soner shalt thou lose both that and thy soule also, which is the greatest treasure aboue all other.

A note of mercy.

Couetous persōs a good lesso for them.

They came with hast vnto Bethelem, &c. Here let euery man learne quickly to go about his businesse to the which god hath appointed him, and specially seruauntes may learne her here to doe their busines truely and spædely, not spending the tyme in vayne going vp and downe when theyr maisters are absent, but rather to be diligent, knowing that they serue not onely theyr bodely maister, but Christ himselfe, as S. Paule sayth: Therefore consider this O ye seruauntes, and knowe that God wyll reward you for your wel doynges, and agayn punish you for your slouthfulnes and deceitfull doynges.

An other lesso for seruaunts.

They founde Mary and Ioseph, and the Babe layde in a maunger according to the saying of the aungell. &c. Here let euery man follow the ensample of the Angell which tolde the Shepeheardes no lyes: So let euery man be vpright in his talke, and talke nothing abroad except he be sure that it be so: For when you dos otherwyse you follow not this Angell: Make no maner of premise, neyther great nor small, excepte you be able to kæpe it. Aboue all thinges beware of periury & lies, which are abhominable in the face of God as the Prophet sayth: *Odisti qui loquuntur mendacium in linguis suis*, that is to say. Thou hatest those (O God) that speake lyes with their tonges: But God knoweth that many thinges are now promised and nothinge performed. Euery man is more liberall in spæche then in dæde, where as it should be contrary. Likewyse seruaunts are not angels when they deale deceitfully with their maisters, and when they are slouthfull in their doinges, not

Truth is to be preferred before all other thynges.

Prouerb. 6.

regar-

Seruauntes ought to be diligēt and true

regarding their promise made vnto their maisters. For they promise to serue diligently in all maner of busines, which God knoweth is not kept by a great many of seruantes: yea, there is none that serue as they ought for to doo, therefore all such are not aungels.

The same Mary, Ioseph and the babe, &c. Here we may not take hede of the order of this speech or writing: as Mary is set before her childe: *Ergo*, she hath more authoritie thē her child hath. As the bishop of Rome maketh an argument, saying: Peter is euer first named before the Apostles: *Ergo*, he is the principall and chiefe apostle, and all the other are subiectes vnto hym. Which maner of reasoning is false, for after that reasoning, Mary should be more estemed then our sauiour, which were abhominable and cleane agaynst the veritie of the scripture: and therefore the settyng and placing of names in scripture is not to be obserued, nor no argumente may be made after that maner, which be set first or last.

A Popish Argument.

They fynde Mary and Ioseph, and the chylde lying in a maunger. Here is the fayth of ỳ shepheardes proued: They had heard a voyce from heauen which promised vnto them a Sauiour, and now when they come, they finde nothing but a poore infant lying in a maunger: This was a great matter to them, for they thought they should haue found him keping a state after his name, that is lyke a Sauiour: but they found a poore childe, which after mans reason was not able to helpe himselfe: notwithstandyng, they had conceyued such a strong and harty fayth, which fayth preserued them from all such outwarde stormes and offences. By the which we may learne of these shepheardes not to be offended with the poore kingdome that our Sauiour kept in this worlde: for we see moste commonly that the riche and wealthy of this worlde despise and contemne the worde of God. Let vs therefore be despised in this worlde with Christ our king, that we may haue afterward with hym euerlastyng lyfe, when the proude and sturdy fellowes shall be thrust into euerlasting fire. For these shepheardes were not offended with the powertie of our sauiour, and did therefore stay and meddle no farther, but they went forth and preached & talked of it to other folkes, which thyng they could not doo without peryl of their lyues. For the

The kingdō of Christ in this world is poore.

Pha-

Pharises and spiritualtie were so stubburn that they would suffer none other doctrine to bee taught then their owne fantasies, as it appeared afterward when they killed Christ himselfe, and after hym a great number of the Apostles: yet for all that these poore shepeheardes, were content to lose theyr lyues in Gods quarell. Therefore they goe and teache theyr neighbours and other howe the Messias and Saviour of the world was borne of a virgin, and how the angell of God had opened it vnto them. But what followed of their teachyng, or what became of it? It begate a wonderyng and a gazing: Euery body merueyled at it and was desirous to talke of it, because it was a new matter, as we see in this our tyme, a great number of people pretende the Gospell and beare the name of the Gospellers, because it is a new thyng, and therfore it is the more pleasaunt vnto the. So was it at the same tyme, euery body would talke of it in all places: But there were fewe or none that beleued. For we read not that any of them went forth to seke the chylde, and so to confirme his or their fayth, no there was none. It was but a talk and so they vsed it, wherein you may note the vnfaythfulnes and vnthankfulnes of this worlde, which will not receaue the great benefites of God offred vnto vs. The shepeheardes told them how the angell of God had opened the matter to them, but the fowlish people would not belene it. And euen so at thys tyme the preachers goe abroade and shewe vnto the people what God hath done for them: how he hath deliuered them from sinne, death, and hell. But the people are so blynded with vnthankfulnes that they will not beleue the benefites of God, nor receaue them, but make a gasing and wondering at the matter.

Faithfull are good Shepheardes.

Talkers are not walkers, are no true Gospellers

People are vnthankfull.

But what did Mary the mother of Christ, what did shee? The Euangelist sayeth: Shee pondered it in her heart. shee weyed the matter with her selfe. She did not as our well spoken dames do: Shee take not in hand to preach: She knew that silence in a woman is a great vertue, therefore shee made nothyng of the matter: Shee boasted not of her stocke to bee of the linage of noble kyng David: Neither did shee prayse her owne chylde, but would rather heare hym to be praysed of other: Shee taried vntill the Lord himselfe had opened the matter: neyther would shee be to hasty in promotyng her selfe

Silence in a woman is a great vertue.

to

to honour. Here may all women learne to folow the example of Mary, to leaue theyr talke and vayne speakyng, and to kéepe silence. For what was the cause of the fall of mankynde, but the vnmeasurable talke of Eue, which toke in hande to reason the matter with the Serpent, shée thought her selfe very learned and able to conuince hym? So are there to many now which take to much vppon them: Such women may learne here of Mary to kéepe their tounges in better order. All women commonly make much of the mother of Christ, yea, some call vpon her: But for all that, they will not folow her example and goodnes.

Farther héere is to bée noted, the temptation and triall wherewith Mary was tempted and tryed: Shée heard of the Aungell that shée should bryng forth a Sauiour whose kyngdome should last for euer. And now that he is borne, there commeth no body to visite hym but poore Shepheardes, which seemed straunge vnto her, and such as might make her much to meruell at the matter and to ouerthrowe her fayth. But Mary comforted her selfe with worde and promise of God, which was that her sonne should reigne for euer. This shée beleued and therefore toke no harme of the sayd temptation or triall, but rather much good for this visitation of the Shepheardes was an establishment of her fayth and a great increase of the same: And here is verified the saying of Saint Paul *Bonis, omnia cooperantur in bonum*, that is, All thinges worke for the best to them that loue God. Rom. 8.

God respecteth no persõs

Farther by these Shepheardes, we learne that God is not partiall, he hath not respect to any person, neyther to the riche, wise nor mighty, but he delighteth in those which are méeke and lowly in spirite: vnto such God openeth him selfe, as Christ sayth. *Ago tibi gratias pater*. *Math.* 11. I thanke thee heauenly father that thou hast hydden these thynges from the wyse men of thys worlde, and hast opened them vnto the simplest, which saying of Christ is verified now vpon vs, for God hath hydden the deuyne misteries of hys worde from the Pope, Cardinals, Bishops and the great learned of toys worlde and hath opened it vnto vs: therefore let vs bée thankefull for his innumerable benefites poured vpon vs so richly and abounda[n]tly: Let vs follow therefore Math. 11

God ought to be thanked and praised for his great mercyes poured vpon vs.

the

the example of these Shepheardes: Let vs come to Bethlem, that is to Christ with an earnest mynde and hearty zeale to here the worde of God and then to folow it in dæde, for not the hearer shalbe saued, but the doer and folower therof, as he sayth, not those that call me Lord, Lord, shall enter into the kyngdome of God, but those which do the will of my father which is in heauen. Wherefore let vs followe the worde of God: Let vs glorifie and magnifie hys holy name in all our workes and conuersations, wherein consisteth the very thanckefulnes and true seruice whiche wæ owe vnto hym. James.1. Math.7.

And the Shepheardes returned laudyng and prayſing God for all the thinges that they had heard and seene, &c.

They were not made religious men nor Monkes, but returned agayne to their busines and to their occupation: Where we learne euery man to follow hys occupation and vocation, and not to leaue the same, except God call hym from it to an other, for God will haue euery man to lyue in that order that he hath ordeined for hym: and no doubt, the man that plyeth his occupation truely without fraude or deceit, the same is acceptable to God and he shall haue euerlastyng lyfe. We read a prety story of S. Anthony, which beyng in the wilderness, led there a very harde and streyghte lyfe, in so much as none at that tyme dyd the lyke. To whom came a voyce from heauen, saying: Anthony, thou art not so perfect as is a Cobler that dwelleth at Alexandria. Anthony hearyng this, rose vp forthwith and toke his staffe and went till he came to Alexandria, where hæ founde the Cobler. The Cobler was astonyed to sæ so reuerend a father to come into hys house. Then Anthony sayd vnto hym, come and tell me thy whole conuersation and how thou spendest thy tyme? Syr: sayd the Cobler, as for mæ, good workes haue I none, for my life is but simple & slender: I am but a poore Cobler. In ỹ mornyng when I rise, I pray for the whole citie wherin I dwell, specially for all such neighbours and poore frendes as I haue. After I set me at my labour where I spende the whole day in gettyng my liuyng, and I kepe me from all falsehode, for I hate nothyng so much as I do deceitfulnes: Wherefore when I make to any man a promise, I kepe it and do it truly, and Euery man ought to walk in his calling. A story of S. Anthony.

so

so I spend my tyme poꝛely, with my wife and childꝛē, whom I teach and instruct as farre as my wit wil serue me, to feare and dꝛead God: This is the somme of my simple life.

In this storꝛy, you see how God loueth those that follow their vocation and lyue vpꝛightly without any falsehode in their dealyng. This Anthony was a great holy man yet this Cobler was as much estemed befoꝛe God as he.

Here I might take occasion to speake of all estates, and what perteineth to euery one of them, but the tyme is past, I will make an ende without any rehearsall oꝛ recitall of that which is all ready sayd. The Loꝛd of heauen and earth make vs diligent and ready to do hys will, and lyue after hys commaundementes,

The conclusio and ende.

and so to come finally to euerlastyng life thꝛough Chꝛist our Loꝛd: To whome with God the father and the holy ghost, be all honour and glooꝛy foꝛ euer and euer, woꝛld without end. Amen.

# ¶ A Sermon preached by M. Hugh Latymer on S. Steuens day at Grimstorpe. An. 1552.



ND it fortuned that whyle they were there, her tyme was come that shee should be deliuered, and shee brought forth her first begotten sonne and wrapped hym in swadlyng clothes, and layde hym in a maunger, because there was no roume for them in the Inne.

I shewed you yesterday right worshipfull audience what was the occasion that Mary the mother of Christ our sauior and redeemer came to Bethleem where as it was prophecied that hee should bee borne. The occasion was thys. Octauius beyng Emperour ouer that great Empire of Rome, at that tyme when Christ should be borne, (as it was prophecied that he should be borne whilest the second temple stode.) Nowe this Octauius sent out a generall proclamation, that all countreys vnderneath his dominion should be taxed, and to geue hym a certayne mony. Now God entended an other thyng. Octauius with this proclamation sought nothyng but to fill his purse and to make mony: but God sought occasion that way to fulfill hys prophecy: for it was prophecied a long time ỹ Christ should be borne before at Bethleem. Now she could not come thither except by some occasion. And therefore this was the occasion, namely, that she should come and be taxed and pay a certayne mony vnto the officers. And here we shall consider and waigh the obedience that Mary the mother of Christ and her husband shewed towardes the magistrate, that she was content to take such a great iorney in hand with her husband Ioseph to shewe her selfe obedient vnto the Magistrates. And here I take occasion the last tyme to speake somwhat of obedience, how we ought to shewe our selues obedient in all thynges which be not against God. I thinke of this matter we cannot speake to much, for it is a thyng most necessary

The occasion why Mary ỹ mother of Christ went to Bethlehem

Note here the purpose of god, & the purpose of men.

Note here the obedience of magistrates.

Note here wholsom and necessary doctrine of obedience.

cessary to be knowen: for if the parentes of our saviour were content to be obedient vnto a heathen king: how much more shall we shew our self obedient vnto our naturall kyng which fedeth vs with the holy worde of God, and seketh not alone our bodely health and wealth, but also the health of the soule. How much more ought we reuerence hym and honour him, which not tyrannously ruleth ouer vs, as Octauian did ouer the Iewes, but most louingly gouerneth and ruleth vs, seekyng not his own commodities, but our good estate? Now by this occasion as I told you, namely, to shew themselues obedient, came Ioseph and Mary vnto Bethleem, a long iorney, and poore folkes, and peraduenture on foote: for we reade of no great horses that she had as our great ladyes haue now a dayes, for truely she had no such iolly geare. Now he that would shew the good behauior that was betwene them two, he must haue much time. We read of no falling out betweene them, or ill behauiors that was betweene them. And therfore all the husbandes may learne by Ioseph to do their duties towardes their wyues, and agayne all the wyues may learne by her. Well, she was great with childe and was now come to Bethleem. A wonderfull thyng to consider the workes of God. The Emperour Octauius serued Gods purpose, and yet knew nothing of hym, for he knew not what maner of man was borne, at that tyme when his proclamatiõ was sent out. But Iohn Baptist that went before our saviour Christe, he shewed what maner of man Christ was, when he sayth: *Ecce agnus dei qui tollit peccata mundi*. Loe the lambe of God that taketh away the sinnes of the worlde: By these wordes is shewed to what ende Christ was sent into this world, namely, to take away sinnes. And before this Zachary the father of Iohn Baptist fell out in prayeng of God, saying: *Benedictus Deus Israell*. Blessed be the Lord God of Israell, for he hath visited and redeemed his people, and hath set vp a horne of saluation. Now if Zachary because of the birth of Iohn reioyced in God, how much more shall we laude and prayse God that Christ our Saviour hymselfe is borne: for Iohn Baptist was the precursor. He was but a seruaunt of God, yet Zachary his father so much reioyced in him. How much I say shal we prayse God, that the lord aboue all lordes

The modest & sober quiet lyfe betweene Mary & Ioseph is meete to be cõsidered

Iohn. 1. The cause of Christes comming into this world, was to take away our sins

hath

hath taken vpon him our humanitie and is made man: for this great benefite that hee woulde vouchsafe to humble hym selfe so much as to take our nature vpon him for this cause to deliuer vs out of the handes of this olde serpent the Deuill, in whose kingdom and dominion all mankynde should haue bene, if this sauiour had not come into the worlde.

By Christ we are deliuered frō the power of the deuill.

And thus his first comming is but very poorely without any iollitie or pompe. But his second commyng (as I haue tolde you many a tyme before) shall be a glorious comming, a beautifull commyng: for hee shall come accompanied with all hys aungels, hee shall come with such clearenes that the sunne and the moone shall be darkened at his commyng, not that the sunne it selfe of her substaunce shall be darckened, no not so; for he shall geue her light, but it shall not be seene, for this great light and clearenesse wherein our sauiour shal appeare. Now at the first he is come not with glorye or maiestie, but with great powertie and misery which he hath sustayned for our sake.

Christes first coming was poore, but his latter cōming shall be glorious.

We haue here to consider the great benefites of God the almighty father, that it hath pleased hym through his great goodnes and loue which he bare towardes vs which were his enemies, that it hath pleased him (I say) to geue vnto vs for our sakes hys only sonne into these miseries and calamities, and to suffer hym to take our nature vpon hym, and to deliuer vs with his most painfull and greuous passion. We can not expresse the worthinesse of it, but though we are not able to expresse it, yet we shall do as much as we can.

Now for to come to the knowledge of this benefite, you must consider first what he was before he was incarnate and made man: for when we know what he was before he was made man, then we shall know what he hath done for vs. Now therfore you must know that he was the natural sonne of God, yea God hym selfe the Lorde and kyng ouer heauen and earth, through whome all thinges were made and created, and by whome all thinges are kept and sustayned, ruled and gouerned, that same God, that same sonne of God refused not to humble him self farre beyonde all measure, to take vpon him such a vile nature, for he was made very man.

What Christ was before he was made man.

You must not thinke as the Arrians did, which sayd that

The Arrians opinion of Christ.

he was not a very man, nor suffered very paynes vppon the crosse, but had a phantasticall body. And I know where there was one of suche an erroneous opinion, not many yeares agoe, he belonged to a great man at the same tyme. Therefore I say we must beware of this opinion, and beleue stedfastly that he was a very naturall man, sinne excepted. Agayne we must beleue that he was Gods sonne, not by adoption as we be, for we all be adopted and taken vp for the children of God. But he was before the world began with God, the very naturall sonne of God, and God himself: very gods sonne without a mother, lyke as he was very man without a father. I will proue him to be very God because we are commaunded to call vpon him. Now ye know that to call vppon God is to honour God. And God sayth in his worde that he will geue his honor vnto no body: but Christ hath the honor of God, therefore he must needes be very God. And here we haue occasion to be sory that we haue called vpon the saintes, and so depriued God of his honor and dignitie, and made them *deos tutelares*, we made gods of them. But Christ it is he in whom we must call, and put our confidence: for so it is written, *Adorabunt eum omnes reges terræ*. All the kynges of the worlde shall honour him, and call vpon his name. And therefore here it appeareth most manifestly that he is very God coequal vnto the father after his diuinitie.

Christ was the very sonne of God, not adopted as we be, but the true sonne of God

Christ was the sonne of God without a mother, as he was the sonne of Mary without a father.

Christ is very God and therfore is onely to be called vpon.

You haue heard this day in the seruice of S. Steuen, how he called vpon Christ to whom he sayth: *Domine Iesu suscipe spiritum meum*. Lord Jesu take thou my spirit: the Jewes stoned him but he made hys prayer saying: *Domine Iesu suscipe spiritum meum*. Lord Jesu take thou my spirite, lifting vp his eyes vnto heauen, signifying that Christ is very God, which thyng (no doubt) S. Stephen would not haue done, if Christ had not bene very God.

Actes .7.

The death of S. Stephen.

Now this day is S. Stephens day which was put to death because he rebuked the stubbernes of the wicked prieftes and bishops, which bishops stirred vp false witnes against hym, and so stoned hym: but well is he that euer he was borne.

A right worshipping of S. Stephen.

Now therefore if you will worship S. Stephen, I will tell you how you shall worship hym. Consider his fayth and hartines which he had in Gods cause. And pray vnto God that thou

thou mayst haue such a strong fayth to, that thou mayst be ready to forsake the worlde, and suffer for the worde of God like as he hath. And further pray vnto God, that thou mayst haue suche a strong fayth to pray vnto him, as S. Stephen had. This is the right worshippyng of S. Stephen to folow his example, and not to call vpon him: But I meruell much how it chaunced that vpon this day we are wont to let the horses bloud. It is like as though S. Stephen had some gouernement ouer the horses which thing no doubt is a payne inuention of man. We ought to commit our selues and all that we haue vnder the gouernaunce of God, and not be so folish as to committ them vnto Saintes. God graunt vs that we may say with a good fayth frō the bottome of our hartes: *Domine Iesu suscipe spiritum nostrum*. Lord Iesu receiue our spirites. Further Christ him selfe shewed most manifestly what he was for he hath witnesses enough: the father the holy ghost, Iohn Baptist, and the workes which he did, and finally he himselfe witnesseth what he is, for he sayth: *Qui credit in me habet vitam eternam*. He that beleeueth in me hath euerlastyng lyfe. Here is euidently shewed by his own wordes what he was, namely the redemer of mankynd, and very God: for no body can geue euerlastyng lyfe saue onely God. But Christ geueth euerlasting life: Ergo he is very naturall God. Ite in another place he sayth: *Quemadmodum Pater mortuos suscitat sic & filius*. Like as the father rayseth vp the deade so doth the sonne: where it most manifestly appereth ỹ he is equal vnto ỹ father. They worke their workes together vnseparable. This I say vnto you to that entent, that you should consider with your selues, what Christ hath bene before he toke vpon him our nature, and agayne to consider what he hath done for vs, how exceedingly he hath humbled himselfe. Now I will shew you what man is of his own nature lefe vnto him selfe: but I will not speake of that singular sonne of man which was Christ: for he had two natures in vnitie of persons, he was very God and very man, he was a priuileged man from all other men: that man neuer sinned therefore I speake not of him: I speake of that nature which mankinde hath inherited of Adam after he had sined: for as he was, that is a sinneful wicked man dis-

I fond tales without reads

Christ hath witnesses what he was,

Christ is very God.

Christ had two natures in one person, that is very God & very man.

obedient vnto the worde of God, suche he brought into the world. Now what is man, what is the nature of the sonne of Adam? I spake not of Christ, for he was not borne of the sede of Adam. When we know what man is, then we shall perceiue what great benefite we haue receyued of God the father almighty, in that he hath sent his only sonne to be a sacrifice for vs, and to helpe vs out of the estate of damnation, and to remedy this impurenes of our nature.

The nature of man is sinfull and wicked.

Psal. 51. Now this our nature Dauid the holy kyng and Prophete describeth with few wordes, saying: *Ecce iniquitatibus natus sum, & in peccatis concepit.* Loe in iniquite am I borne, and in sinne hath my mother conceyued me. Which wordes are not so to be vnderstand as though the acte of generation, and the lawful vse of matrimony be defiled and vncleane before god. He speaketh here not of the lawfull bed company that is betwene maried folkes: for this hath his warraunt in Scripture, in Gods booke, therfore he speaketh not here of ỹ company that is betwene man and wyfe, but he will signifie by his wordes, what he had inherited of his parentes of Adam, namely, sinne & wickednes. And he speketh not of himself only, but of all mankind. He painteth vs out in our own colour, shewing that all we be contaminate frō our birth with sinne, and so should iustly be firebrandes in hel world without end. This the holy prophet shewed vs in these wordes, to put vs in remembraunce of our owne wretchednes, to teach vs to dispayre of our owne holines and righteousnes, and to seke our helpe and comfort by that Messias whome God had promised our forfathers, and now hath fulfilled the same promise. An other scripture signifieth vnto vs further what we be of our selues, of our owne nature: for it is written. *Omnis homo mendax.* All men are lyers, therfore man is not cleane, but ful of falshode and deceite, and all maner of sinne & wickednes, yet we may learne what we be of our owne nature, namely poysoned and corrupt with all maner of vncleanes. An other Scripture we haue which sheweth vs in the same thyng: *Dominus de cœli despexit, & omnes declinauerunt, simul inutiles facti sunt.* The Lord looked downe from heauen to see whether any man be that did well, but they are all declined, they were all nought together. God looked downe to consider whether

We haue by our parentes sinne and wickednes.

All men are lyers.

Psal 14.

whether there were some that had vnderstanding of him or not. What brought he to passe? what found he when he made inquisition? mary this *Omnes declinauerunt*. All men haue declined from God, there was not one that dyd good, no, not one. Here we may perceiue what we be of our owne selues, of our owne nature. And againe here we may see, what Christe the sonne of God hath done for vs, what inestimable benefits we haue receiued at his handes, namely, to suffer for vs and to clense vs from all our sinnes and wickednesse, to make vs iust before the face of God, to purge vs from all iniquitie, as well from original sinne as actuall: for if he had not done so, we should neuer haue bene able to escape the wrath of God: for *Quicquid natum ex carne caro est*. Whatsoeuer is borne of flesh is flesh, that is to say: is sinfull, wicked, and so destitute of the glory of God, and the chylde of the deuill, if Christ had not been come, and cleansed our filthinesse, if he had not suffered death for vs, we had perished. Now afore he suffered, he was borne and liued a great while in the miserable world, or els he could not haue suffered, if he had not been borne, for no man can suffer before he be aliue. Further it is wrytten in gods booke, *Conclusit deus omnes sub peccato vt omnium miseriatur*. God hath concluded all mankinde vnder sinne, so that all mankynde was sinnefull and destitute of the fauour of God, saue onely Christ.

All men haue declined from God.

Christ hath onely deliuered vs fro sin.

Gala. 3.

Wherefore I pray you haue I rehearsed all these Scriptures? Mary to this entent I haue rehearsed them to bring you to knowledge how great neede we haue had of Christe: for no doubt if we had not had him, all mankynd should haue bene damned, yea the best of vs, world without ende. But, that we haue deliueraunce, that the kingedome of heauen is opened vnto vs, that same brought he to passe with his passion: for he toke vpon him our nature, and so deserued for vs euerlasting lyfe: for by him we haue it, & therefore we must thanke him for it, we must to him gene all honour & prayse.

Except Christ had come all mankynd had perished.

It is a great vnitie betwene the two natures in Christ, betwene the manhode and Godhed: for the body and soule make a man: but the manhode and the Godhead are ioyned so together they make but one Christe, and yet they are not confounded, so that the Godhead is not turned into the

A great vnitie in Christ of ye manhode and Godhead.

manhode, neither the manhode into the Godhead. And thus Christ which was very God and very man, dyed not for him selfe, nor of necessitie, for death had no right vnto hym because he was without sinne, but he dyed for our sake willingly without any compulsion moued by the great loue that he bare vnto man, and therefore hee sayth: *Nemo tollit animam meam a me, sed ego repono illam.* No man taketh awaye my life, but I my selfe put it away. but I will receiue it againe. I am willing to dye for with my dying, I will destroy the kyngdome of the deuill, and by my death all mankynde shalbe saued. And here he shewed him selfe what he was namely very God, for hee had power ouer death and not death ouer hym. And so he dyed not by compulsion, nor necessarilye, but willingly, for it was his will and pleasure to helpe vs, and deliuer vs from our wretchednes: for nothing could helpe vs els, but the death of the eternall sonne of God.

John 10.

Christes death was of necessitie for vs.

And here you may note by the way what a haynous thing sinne is before the face of God, how he abhorreth sinne, that he would be with nothyng reconciled saue onely with the death of his sonne our Sauiour Iesus Christ. And this shall make vs to hate sinne, & to auoyde all the occasions of sinne, and not to fall willyngly and wittingly to all kindes of sinne agayne, but rather to lyue vprightly and godly according vnto his will and commaundement, seyng that hee beareth such a louyng and fatherly hart towardes vs, that hee spared not his onely sonne but gaue him euen to the most vile and painfullest death for our sakes, for our sinnes and wickednes sake. Dauid that holy man when he considered this great benefite, what sayth hee? he fell out into such wordes: *Quid retribuam Domino, pro omnibus quæ tribuit mihi?* What shall I geue vnto the Lord for all those thinges which he hath geuen vnto me? Then he made hym selfe aunswere and sayth: *Nomen Domini inuocabo* I will call vpon the name of the Lord. *Calicem salutaris accipiam.* I will take the cup of health, that is to say, I will beare his Crosse, that he shal lay vpon me willingly without any grudge or murmuryng Now therefore let vs say so to: O Lorde what shall we geue vnto thee againe? what amendes shall we make thée, seyng thou hast geuen vs thine onely naturall sonne, which toke vpon hym a vyle na-

Sinne is a hatefull thing in the sight of God.

Psal. 116.

Psal. 115.

ture

sure and suffred most painfull death. For that we haue a brother in Heauen what shall we now doe? How shall we shew our selues thankefull? Mary, *Nomen Domini inuocabimus.* We will call vpon the name of the Lorde: we wyll prayse him for all his goodnesse, we will shew our selues thankefull with a godly vpright conuersation. *Calicem salutaris accipiemus.* We wyll take the cup of health, we will beare all calamities and crosses that thou shalt lay vppon vs wyllyngly without any grudging. This all that we can doe, and when the Deuill commeth and tempteth vs, as no doubt he wyll not sleepe, we shall defie him knowinge that we haue a brother in heauen which hath ouercome him and all his power: therfore we shall not neede to feare him, or care for him though he be busie with vs, and tempt vs in all maner of thinges to bringe vs to destruction. Let vs defie him, and geue God thankes which so mercifully hath dealt with vs, and deliuered vs from all our sinnes. Let vs take the crosse meekely, whatsoeuer it bee, thoughe we be in misery or pouerty or other calamities. Let vs be content with all: for they be but examinations and proofes, to prouoke vs to call vppon God, when we feele the burden, and no doubt we shall be heard when we cal as we ought to do, that is to say, with a faithful heart, then no doubt he will take them away, so that we shall be no more troubled with them, or els he wyll mittigate and assuage them in suche sorte, that we shall be able to beare the burthen of them.

We must call vpō the name of the Lorde be thankefull.

By Christ we are made able to defie the deuil and al his power.

Christian mē do reioyce in the crosse of Christ.

If we call vpō Christ in faith we shall bee heard.

And she brought forth her first begotten sonne. These wordes after the outward appearance sound as though Mary the mother of Christ had had more sonnes then Christe. And there was an hereticke which stedfastly sayde, that Mary had more sonnes, after she had brought forth Christe: and here he take his argumentes, sayinge: We read in Scripture that Christ had brethren, which argueth that Mary had more sonnes besides Christ. Which in deede is a folish argument against all learning: for we must consider the phrases of the Hebrue toung. The Iewes in their toung call all those which are kinsmen, brethren: and so the kinsmen of our Sauiour, were called his brethren, after the maner of their language, not that they had one mother, or that Mary had more

A great & horrible heresie.

The phrases of Scriptures are specially to be marked.

sonnes but Christ: therefore these heretickes go farre wyde to proue that Mary had more sonnes beside Christe, because we read that he had brethren. Let them consider the proprietie of the Hebrue toung: then they shall sone perceiue how fonde and folish their Argumentes be.

A false Argument will confuted.

The second Argument which this fonde fellowes make is thys: The Euangelist sayth: And shee brought forth her first begotten sonne. By these wordes they will proue: *Ergo*, shee had more then one sonne, Christ was the first begotten, but shee had more beside him. Here I would haue them to consider this worde *primogenitum*, which signifyed him *qui primo aperuit vuluam*, him that first opened the wombe, but shee had no more neyther before nor after, but was a clears virgine before shee brought forth, and after shee brought forth him, shee remayned a virgine. And therefore these heretickes do wrongfully violate, tosse and turmoile the Scriptures of God, according to their owne phantasies and folish myndes.

A goodly note

Math. 1.

An other Argument they make, taken out of the first Chapter of Mathew, where the Euangelist, sayth: *Et non cognouit illam, donec peperisset filium suum primogenitum*. And Ioseph tooke hys vvyfe and knew her not till shee had brought foorth her first begotten sonne. Hereupon they make this Argument: Ioseph knew her not till shee had brought forth her first sonne: *Ergo* (say they) he knew her after, which no doubt is a folish Argument: for the mynde of the Euangelist when he declared Christ to be the first sonne of Mary, was to proue that he was the sonne of a virgine, according to the prophecie that was of him, and not to declare that Mary had more children after hym, as some do phantasie: for we in our English toung haue such a maner of speakyng, when we say: I will neuer forgeue him so long as I lyue: or when we be ill entreated in a Citie, we say I will no more come thether so long as I lyue: By which maner of speakyng we do not signifie that we will come thether after our death, or forgeue after our death: No. And so likewise it is here when he sayth: He knew her not till she had brought forth her first begotten sonne: It foloweth not, *Ergo*, he knew her after. Like as it foloweth not when I say:

Christ was the onely son of the virgin Mary.

I will dw this thyng no moze so long as I lyue, *Ergo*. I will dw it after I am dead. And here you may perceiue howe solishly and fondly these heretickes haue handled the Scripture.

Now let vs goe forward and consider his great extreme pouertie. They came to Bethlem where they could get neuer a lodgyng in no Inne, and so were compelled to lye in a stable, and there Mary the mother of Christ brought forth that blessed child, through whom, and in whom all the natiõs of the earth, are and shalbe blessed, and there she wrapped hym in swadlyng clothes and layd him in a maunger, because there was no rome for them in the Inne. Here began the miserie of the Lorde aboue all Lordes, euen at his first commyng into thys world when he was layd in a maunger as sone as he was borne, to tast pouertie and miseries, to make amendes for our sinnes and wickednes, and so to take away from vs, the wrath of God the heauenly father, which lay vppon all mankynde so heauy, that they should all be condemned world without ende, if this child had not bene borne into this world.

In Christ all nations are blessed.

The pouertie of Christ and his parentes were great.

And here we may learne by his pouertie to comfort our selues, when God sendeth pouertie vnto vs, & not to thinke, because we are poze *Ergo* God hateth vs, or will condemne vs, but rather consider with our selues and call to remembraunce the pouertie of Christ our Sauiour. He was the beloued sonne of God and God him selfe: and yet he was contẽt to be borne in miserie, and to sustaine most vile pouertie, and penurie of all maner of those thinges which are required necessarily to the sustentation of this lyfe. There be some which when they be in trouble, say. Oh, if God loued me he would not punish me so, he would not suffer mee to be vexed so grieuously with pouertie, and lacke of necessaries: which in deede is not so: for those whom God loueth he punisheth: Examples we haue in Dauid, what troubles, calamities, and miseries he had, and yet God loued him, in so much that he called him a man after his hartes desire: but though hee was well beloued of God, yet hee must tast of miseries and calamities, of which he had not a litle, but he euer sticked vnto God who deliuered him out of all his trouble.

I Christe must must beare the crosse that god layeth vpon hym patiently. Hebr. 12.

Now

Now some will say when they heare what pouertie our Sauiour suffred, and how Mary his mother was compelled to take a stable for lacke of a better lodgyng. Some will say now: Oh what a wicked Citie was this? what a cruel people was this? But when we consider all thynges well, we shall finde that we be euen as wicked as they be: for are not we geuen now a dayes to couetousnes, so that we regard not the poore and miserable people? Sæke we not our owne commodities and despise and neglect the poore? therefore if thou wilt cryc out vppon the Bethleemities, then cry out on thy selfe, for thou art as wicked, yea more wicked then they were. For the most part of all Bethlæm knew nothyng of our Sauiour Christ that he was borne, but we know it, therfore we are inexcusable: God hath sent vnto vs hys preachers which teach vs the way to heauen, they shew vs wherin standeth our redemption, they exhort vs to godlynes, to dw good workes, to be pitifull, and liberall vnto the poore, to helpe them and comfort them: but what dw we? Mary we despise the preachers, we abhorre their doctrine, and so consequently refuse Christ him selfe, for he sayth: *Qui vos suscipit, me suscipit*. He that receiueth you, receiueth mee. He that refuseth you, refuseth mee. This Christ speaketh by his preachers. Therefore as I sayde before: we nede not to cryc out against Bethlæm, but let vs cry out on our selues, for we are as ill in all poyntes as they are.

Couetousnes and vncharitablenes raigneth as wel among vs as it did among the Iewes.

Math. 10.

But I warrant you there was many a iolly Damsell at that tyme at Bethlæm, yet amongest them all there was not one found that would humble her selfe so much, as to goe see poore Mary in the stable, and to comfort her. No, no, they were to fine to take so much payne. I warrant you they had braceletes and verayngales, and such fine gere, they were trimmed with all maner of fine rayment, like as there be many now a dayes amongest vs, which study nothyng els but how they shall deuyse fyne rayments, & in the meane season they suffer poore Mary to lye in ỳ stable, that is to say: ỳ poore people of God they suffer to perish for lacke of necessaries.

Fine Dãsels trauel not much to visite the poore.

But what was her swadlyng cloth wherein she layed the kyng of heauen and earth: no doubt it was poore gere: peraduenture it was her kerchefe which she toke from her head

or suche like gere : for I thinke Mary had not muche fine gere. She was not trimmed vp as our women are now a dayes. I thinke in dede Mary had neuer a vardyngalle for she vsed no such superfluities as our fine damsels do now a dayes: for in the olde tyme women were content with honest and single garmentes. Now they haue found out these round aboutes, they were not inuented then, the deuill was not so cunnyng to make suche gere, he found it out afterwarde. Therfore Mary had it not. I will say this, and yet not iudge other bodyes hartes, but onely speake after dayly appearaunce and experience. No doubt it is nothing but a token of fayre pride to weare such vardingales, and I therfore thinke that euery godly woman should set them a side. It was not for naught that S. Paul admertised all women to geue a good example of sadnes, sobernes, and godlynes in setting aside all wantonnes and pride. And he speaketh of such instrumentes of pride which were vsed at his tyme: *Non tortis crinibus*, Not with laying out the heares artificially: *Non plicatura capillorum*. Not with laying out the tussockes. I doubt not but if vardingales had bene vsed at that tyme S. Paul would haue spoken against them too, like as he spake agaynst other thynges whiche women vsed at that tyme to shew their wantonnes and folishnes. Therfore as I sayd before seyng that God abhorreth all pride: and vardyngalles are nothyng els but an instrument of pride. I would wish that women would follow the counsell of S. Paule, and set aside such gorgeous apparel, and rather study to please God then to set their mynde vpon pride, or els when they will not follow the counsell of S. Paule let them scrape out these wordes wherewith he forbiddeth them their proudnes, els the wordes of S. Paul shall condemne them at the last day. I say no more. Wisefolkes wil do wisely, ỹ wordes of S. Paul are not written for nothing. If they will do after S. Paules minde they must set aside these folish vardyngals, but when they will go forward in their abhominable pride, the reward which they shall haue at the end shall not be taken from them.

The poore state of Mary the virgine.

The excesse pride in apparell is odious.

Vardyngales is learned frō players that decked giants after that maner.

1. Timo. 2.

Pride in trimming and setting forth our selues to the shew of the world is abhominable.

Here is a question to be moued who fetched water to wash the child after it was borne into the world, and who made a fire? It is like that Joseph him selfe did such thinges for as I told

told you before those fine damseles thought it scorne to do any such thyng vnto Mary, not withstandyng that she had brought into the world the Lord ouer heauen and earth.

Pouerty ioyned with simplicytie is laudable.

A lacke shal we murmure and grudge agaynst God when we be in distresse or pouerty: shall we cry out against him, seyng that Christ the Sauiour of the world him selfe was hādled so extremely? Therefore let vs learne to be patient in all our troubles, let vs be content withall ỹ God shall send vs: if we do so he will plenteously reward vs in euerlastyng life.

Learne of Christ to be patient in pouerty.

As many of vs as beleue in Christ are made one flesh with the sonne of God.

This day on which our Sauiour was come into the world we were made one flesh with the sonne of God. O what a great honour is this vnto vs? which honour exceedeth the dignitie of the Aungels: for though the Aungels are better in substaunce, yet we are better in the benefite: for Christ toke not vpon him the nature of Aungels, but he toke our nature vpon him, mans nature (I say) Oh what an excēdyng thing is this? Oh how much are we bound to geue hym thankes for these his profound & inestimable benefites? We read a story, take it as you will, though it be not a true story: The deuill came once into the Church whilest the Priest was saying Masse, and when he was at these wordes: *Et homo factus est*, the deuill loked about him, and seyng no man knéele downe or bow his knées. He strake one of them in the face saying: What will ye not reuerēce him for this great benefite which he hath done vnto you? I tell you if he had taken vpon him our nature as he hath taken vpon hym yours, we would more reuerence him then ye do. This story is purely deuised: for we should reuerence him, we should honor him, and shew our selues thankefull for his inestimable benefites, that he hath shewed vpon vs miserable wretched sinners in takyng vpon him our nature. Now the same Christ was borne as this day of the virgine Mary, very man except sinne: for sinne hath not defiled his flesh: for he was not begotten of the séede of man, after the maner of other men, but by the power of the holy ghost: Mary was hys very naturall mother: and he was borne to that ende that he might deliuer vs from our sinnes and wickednes. To whom with God the father and the holy ghost be prayse and honor euerlastyngly world without ende. Amen.

Hebr. 2. 16

A merye tale worthy to be noted.

Christ was borne very man without sinne.

# A Sermon preached by M. Hugh Latymer on S. Ihon Euangeliſtes day at Grimſtorpe. An. 1552.



AND there were in the ſame region Shepehardes abiding in the fielde and watching theyr flocke by nighte. And loe, the Angell of the Lorde ſtoode harde by them, and the brightnes of the Lord ſhone round about them, and they were ſore afrayde: but the Angell ſayde vnto them: Be not afrayd, for beholde I bryng you tidings of great ioye that ſhall come vnto all the people: for vnto you is borne this day in the citie of Dauid, a Sauiour which is Chriſt the Lorde: and take this for a ſigne, you ſhall finde the chylde ſwadled and layde in a maunger, &c. Luke. 2. The birth of Chriſt.

Yeſterday I entreated ſomwhat of the nativitie of Chriſt our Sauiour. And you haue heard by what occaſion Mary hys mother came to Bethlem with her huſbande Joſeph, namely, to ſhew obedience as all ſubiects ought to do to their gouernors. You heare what good chaunce ſhe had in that ſhe was obedient, and ſo all thoſe that be obedient to their rulers and gouernoures accordyng to the ordinaunce of God they ſhal haue good ſpede. Now what happened vnto Mary? ſhe brought forth the ſauiour of the world. O what good chaūce was this. And here we learne that it is a good thyng for euery one to kepe hym in that order as god hath appointed him. Mary with her huſband Joſeph were ſubiectes, and therfore in doyng their dueties, in obeying the magiſtrate they pleaſed God: which example of Mary and Joſeph ſhould occaſiō all vs to follow them in their doyng, and if we do ſo, we ſhall pleaſe God. There is one thyng I did forgette the laſt time when I ſpake of obedience, which is an obiection that ſome do make when they are required to doe their dueties to the Obedience is acceptable before God.

magi-

What true obedience is.

magistrates. I told you at that time what we must bear willingly those burthens which are layd vpon vs, considering that God commaunded vs so to do. And then agayne that he hath deliuered vs from that great burthen of our sinnes, whiche should haue thrust vs into euerlasting damnation, willing & commaunding vs to beare with a good will such little burthens as the magistrates shall lay vpon vs. Againe I told you at the same tyme that whosoeuer beareth with a good wyll the common burthē of this realme, they shal be blessed in al things, it shal not be a diminishing of their stockes, but it shalbe rather an increase thē a diminishyng. Now cōmeth the obiectiō that some make: they say to beare the common burthen is not an encrease but a diminishyng & hurt: for there hath bene many burthens in England, as the burthens of the fal of ỹ mony: therfore that is not so, as you say: for I know that some haue lost so muche, that they can not recouer the same agayne so long as they liue. And in dede I knowe my selfe a man that lost eyght score pounds by the fall of the money, yet as for that man he toke it well: and I doubte not but God will worke with hym so that it shall be nothing to hys hurte. But to aunswere this carnall man whiche maketh such a carnall obiection agaynst the promise of God. I deny not but that there be some which in dede shall neuer recouer that whiche they haue lost. But I tell you what is the cause: the cause is not in God in hys promises or fidelitie, but the faulte is in themselues, as this: You must vnderstande that when God required a thyng to be done, he wyll haue it done with a good wyll, with a mery harte, with a louyng countenaunce. Now there be many of vs which do it in dede, but wyth cursing & bannyng: so ỹ though they be no rebels outwardly, yet they rebel in their hartes. Vnto such fellowes God is not bound to kepe his promise, for he made them no promise: but vnto thē that do it with a willyng hart, & loving countenaunce he hath promised encrease, and they that do it with an ill will, they rather prouoke God to anger then that they should receyue any benefite of hym: for S. Paule commaundeth vs to obey the magistrates: Non propter iram, sed propter conscientiam, not for feare of their punishment, but rather for conscience sake, for gods sake in respect of God of whom

All such as beare willingly the burthen of the realm, shalbe happy in their deede

A carnall and worldly obiection.

God suffereth not the obedient person to perish.

Rom. 13.

we

we haue all thinges who willeth vs to do so: so that they that vse it wyth an ill will, and afterwarde haue no encrease, are not able to recouer agayne: the faulte is in themselues and not in God: for they obey not for conscience sake, as S. Paul would haue them to do, but rather for feare of punishment.

Yesterday also I shewed you the commodities which we receyue by the commyng of Christ, & agayne the discommodities if he should not haue bene come: namely, that we shold haue bene lost for euer worlde without ende. To this ende I speake of such thynges to geue you occasion to consider hys goodnes and wonderfull benefites, and to shewe your selues thankefull towardes hym. Further I shewed you what he was before he toke our nature vpon hym: namely, the eternall sonne of God the father, begotten before the worlde began, equall to hys father in power and dignity. He toke our vyle nature vpon hym, was made very man to that end ỳ he might deliuer man from the curse of God and eternall damnation: then I shewed you what we be without God, without this sauiour, namely, cursed and banished out from euerlasting lyfe to euerlastyng damnation: this we are without hym of our owne nature: for we can do nothing but commit sinne, and are not able to make amendes for the least sinne that we commit: but he our sauiour (I say) hath made a satisfaction vpon the crosse for the sinnes of all mankynd. Then agayn I told you how we should folow the ensample of Dauid, which when he considered the great benefites of God, burst out in these wordes saying: *Quid retribuam domino pro omnibus quæ tribuit mihi?* What shall I geue vnto the Lorde for all that which he hath geuẽ vnto me? then he concludeth & sayth: *Accipiam calicem salutaris*. I will take the chalice of health, that is, I will beare all the crosses which the Lord shal lay vpon me. And so we must do, when we consider the great benefites which God hath done vnto vs: then we must be content with all our hartes to beare such crosses as he shall lay vpon vs, and to shewe our selues thankefull with a godly and honest lyfe, for that he suffred for vs: which passion he suffred not compelled thereunto, but willingly he suffred it, moued by that great loue which he bare towardes vs. Therfore let vs shewe our selues thankfull, let vs take all calamities

The great commodities that we receaue by the commyng of Christ.

Christ taketh our sins vpon him to deliuer vs from the curse of the lawe.

Psal. 115.

We must submit our selues to the will and pleasure of Christ.

ties and miseries that he shall lay vpon vs willingly: and in all these crosses let vs call vpon him, and take in good worth whatsoeuer it shall please him to lay vpon vs. This is the chiefest honor that we can do vnto him.

Now let vs a litle better consider his pouertie, which he suffred as sone as he was borne. We read not that Mary his mother had any midwife when shee was deliuered of hym. And here we haue occasiõ to speake of midwiues. The same office of a midwife is a necessarie office but I would wish the Bishops would see better vnto them, that they might be better instruct in Gods worde: for no doubt these midwines are the occasion of much superstitions and dishonoring of God, the fault is because they are not instruct in the worde of God: and therefore when the women be in trauelyng, and so in perill of their liues, they cause them to call vpon our Lady, which no doubt is very Idolatrie and dishonoring of God, for we ought not to call vpon any creature, we must call onely vpon God alone: vnto him onely pertaineth that honor.

Midwines are superstitious.

Further I tolde you that our Sauiour Christ was formed and framed of the most purest flesh, and he became the naturall sonne of Mary, and she also was his naturall mother. I tolde you the last tyme of one Ioane of Kent, which was in this foolish opinion that she would say that our Sauiour was not very man, and had not receiued flesh, of his mother Mary, and yet she could shew no reason why shee should beleue so. Her opinion was this as I told you before. The sonne of God (sayd shee) penetrated through her, as through a glasse takyng no substaunce of her: But our Crede teacheth vs contrarywise for we say: *Natus ex Maria virgine*, borne of the virgine Mary: so this foolish woman denyed the common Crede, and sayd that our Sauiour had a phantasticall body, which is most vntrue, as it appeareth euidently in the Epistle to the Hebrues: where S. Paul playnly sayd, that Christ was made of the woman, that he toke his flesh from the woman. And though Mary had a prerogatiue (as shee had in dede) namely that she knew no man, that she was a virgine, yet her prerogatiue toke not away the very humanitie of Christ. She alone aboue all other women had this prerogatiue to be a virgine & yet to bring forth a child: the holy ghost

Mary was the natural mother of Christ

Ione Butcher of Kent, was an heretike

Christ tooke flesh of the vir gin Mary.

did

did ſupply the office of a father, ſhe was filled with the holy ghoſt, but he was her naturall ſonne in all other pointes: but yet this his humanitie was preſerued from all ſinne and wickednes. In all other thinges he was very man, and ſhe his very naturall mother. And no doubt ſhe had a great belly as it appeared in the firſt Chappter of Mathew, where the Euangeliſt ſayth: *Inuenta eſt grauida*. She was found with child. And ſo Ioſeph ſeyng it could not ſuſpect her and therfore was minded to goe away from her, if he had not ben admoniſhed by the Aungell: but beyng in this perpleritie, the Aungell of the Lord came vnto hym ſaying: *Ne timeas*. Feare not Ioſeph, for that which is conceaued in her is of the holy Ghoſt. She ſhall bryng forth a ſonne, and thou ſhalt call his name Ieſus. So here appeared plainly that Mary was big with child, after the maner of all other women: for we may not make him a phantaſticall body, but a very body hauing bloude fleſh and bones, as our bodies haue. And I thinke that Mary trauailed after the maner of other women. I doubt not but ſhe had paines as other women haue: for I thinke ſhe was obedient vnto that law, which was made by God him ſelfe: *In dolore paries filios tuos*. In ſorow and payne thou ſhalt bryng forth thy children: for ſhe kept other lawes too, to which ſhe was not bound, to which ſhe had no nede, as of Purification, & he of Circumciſion: ſo that it is to be preſuppoſed, ſeing ſhe obeyed other lawes, ſhe obeyed this law to, to ſhew and to ſignifie vnto the whole worlde her obedience. Therfore they that will go about and ſay that ſhe brought him forth without paine, not after the maner of other women, they ſeme to do more hurt then good, for ſo we might come in doubt, whether he had a very body or not.

Math. 1.

Gene. 3.

Now the Euangeliſt ſayth there was no place in ỹ Inne, they had no roome to refreſh them ſelues: for the Inkeepers take onely thoſe which were able to pay for their good chere: they would not meddle with ſuche beggerly folke as Ioſeph and Mary his wife were. And here we may learne by the example of Ioſeph and Mary to take all thinges in good part, and to be content with pouertie and miſeries. Let vs follow their example. We read not that they grudged or murmured againſt God, but they were content to take all thinges in

We muſt beare patiently all aduerſitie.

good worth : though they could get neuer a lodging in the whole Citie : so that they were fayne to take a stable there to repose themselues. And as some writers say it was a common stable in the market set, as some townes haue common stables for the folke that come to the market : for they are not able to spend money in the Inne, and therefore they set their cattell there . But this is no certaynty whether it was such a common stable or not: but this is certaine that they were in great pouertie and miserie, no doubt of that : therefore you poore folkes comfort your selues with this example, though you haue no houses after your minde . Consider that Mary ỳ mother of Christ lacketh a lodging, and that in her greatest nede . But I tell you where you may haue houses enough, and that good cheape for litle money : you may haue them . *In domo patris mei sunt multæ habitationes*. In the house of my father be many dwellyng places . There you may haue them, they are offred you in Christ, & through Christ, ye nede not to geue money for them . Therefore I would not haue you in any wise to grudge or murmure because ye lacke houses: for no doubt if we will be content with that, that God sendeth vnto vs and be thankefull vnto hym, houses or no houses in this world, we shall be sure that we shall lacke no houses in the other world.

Of the Stable.

John. 14.

If we trust in God and be thankefull we shall lacke nothyng.

Now you heare how Mary the mother of Christ, brought forth her sonne into this world in a stable: but here I would not haue you to thinke that Mary was saued because she brought forth Christ, no not so : she was saued because she beleued in him, because she set her hope & confidence in him: she doubted not but that he should take away her sinnes, & all the worldes sinnes : so that she was not onely his mother after the flesh, but she was his spirituall mother she beleued in him, she seeketh neither saluation by her own workes. There was once a woman whē she heard our Sauiour make a Sermon, she thought him to be a wonderfull man, she could not longer hold her toung but burst out into these wordes, saying . *Beatus venter qui te portauit, & vbera quæ suxisti*. Blessed is that wombe that hath borne thee, and happy are the teates that gaue thee sucke . that is to say: happy is ỳ woman that hath such a sonne. But what aunswere made our

Mary was saued by beleeuing in Christ.

Luke. 11.

Sau-

Sauiour vnto her. *Quin imo beati qui audiunt verbum Dei, & cuſtodiunt illud.* But bleſſed are thoſe that heare the word of God, and kepe the ſame: for Mary was not iuſtified nor ſaued becauſe ſhe was his naturall mother: for if ſhe had not beleued in him, ſhe ſhould neuer haue obtained to the felicitie of heauen, though ſhe was a ſingular woman, yet if ſhee had onely ſtayed at that, all had bene to no purpoſe. But ſhe was otherwiſe his mother with beleuing him to be the ſonne of the eternall God, and the Sauiour of the world, accordyng to the promiſe made of God the father him ſelfe in Paradiſe, namely that the ſeede of the woman ſhould breake the Serpentes head, and in ſuch wiſe all we may be the mother, ſiſter and brethren of Chriſt.

Mary the virgine beleued in Chriſt.

Furthermore we read in the goſpell of Mathew, that once ſhe was prickt with vayne glory: for when he was preachyng, ſhe came and would needes ſpeake with him: for ſhe would haue bene knowen to be his mother: which doing of hers no doubt had a ſauel of ambition. And it is good for vs to know ſuch thynges, for ſo we may comfort our ſelues when we heare that the very mother of Chriſt had ſinnes, and yet was ſaued, we ſhall be ſaued to. God is as mercifull as euer he was, ſo we ſhall comfort & kepe our ſelues from diſpayre. But I pray you, what aunſwer made he vnto her, when ſhe interrupted hys ſermon. Who is my mother, and who are my brethren? and he ſtretched forth his handes ouer his diſciples and ſayd: Behold my mother & my brethren: for whoſoeuer doth my fathers wil that is in heauen, the ſame is my brother, ſiſter, and mother. Here you ſee that he would not be led by the affections of hys mother, and ſet aſide his calling. This example all we ought to follow, & ſpecially preachers, they may not preach after affectiõ, they ſhal not rule the word of God, but they muſt be ruled by the ſame.

*Mark.3.*
*Luke.8.*

Mary ſinned and was ſaued & ſo ſhall we be.

He that doth the wil of god is mother and brother to Chriſt.

Likewiſe we reade in the Goſpell of Iohn that when he was at the mariage in Cana of Galilee and hys mother too, and there was wyne lacking, ſhe would take vpon her to appoynt hym what he ſhould do, ſaying: *Vinum non habent.* They haue no wyne, thou muſt needes helpe. But what aunſwer made he vnto her: *Mulier quid mihi eſt tecum?* Woman what haue I to do with thee? ſhall I be at your commaundement?

*Iohn.2.*

Preachers must rebuke anne openly.

Here you se that Christ would not beare with his mother in her folly: which example we ought to followe, we shall not beare or comfort any man in hys sinnes and wickednes, but admonish hym, not flatter hym agaynst our conscience, as some do which will not displease, but rather allow thinges agaynst their owne conscience. But our saviour did not so, he would not beare with hys owne mother: therefore as I told you before, she was not only his carnall mother, but by faith she beleued in hym, and so ought we to do, if we will be saued: for when we beleue in hym undoubtedly, then we conceyue Christ, then we be hys mother, then we shall raygne with him world without ende.

By fayth we are made the mother and brethren of Christ

Now followeth in the text: And there were shepeheards in the same region. &c. You know there is a common saying: *Ignoti nulla cupido*. When a body knoweth not a thyng, he desireth it not greatly, so it had bene with vs if this birth of our saviour should haue bene hid from vs, we should not haue desired the same, and he had done vnto vs no good at all. Therefore it must nedes be knowne, it must nedes be opened. Now here the Euangelist beginneth to shewe to whom this birth was opened at the first, and through whom it was first published, who were the first preachers, which were the aungels of God, they were the first preachers, and here you may perceyue what is the office of the aungels of God, namely, to serue, to kepe vs, and therfore S. Paul calleth *administratorios spiritus*, seruyng spirites. But now you wyll say how chaunced it that the aungels teache not vs as wel as they did the shepeheardes? Sirs you must understand, that God hath apoynted an other office, other officers which shall vs teach the way to heauen, which way to heauen was opened first by the aungell. He told the shepeheard y Christ the saviour was borne: but now God shewed vnto vs the selfe same sermon of the angell by and through his ministers which teach vs the same.

But I pray you to whom was the nativity of Christ first opened, to the bishoppes or great lordes which were at that tyme at Bethleem? or to those iolly damsels with their fardingales, with their round aboutes? or with their bracelets? No, no, they had so many lettes to trim and dresse themselues,

so

so that they could haue no tyme to heare of the natiuitie of Christ, their myndes were so occupied otherwyse that they were not allowed to heare of them. But hys natiuity was reuealed first to the shepeheardes, and it was reuealed vnto them in the night tyme, when euery body was at rest, then they heard this ioyfull tidynges of the sauiour of the world: for these shepeheards were kæpyng theyr shæpe in the night season from the wolfe or other beastes, and from the Fore, for the shæpe in that countrey do Lambe two tymes in the yeare, and therefore it was nædefull for the shæpe to haue a shepeheard to kæpe them. And here note the diligẽce of these shepeheardes: for whether the shæpe were their owne, or whether they were seruauntes, I cannot tell: for it is not expressed in the booke, but it is most lyke they were seruauntes, and their maisters had put them in trust to kæpe their shæpe. Now if these shepeheares had bene deceytfull fellowes, that when their maisters had put them in trust to kæpe their shæpe, they had bene drinkyng in the alehouse all night as some of our seruauntes do now a dayes, surely the aungels had not appeared vnto them to haue told them thys great ioy & good tidynges. And here all seruaunts may learne by these shepeheardes to serue truly and diligently vnto their maisters, in what busines soeuer they are set to do, let them be paynefull and diligent lyke as Iacob was vnto hys maister Laban. O what a paynfull, faythfull, and trusty mã was he? he was day and night at his worke, kepyng his shæpe truly, as he was put in trust to do, and when any chaunce happened that any thyng was lost, he made it good and restored it agayne of his owne. So likewise was Eleazarus a paynefull man, a faythfull and trusty seruaunt. Such a seruaunt was Ioseph in Egipt to his maister Putiphar. So likewyse was Daniell vnto hys maister the kyng. But I pray you where are these seruaunts now a dayes? In deede I feare me there be but very fewe of such faythfull seruauntes.

The vanity of this world are letters that kepe vs from Christ

Seruauntes ought to be diligent in theis maisters seruice.

Now these shepheardes I say, they watch the whole night, they attend vpon their vocation, they do accordyng to their calling, they kepe their shepe, they runne not hether and thether, spendyng the tyme in vayne, and neglectyng their office & callyng. No, they did not so. Here by these shepheardes

Euery man ought to attend vpon his office and calling.

all men may learne to attend vpon their offices & callinges. I would wish that Clergie men, the Curates, Persons and Vicares, the Bysshops and all other spirituall persons would learne thys lesson by these poore shepheardes, which is this, to abide by their flockes and by their shæpe, to tary amongest them, to be carefull ouer them, not to runne hether and thether after their owne pleasure, but to tary at their benefices and fæde their shæpe with the fode of Gods worde, and to kæpe hospitality and so to fæde them both soule and body: for I tell you these poore vnlearned shepheardes shall condemne many a stout and great learned clarke: for these shepheardes had but the care and charge ouer brute beastes, and yet were diligent to kæpe them, and to fæde them: and the other haue the cure ouer Gods lambes which he bought with the death of his sonne, and yet they are so careles, so negligit, so slouthfull ouer them: yea and the most part entendeth not to fæde the shæpe, but they long to be fed of the shæpe: they sæke onely their owne pleasures, their owne pastimes, they care for no more. But what sayd Christ to Peter? what sayd he? *Petre amas me?* Peter louest thou mee? Peter made answere, yes: then feed my shepe. And so the third time he commaunded Peter to fæd his shæpe. But our Clergy men do declare plainely that they loue not Christ, because they fæds not his flocke. If they had earnest loue to Christ, no doubte they would shew their loue, they would fæde his shæpe.

Preachers ought to be careful in their office & calling.

An Example for ministers.

*Iohn.21.*

But it is a thing to be lamented, that the Prelates and other spirituall persons wil not attend vpon their offices, they will not be amongest their flockes, but rather will runne hether and thether, here and there, where they are not called, and in the meane season leaue them at aduenture of whom they take their liuyng: yea and furthermore, some will rather be clarkes of kitchins or take other offices vppon them besides that which they haue already: but with what conscience these same do so, I can not tell. I feare they shall not be able to make answere at the last day for their follies as cõcerning that matter: for this office is such a heauy & weighty office that it requireth a whole man. Yea and let euery Curate or Person kepe his cure to which God hath appointed him, and let him dw the best that he can, yet I tell you he

The spirituall pastors haue a great charge

can

can not chuse but the deuill wyll haue some: for the deuill sleepeth not: he goeth about day and night to seke whome he might deuoure. Therefore it is nede for euery godly minister, to abide by his sheepe, seing that the wolfe is so nere, and to kepe them and withstand the wolfe. In dede ther be some Ministers here in Englande which doe no good at all, & therfore it were better for them to leue their benefices and geue rome vnto others.

How and in what maner spirituall men may be from their benefices

Agayne I wyll not be so precise, but I say a man may be away from his benefice for a litle whyle, hauing vrgent and lawfull causes: yet I would not allow him to tary long: for a Curate or what soeuer he be, hauing a cure committed vnto him of God to fede, can not be from them with safe conscience: he may not run hether & thether after his own pleasure, but must wayte vppon his office: for no doubt the deuil wil be wonderful busie when the preacher or Curate is from his cure. Moses that worthy man and faithfull minister of God was a way from his people which was to him committed, but two dayes, but what came of it? mary they committed Idolatrie in his absence: this came of it: Which no doubt they should not haue done if he had bene present: yet he was not faultie, for he was called by God him selfe. I woulde wish all Curates and Parsons would tary at their cures, tyll they be called from it, as Moses was called: for certaine it is that as many as perish in his absence, he must make answere for them before God. *Si non locutus fueris.* If thou doest not reproue them, if thou doest not teach them, they shall dye, but I wil require their blood at thy hand saith God. Agayne if they Parish be stout and hard necked and will not heare the word of God, and wyll not passe of it: yet the Curate doing that which pertaineth vnto him to doe: then he is discharged before God, their blood shall be vppon their owne heades. But it is required of a Curate, to be with them, to exhort and admonish them: therefore S. Peter sayth: *Pascite quantum in vobis est gregem Christi.* Feede as much as in you lyeth the flocke of Christ: then they may not be from their flocke, for they can not fede them being absent. And therefore those fellowes that neglecte or sette aside their owne cures and runne hether and thether before they be called, are no doubt

Preachers may not be long absent frō their flocke.

Ezech. 33.

1. Pet. 5.

in great daunger & they do agaynſt the ordinaunce of God. Therefore let them not be aſhamed to learne at theſe ſhepheardes here to abide by their flocke, till ſuche time as God ſhall call thē like as he called theſe ſhepheardes. I will not ſay but they may be from it, but no longer thē theſe ſhepheards, ý is to ſay, no longer then they haue lawfull buſines. And here God doth conſecrate euery mans vocation, that he that feareth God loueth his worde & liueth accordyng vnto the ſame, he ſhall be acceptable vnto God though he be a poore ſhepheard, or a cobler, that is not the matter.

All that feare God are accepted of God though they be poore.

The Euangeliſt ſayth: And there were in that ſame region ſhepheardes abidyng in the filde. Oh what fidelitie was in theſe men? they would not deceiue their maſters, or put their ſhæpe in icoperdy: but they were content to watch all the whole night. And loe the Aungell of the Lord ſtode hard by them. The Aungell of God was a preacher at that tyme, the people, and audience were the ſhepheardes: But they were greatly aſtonied, they knew not what God entended to do. But the Aungell ſayd vnto them: *Nolite timere.* Feare not. As who ſay, ye haue no cauſe to be affrayd when you know how the matter goeth: for I come to bryng you worde ý the light is come into the worlde: for Chriſt is the light, the lyfe, the reſurrection, the way to heauen, when we beleue in him, the gates of hell ſhall not preuaile agaynſt vs.

Chriſt is the lyfe and light of the world.

The Sermon of the Angell was this: *Ecce.* Lo, when this worde *Ecce.* Lo, is ſet in Scripture then euer foloweth a great and weightie matter after it. And therfore he required audience and ſilence. He would haue them to beare it away & note it well, what he would ſay vnto them: *Annuncio vobis gaudium magnum.* I bryng you tidynges of great ioy that ſhall come to all the people. I bryng you good newes, which pertaineth vnto all the worlde if they will receiue it, but they that will not, if they refuſe the offer of God, then they themſelues are the cauſe of their owne damnatiō. The let is not in God, but in themſelues.

The Goſpell is glad & toyfull tidynges.

*Quia vobis natus eſt hodie,* Vnto you is borne this day in the citie of Dauid a ſauiour. This was a good angell, and he was alredy in the ſtate of ſaluation. Therfore he ſayth: vnto you is borne a ſauiour. He ſayth not vnto vs: for the good

The byrth of Chriſt.

angels

angels of God are in the state of saluation already. Therefore Christ suffred not for them, nor saued them but vs. As for the other angels, the angels of darkenes, the deuill I say, they are without hope of saluation: and therefore Christ suffered not for them, but onely for mankinde whiche was lost by the craft of the old serpent the deuill. Christ suffred only to redeeme mankynde.

The fall of the deuil was this. When Lucifer which was at the same season the greatest angell in heauen, whē he perceyued that the sonne of God would become man, he fell in suche an enuiousnes agaynst man, and in suche a hatred and proudenes agaynst God, because the sonne of God woulde not take his nature vpon hym, he fell therefore into suche a pryde, that he woulde set hys seate aboue God, or lyke God, saying: *Similis ero altissimo*. I will be lyke vnto the hyest. But what was his ende? He was cast downe from heauen, he & all hys fellowes with their whole company. And here they be amongst vs, to let vs of our saluation, and to occasion vs to sinne and to do wickedly before the face of the Lord. And no doubt this is a great matter, if we had grace to consider it, and to beware of his instinctions: for he knoweth that it is the wyll of God that we should be saued, and thys greueth hym: but the good aungels they reioyce when we do well, when we receyue the word of God and follow it, but the deuil wareth sory, he cānot abide that, in no wise: for he knoweth that if we should receyue Gods word, it should be to the destruction and hinderaunce of his kyngdome. The manner of the fall of Lucifer. Esay. 14. The Angels in heauen reioyce for our saluation.

After that when Christ was borne into the worlde, he did what he could to rid him out of the way: therfore he stirred vp all the Iewes against him, but after that he perceiued that hys death should bee our deliueraunce from our euerlastyng death, he did what he could to let hys death, and therefore he stirred vp mistres Pilate, whiche toke a nap in the mornyng, as such fine damsels are wont to doe, that she shoulde not suffer her husband to geue sentence agaynst Christ. For as I told you, when he perceyued that it was to hys destruction, he would let it, he did what he could with hand and fote to stop it. But yet he was not able to disanull the counsell and purpose of God. The deuil is a great enemy to our saluation.

Futher it is not enough to beleue Christ to be a sauiour but,

Christ saued vs from sinne and hell.

but you must know what maner of sauiour he be: how far forth he saueth, and therefore you must vnderstande that he was not such a sauiour as Moses was, which saued the people of Israell from hunger and thirst in the wildernesse, but could not deliuer them from euerlasting death. Christ therefore our sauiour is such a sauiour which saued vs from eternall damnation, from the power of the deuill and all our enemies: the angell of God himselfe shewed vs what maner of sauiour Christ is in the first of Mathew. *Quia saluum faciet populum suum a peccatis suis*: for he shall saue hys people from theyr sinnes. So we must beleue hym to be suche a Sauiour whiche released vs from all our sinnes, aswell our originall as actuall wickednes. But the papistes as it is most manifest make hym but halfe a Sauiour: they thinke that they with their good workes must helpe hym to saue them halfe: so they blaspheme hym, take away his dignitie: for he only hath merited with hys paynefull passion to be a sauiour of the whole worlde, that is, to deliuer all them that beleue in hym frō their sinnes and wickednes.

Christ is a whole and onely sauiour.

This we must beleue vndoubtedly that he was borne into this worlde to saue mankynde from theyr sinnes. Agayne, we must not onely beleue, that he is a sauiour of mankynde, but also that he is my sauiour and thy Sauiour. I must haue such a trust and hope in him that he will saue me from all my sinne and wickednes, so euery man must haue a special faith. We must apply his passion vnto vs, euery one to himself: for when it is not applyed vnto vs wyth a speciall fayth, it is to no purpose: for what commoditie haue I, when I beleue y Christ saued S. Peter and S. Paul, and other good men, and go no further: therefore I must haue a speciall fayth: I must beleue that he saued them, and so also will saue me and forgeue me my sinnes.

The Iewes looke for an other maner of sauiour thē doore Christ.

The Iewes that same obstinate people thynke that the Messias the sauiour, for whom they long, shall be a great ruler in this worlde, shall haue the swinge in this worlde, no man shall be able to withstand hym: so they beleue that their Sauiour shalbe a great kyng in the worlde. which is contrary to the most holy and infallible worde of God. Agayne the Papistes as I tolde you before, make hym but a halfe sauiour:

for

for they thinke and beleue that Christ is a sauiour: but how? mary thus: they say that all they that haue lyued wel in this worlde, haue deserued heauen with their good workes, with almes geuyng, and other such workes merited euerlasting lyfe. And therefore when they dye they shall be receyued of Christ, and he shall geue them euerlasting lyfe which they in their lyfe tymes haue deserued with theyr owne dædes: so that our sauiour shall be after theyr sayinges onely a iudge. He shall iudge which be those which haue deserued heauen, and them he shall receyue vnto euerlasting lyfe, and so he shal geue vnto euery one accordyng to his merites. Such a sauiour the papistes make hym. But I pray you if it should be so as they say which of vs should be saued? Whose workes are so perfect that they should be able to deserue heauen? for (I tell you) heauen and euerlasting lyfe is a more precious thing then that it can bee deserued with oure doynges, with our outward workes. And therefore the papistes depraue Christ and spoyle hym of his honor and dignitie: for he is an other maner a sauiour then they fantasie hym to bee: for he reputeth all them for iust, holy, and acceptable before God, which beleue in hym, which put their trust, hope, and confidence in hym: for by his passion, which he hath suffred, he hath merited that as many as beleue in him, shall be aswell iustified by hym, as though they them selues had neuer done any sinne, and as though they them selues had fulfilled the law to the vttermost: for we without him are vnder the curse of the law, the law condemneth vs, the law is not able to helpe vs, and yet the imperfection is not in the law but in vs: for the law it selfe is holy and good, but we are not able to kepe it, and so the law condemneth vs, but Christ with his death hath deliuered vs from the curse of the law: He hath set vs at libertie, and promiseth that when we beleue in him, we shall not perish, the law shall not condemne vs. Therefore let vs study to beleue in Christ. Let vs put all our hope trust and confidence onely in hym. Let vs patch him with nothyng, for as I told you before our merites are not able to deserue euerlastyng lyfe: it is to precious a thyng to be merited by man. It is his doyng onely: God hath geuen hym vnto vs to be our deliuerer, and to geue vs euerlasting lyfe.

The papistes opinion of Christ.

Christ hath deliuered vs from the curse of the lawe.

lyke. O what a ioyfull thing is this? what a comfortable thing is it? that we know now that neither deuil, hell, or any thing in heauen or earth, shall be able to condemne vs when wee beleue in Christ.

Now to our matter the Angell after he had told them this good tidynges how the kyng of all kynges was borne, he gaue them a signe or token whereby they should know hym, and sayth: *Reperietis infantem iacentem in præsepe*. Yee shall finde the babe lying in a maunger. This was a goodly signe. In deede if we consider the matter well, it was enough to make them astonied, and to cast downe their belief, to tell them first of a great Sauiour: & then to say, that they should finde him in a stable, lying in a maunger. But the wisedome of God is not according to the wisedome of this world. He went not about to please the folishe of this worlde, but his counsell was to deliuer the world by his sonne, which should not come in riches and great pompe, but in pouertie and in ragges. His kingdome in this world should be a weake kingdome. And so his Disciples afterward were taken out of the lowest sort of men. They were poore fishers, and the most vilest men in this worlde as S. Paul sayth: *Excrementa mundi*. Outcastes of the worlde. And so shall all his Disciples be, all they that will be saued by him, and specially the preachers of his holy worde shall be *Excrementa*. They shall be out castes, when they will goe about to reproue sinne as a preacher should do, as their office requireth: *Arguere mundum de peccato*. To rebuke the world of sinne: I warrant you that man shall haue litle fauour in this worlde: So (I sayd) God hath no respect of persons though they be vile before this worlde and counted for nothyng, yet he is content to worke his will with them & through them: as here in these shepheardes appeared, though they were poore: yet the Angell opened vnto them, such thynges which were hidden from these glorious Prelates and stubburne Bysshops, which in all tyme do but litle good: for they disdayne to preach: *Iesum crucifixum*.

Now lyke as he was borne in ragges, so the conuerting of the whole world is by ragges, by thinges which are most vile in this worlde: for go to the matter: what is so common as water? euery foule diche is full of it, yet we washe our re-

mission

Christ was found lying in a maunger.

Christ chose poore men to be his Disciples.

Iohn. 16.

We enter into Christ by baptisme.

mission of our sinnes by Baptisme: For like as he was fould in ragges: so we must finde him by Baptisme. There we begyn: we are washed with water, and then the wordes are added: for we are Baptised in the name of ỹ father the sonne & the holy ghost: wherby the Baptisme receiueth his strength. Now this Sacramẽt of baptisme is a thing of great weight: for it ascertayneth and assureth vs, that like as the water washeth the body and clenseth it: so the bloud of Christ our Sauiour clenseth and washeth it from all filth and vncleanes of sinnes. So likewise go to the Lordes Supper, when the bread is consecrated, when the wordes are spoken ouer it: then it is in such an office that it beareth the name of the body and bloud of Christ, like as the Magistrates because of their office are called, Dii. Goddes, so the bread representeth his body: so that we go vnto it worthely, and receiue it with a good fayth. Then we be assured that we fede vppon him spiritually. And like as the bread nourisheth the body: so the saule feedeth vpon the very body and bloud of Christ by fayth, by beleuing him to be a Sauiour which deliuered man from his sinne.

He that receiueth the Sacrament in faith spiritually receiueth the very body and blud of Christ.

And so it appeareth that we may not seeke Christ in the glittering of this worlde: for what is so common as water? what is so common as bread and wine? yet he promiseth to be found there when he is sought with a faythfull hart. So will you haue Christ? Where shall you finde him? Not in the tolities of this world, but in ragges in the poore people. Haue you any poore people amongest you in your towne or cittie? Seeke him there amongest the ragges, there shall you finde him. And I will proue it on this wise. He sayth him self with his owne mouth. Whatsoeuer ye do to these litle ones, *Minimis*, that do ye vnto me. By these wordes appeareth manifestly, that whatsoeuer ye do vnto the poore people which are despised in this worlde, ye do it to him selfe. Therefore I say yet agayne, when you will seeke Christ, seeke him in the ragges, seeke him in the maunger amongest the poore folke, there you shall finde him. But you must vnderstand that when I speake of pouertie I speake not of this wilfull pouertie of the Monkes and Friers: for that same was an hypocriticall pouertie: that same pouertie was full of all maner

Seeke Christ among the poore & then you shal finde him.

of

of delicate thinges: *Nihil habeant, & tamen omnia habebant.* They had nothyng and yet they had all. They were wise enough they could make shift for them selues I warrant you, therefore I speake not of that pouertie: for it was a wicked abhominable and hypocriticall pouertie. But I speake of the very poore and needy flocke of Christ, which haue not wherewith to liue in this world. Those I would haue you to refresh, to cherish, to helpe thē with your superfluitie. Amongst that poore company seeke Christ, and no doubt you shall finde him.

The conclusiō of this Sermon.

Now to make an ende, consider what I haue sayd, how Christ was borne, in what pouertie, & in what miserie. Remember what maner of Sauiour he is, namely a perfect Sauiour which saueth and healeth all our sorrowes whē we beleue in hym. I told you where you should seeke hym, namely amongest the poore, there wil he be found. The almightie God geue vs grace to lyue and beleue so, that we may attaine to that felicitie, which he hath promised by his sonne our Sauiour. To whom with God the father & the holy ghost be honor world without ende. Amen.

# A Sermon preached by M. Hugh Latymer on Twelfth day at Grimſtorpe. An. 1553.

WHen Ieſus VVas borne at Bethleem in Iewry in the time of Herode the King: Behold there came wiſe men from the Eaſt to Ieruſalem ſaying: where is he that is borne King of the Iewes: we haue ſeene his ſtar in the Eaſt, and are come to worshippe him. Mata.

Right worſhipfull you heard the Goſpell red before you, which Goſpell is the beginning of the 2. chap. of Mathew: and it comprehendeth good matters. It ſpeaketh of the Epiphany of Chriſt: how our Sauiour was opened, by the prouidence of God to the Gentiles. Notwithſtanding I entend not to tary long in that Goſpell, or two entreate of it: for if ye remember I promiſed you the laſt ſonday 3. things: firſt I promiſed you, that I would ſpeake of the circumciſiō generally, what it is, and what it ſignifieth: ſecondarely I promiſed you to ſpeake of the circumciſion of Chriſt our ſauiour, and how it chaunced that he would be circumciſed. And thirdly I promiſed you to ſpeake of his manhood. Now you know at ỳ ſame tyme I did not performe my promiſe, becauſe I had no time: therefore I entend now by the helpe of God to performe that which I then promiſed. But yet becauſe the Goſpell contayneth ſo good matter I can not goe ouer it, but ſhew you certayne ſpecialties whiche are contayned in it. Circumciſion what it is. Circumciſion of Chriſt.

The Euangeliſt Mathew in this Goſpell goeth about to proue, that Ieſus was this Meſſias which was ſpoken of ſo much before times by the prophets, and this he doth, by the place where he was borne, namely at Bethleem, and alſo by the time, namely, when Herode was king ouer the Iewes. But here be no Iewes, therefore it needeth not to entreate of this matter. Ieſus Chriſt is the true Meſſias.

Further.

Furthermore here we shall note the simplicitie and hartines of these men which came a great way out of their contries, where the prophet Daniell had bene before times: for no doubt but they had learned of Daniell that there should a Messias come: therefore now when they perceiued by the starre that he is borne, they are redy to forsake their contries, and come into Iewry such a great way to make inquisition for him. And ther go very simply to worke casting no perill. They aske openly at Jerusalem for him, saying: *vbi est rex?* VVhere is he that is borne king of the Iewes? Here you must vnderstand that after Pompeius the great had subdued the Iewes, in processe of time Herode had gotten the rule ouer them, by the meanes and appointment of the Emperour. Which Herode was not a Iew but an Idumean, a cruell man, a wicked man, and a forecasting man, for he trusted not constantly vnto the Iewes. He was euer afrayd he should be depriued of his kingdome. Now at that time when this wicked man had the rule, these wise men came into the citie and enquired for the king of the Iewes, and openly protested their fayth which they had in Christ. They were nothing afrayde of Herode for they had such a trust and confidence in God, they knew that he was able to deliuer them out of his handes. But the worldly wise men will say they were but fooles to put them selues in daunger without neede: they might haue asked for him secretly: so that ỹ king might not haue heard of it: such is the wisdome of these, which haue no fayth or confidence in God: they wil not abide any perill for Gods sake: they seeke rather all the corners to hyde them selues in, rather then they will professe Gods word openly. I pray you note and marke well their wordes: they say: we are come to worshippe him, to do homage vnto him, to acknowledge him to be our lord: then agayne note the wordes of Herode, he sayth vnto them: Goe and search diligently for the childe: and when you haue founde him bring me worde, that I may come and worshippe him also. Loe, heare what a fore was this Herode. Who can iudge of a mans wordes, except God which knoweth the hartes of men?

Matth. 2.

Herode feared the losse of his kingdome by Christ.

Herode was a false Fox.

Note an other thinge which is this: assone as this was

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published, that these strangers were come asking for ỹ king of the Iewes. Herode was troubled, (sayth the text) and all Ierusalem with him. This was a strange thing that Ierusalem should be troubled, which longed so long time for that king, for that Messias, for that sauiour, but they were euen as we are, they cared not for Gods worde, they sought nothing but their ease and to be at rest, they cared not greatly for religion, they thought if we receiue him, we shall haue trouble with him: therefore it is better for vs to leaue hym, and to let him alone, rather then to disquiet our selues: they were euen right merchantmen: they sought nothing but to saue their substance in this world, this was all that they looked for, therefore they were troubled when they heard that Christ was borne.

The louers of this world care not for religion.

Now what doth Herode? Forsoth he calleth all the byshoppes and learned men, and enquireth of them, the tyme at the which Christ should be borne. They were well seene in the lawe, and the prophetes after the letter: and therefore by and by made aunswere vnto him saying at Bethlem Iuda hee shall be borne, for so it is written in the fifth chapter of Micheas: *Et tu Bethleem Iuda*. And thou Bethleem Iuda, thou art not the least concerning the princes of Iuda, for out of thee shall come the captaine that shall gouerne my people Israell. After that Herode had heard this, he called the wise men, and bad them that they should goe and search out the childe, & when they had found hym, they should bring him word agayne that he might come and worshippe him also. O what a fore is this: there hath bene many such fores in England specially in the time of persecution, which pretended great holynes and zeale to godward with their will: but their hartes was poysoned with the crueltie of Herode. Miche. 5.

Now assone as they were out of the citie, the starre appeared vnto them agayne, and went before them till it came to the place where it stode still. But you must vnderstand that our sauiour was borne in a stable, but Ioseph had gotten a house in processe of time: so that they found hym not in the stable. There be some learned men, that thinke, that these wise men came a yeare or two after his birth: for they came a great way, and there they found him and did their homage

mage vnto him acknowledgyng him to be the Lord, and declared their fayth that they had in him, & brought him Golde, Frãckumcense and Myrre. And here is to be noted the prouision of God: there was no body that we reade of, which gaue any thing vnto him: yet God could stirre vp the heartes of those strangers to shewe their liberalitie towardes him. They bring Golde which signified him to be the right king aboue all kynges, lyke as the golde exceedeth all the other mettalles: so golde signified him to be the king aboue all kinges, and that the doctrine of him is the very true doctrine. Frankumcense signified the prayer of the faythfull which maketh a good sauour before God, for he greatly delighteth therein. Myrre which they offred signified afflictions of those which confesse Christ.

How the wise men honored Christ

Gold, Frãkensence, Myrre.

But here (as I tolde you before) you must note Gods prouision, for now Mary and Joseph must be gonne to Egipt, see what prouision God made for them: sent them gold, and other treasures out of a farre countrey. Agayne how God so wonderfully preserued those wyse men which were goyng agayne to Herode, if they had not bene admonished by the Angell of God. Therefore learne here, that they that beleue in God, and put their hope and trust in him, shall be prouided for, God will not forget them. But how these men came to Coleyne in Garmany I marueill greatly, I thincke it be but phantasies and illusions of the deuill, which stirred vp men to worship stone and woode.

The thre wise men came not from Coleyn.

But now I will leaue that place of scripture, and returne agayne to my promise, and speake somewhat of circumcision, and so make an end.

God almightie made this promise vnto Abraham saying: *Ego ero Deus tuus, et seminis tui post te*. I will be thy God, and thy seede after thee. This was the promise of God which promyse was confirmed by that signe and outwarde token of circumcision. Now the couenant or promise of God abideth, but the circumcision which was the signe of it, is gone and taken away by the comming of Christ, & in stead thereof is ordayned the baptisme. This you haue heard the last tyme when I tolde you that circumcision was not onely a marke or naked token, wherby men might know a Jew frō

Gene. 17.

a Gentile

a Gentile, but it had a farther signification, namely that like as the privy member was circumcised, the foreskinne cut of, so the hart of euery man must be circumcised, & the foreskinne of all wickednes cut of, or pulled away, like as our Baptisme is not onely ordayned for that cause to knowe a Christian from a Turke or heathen, but it hath a further signification, it signifieth that we must washe away the olde Adam, forsake and set aside all carnall lustes and desires, and put on Christ, receiue him with a pure hart, and study to liue and goe forward in all godnes, according vnto his will and commaundement. So I say at that time, circumcision was not onely an outward bare token, but had an inward signification, namely, that the hart of man should be circumcised, from all sinne and clensed from all wickednes. The signification of Circumcision.

Now come to the poynt, circumcision at that time was a certayne sure infallible, and effectuall token of Gods good will towardes them to whom it was geuen: for as many as did beleue the couenaunt of God: it did ascertayne them of the good will of God towardes them, that they should be deliuered out of all their troubles and aduersities and that they should be sure of the helpe of God. An example we haue in that good yong man Jonathas, he comforted himselfe with his circumcision, saying to his weapon bearer: *Veni, transeamus ad incircumcisos*. Come let vs goe to this vncircumcised. As though he sayd: Come let vs go, we haue circumcision, God hath promised to be our God to ayde and helpe vs, and deliuer vs out of all our troubles and calamities. And so went on he and his weapon bearer onely agaynst their enemies, and set vpon them, and killed a great number of them that same day, which victory happned by the occasion of thys faythfull Jonathas the kinges sonne. So likewise did Dauid when he should fight agaynst Goliah the philistine, he sayth: *Quis est ille incircumcisus?* What is this vncircumcised philistian that he should reuile the host of the lyuing God? So they erboyted themselues, & confirmed their fayth with ths Circumcision. So let vs euer consider in what trouble and calamitie so euer we be, let vs remember that we be baptised: that God hath promised to helpe vs, to deliuer vs from all our sinnes and wickednes, to be our God. Circumcision was to the Iewes a sure and certeine token of Gods fauour. 1. Reg. 14. God giueth victory to the faithfull. 1. Reg. 17.

We are assured of the fauour of God by Baptisme, as the Iewes were by circumcision.

And agayne let vs consider our promise which we haue made vnto him, namely that we will forsake sinne, the deuil and all his craftes and illusions and cleaue vnto God onely, and so by the remembrance of this we shalbe more readie & earnest to striue and fight agaynst the deuill.

Now let vs come to the circumcision of our sauiour Christ. A man might marueill how it came to passe that our sauiour would be circumcised being as he was in deede. *Ipsissima iustitia*, the righteousnes it selfe. What needeth hym to bee circumcised? for he was no sinner, nor had neede that his fayth should bee confirmed by the circumcision, beyng very God and the materiall sonne of God. Agayne to do a thing that needeth not, it is but lost labor and the time ill spent. And

Gala. 5. Saint Paul sayth: *Si circumcidamini, Christus vobis nihill proderit.* When you are circumcised Christ doeth you no good, you neede not loke to be saued by him. To make answer to these questions, first I would not haue you to thinke that Christ being but viij. dayes olde knew not where aboutes hys parentes went, what they did, when they circumcised hym, yes, yes, he knew it well enough: for though he was but a childe, yet he was such a childe that had no fellow: for as

Colo. 2. S. Paull witnesseth: *Plenitudo diuinitatis habitabat in illo corporaliter.* The aboundancy of the godhead dwelt in hym corporally. God dwelleth in all them that be faythfull spiritually: for we be the temples of God: But in Christ he dwelleth corporally, that is to say, he with the plenteousnes of hys godhead dwelleth in Christ, you must vnderstand that Christ hath a soule and body, and vnited it with his diuinitie, therefore it is sayd that he dwelleth in Christ corporally. Now he being very God would not haue bene circumcised against his will, but he did it voluntarily. As for the saying of S. Paul, *Si circumcidamini Christus nihil vobis proderit*. It hath his vnderstanding: for S. Paul in that place speaketh not of the outward worke of circumcision, but agaynst that wicked opinion which the gentiles had: for they thought that circumcision was a worke mereting remission of sinnes: which opinion toke away the office of Christ. Now S. Paul warneth them of it, and shewed that this was a wicked opinion to thinke to be saued by the circumcision. The causes wher-

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fore Christ our Sauiour would be Circumcised are these: first because he would be a testimony, that the old lawe was Gods law, and for that tyme they were the very lawes of God: and therefore he suffred himselfe to be circumcised notwithstanding that he had no neede of it, but this is but a secondary cause An other cause is to be obedient vnto common orders, therefore he woulde suffer rather to be circumcised, then to geue occasion of burly burly or vproze: for he knew the will of his father was that subiectes should obey Magistrates, keepe orders. *Subiecti estote cuiuis humanæ creaturæ.* Be obedient vnto them. Loke what lawes and ordinaunces are made by the Magistrates, we ought to obey them: therfore let vs consider euer in all our doynges what bee the lawes of the Realme, and accordyng vnto the same we must liue. And this is to be vnderstand as well in spiritual matters as temporall matters, so farre forth as their lawes be not agaynst God and his word. When they will moue vs to do any thyng agaynst God then we shall say. *Oportet magis obedire Domine quam hominibus.* VVe must more be obedient vnto God then vnto man: yet we may not withstand them with stoutnes or rise vp agaynst them: but suffer what so euer they shall doe vnto vs: for we may for nothyng in the world rebell agaynst the officers of God, that is to say, agaynst the Magistrate.

The cause why Christ was circumcised. Tit.3. Actes.5. God is more to be obeyed then men.

Now Christ himselfe geueth an example of this obedience, and no doubt, it was a paynfull thyng to be Circumcised, as it appered by a notable acte in the first booke of Moses. When Jacob that holy man was commyng home agayne out of Mesopotamia, with his wiues and children, and all his substaunce: as hee came by the way, he pitched his tentes about the Sichemites. Now hee had a daughter called Dina, which gasing damsell went abroad to see the countreyes, and so came into the towne among the straungers. Now the gouernors sonne of the Citie seyng her to be a fayre mayden, caste his loue vpon her and went and toke her and rauished her, and afterward made sute vnto Jacob her father and got her to hys wife. At the length after much a do, they agreed vpon that, that he his father and all his people should be circumcised, which was done: for vpon a day all their males Gen.34.

were circumcised, and here was a religion of pollecie. They were circumcised not for Gods sake to acknowledge him to be their God, but onely to satisfie the request of a foolish wanton young man, as we read in Cronicles of such religion of pollicie. Now what hapned? The third day when their sores were very great, two of Jacobs sonnes went into the Citie, and slew altogether men women and children, and toke their sister away agayne. Here by this appeared what payne it was, that they were not able to withstand or defend them selues.

Circumcision was paynfull.

But our Sauiour he was well content to suffer that great payne: but these causes are not the chiefest but there hangeth more of it. S. Paul shewed the chiefest cause in the Epistle to the Hebrues saying: *Post quam venit plenitudo temporis, misit Deus filium suum factum ex muliere.* After that the fulnes of the tyme came, God sent his soone made of a woman. This is the principall cause: for when the fulnes of the tyme was come, as God will haue all thynges done in a conuenient tyme, and the same tyme must be appointed by him, and not by vs. When the tyme was ful come then God sendeth his sonne made of a woman, made of a woman he sayth: which signifieth that Christ toke the substaunce of his body of the woman. In all thinges he was lyke vnto other children, except that he had no carnall father, and was without sinne, els he was very man: for we may not make him so spirituall that we should deny his humanitie. No not so: he was very man and was bonde to the law. To what ende? *Vt eos qui legi erant obnoxii, liberaret.* That he might deliuer vs from the law, to the which we were bound. And that we might receiue the right of the children of God by adoption, through Gods goodnes by his deseruyng, that we might haue through his fulfillyng of the law, remission of sinnes and eternall lyfe. These are his giftes which he hath deserued with his keepyng of the law.

*Gala. iiii.*

Christ toke very flesshe of Mary the virgine.

*Gala. iiii.*

Thus you see to what ende he was circumcised, and wherfore he kept the law namely to deliuer vs from the condemnation of it: for if he had not kept the law, the law had such power that it should haue condemned vs all: for so it is written; *Maledictus qui non manserit in omnibus.* Cursed be

Christ is the fulfilling of the law.

*Gala iiii.*

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he that abydeth not by all that which is written in this law. So that the least cogitacion that we haue agaynst that lawe of God, bringeth this curse vppon our heades: so that there was neuer man nor shall be one, that could remedy him selfe by this law, for it is spirituall it may not be fulfilled but by the spirite. It required vs to be cleane from all spot of sinne, from all ill thoughtes, wordes, and deedes: but we carnall, and as S. Paul sayth. *Venditi sub peccato*. Sold vnto sinne and wickednes: therfore he concludeth thus: *Ex operibus legis nemo iustificabitur*. And by the workes of the law no man can be iustified, for you must consider the wordes of the law how they ought to be done, and agayne how we do them. As Christ dyd them they merite, for he did them perfectly as they ought to be done: but as we do them they condemne, and yet the lacke is not in the law, but in vs. The law for it selfe is holy and good: but we are not able to keepe it, and therefore we must seke our righteousnes not in the lawe but in Christ, which hath fulfilled that same, and geuen vs freely his fulfilling.

Christs deedes were perfect & our deedes imperfect

And this the chiefest cause wherefore Christ would fulfill the lawe. But all the Papistes thinke themselues to be saued by the lawe: and I my selfe haue beene of that daungerous, perilous, and damnable opinion, til I was .xxx. yeares of age: so long I had walked in darckneslle and in the shadowe of death. And no doubt he that departeth from this worlde in this opinion, he shall neuer come to Heauen: for when we well consider the workes of the law, which the lawe requireth, and againe how we do them, we shal finde that we may not be iustified by our doinges: for the flesshe raigneth in vs, it beareth rule and letteth the spirite, and so we neuer fulfill the lawe. Certaine it is that they that beleue in Christ haue the holy Ghost which ruleth and gouerneth them: yet for all that there be a greate many lackes in them, so that if they would goe about to be saued by theyr workes, they shoulde come to short: for theyr workes are not able to aunswere the requestes of the lawe: And so Christe should be but a Iudge which should geue euery one according to his merites, and should not deserue for vs. If we had no other helpe but that, then we should go all to the deuill. But God the euerlastinge

None can nor hath fulfilled the law but Christ onely.

be prayed we haue a remedy and a sure helper. Christ the sonne of the liuyng God hath fulfilled the law for vs, to deliuer vs from sinne. Such is the office of Christ to deliuer vs from the law and the wrath of it. The law required a perfect righteousnes and holines, now all they that beleue in Christ they are holy and righteous: for he hath fulfilled the law for vs which beleue in hym: we be reputed iust through fayth in Christ: what required the law of vs? mary righteousnes and holynes: This we haue, we are righteous: but how? not by our workes: for our workes are not able to make vs iust, and deliuer vs from our sinnes, but we are iust by that that our sinnes are pardoned vnto vs through fayth that we haue in Christ our Sauiour: for he through his fulfillyng of the law, toke away the curse of the law from our heades. *Qui de peccato condemnauit peccatum*. He tooke away the power of the sinne. Sinne is made no sinne.

Christ hath ouerthrown the power of sinne.

I desire you in the reuerence of God to beare away this one sentence which I will tell you now: for it shall be a good stay agaynst the temptations of the deuill, the sentence is this: *Quod lex præstare non posterat*. That the law could not do (for it was letted by the flesh) what can the law do when it hath no let? mary it can iustifie, *sed infirmabatur per carnem*, that is to say: Man was not able to do it, the lacke was in vs: for we are wicked and the law is holy and good. Now that which we lacked, that same hath God fulfilled and supplied. *Missit filio suo*, in that he hath sent his sonne to supply that which mans workes could not do, and with his fulfilling of ỹ lawe and paynefull death he merited, that as many as beleue in him, though they had done all the sinnes of the world, yet shal they not be damned, but are righteous before the face of God beleuyng in Christ: So that remission of sinnes of sinnes & euerlastyng lyfe may be sought no where els but onely in Christ. *Qui proprio filio non pepercit, sed dedit illum pro nobis*. He that spared not his onely sonne but gaue him for vs. Why should he not haue geuen vs all thinges with him?

Rom. 8.

Christes merites are our merites.

Rom. 8.

By this text it appeareth that he which hath Christ hath al thynges, he hath Christes fulfillyng of the law, he hath remission of hys sinnes, and so consequently euerlasting lyfe. Is this not a comfort? what greater consolation, comfort and

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hartes eaſe can there be in heauen and in earth, then that: namely, to be ſure of the remiſſion of thy ſinnes, and that Chriſt bound hymſelfe vnto ỳ law to that ende that he might fulfill it to the vttermoſt. This I ſay is the greateſt comfort, ſpecially when he wil go in hand with vs, and caſt our ſinnes in our teeth, as he no doubt forgetteth them not, but hath them at hys fingers ende (as they ſay) when he wil ſo go to worke with vs, ſaying: Sir thou art damned, thou art a ſinfull wicked man, thou haſt not kepte Gods moſt holy commaundementes. God muſt nedes iudge thee according vnto his law.

There is no ſaluation for vs without Chriſt.

Now then when I haue the grace to haue in remembrance the circumciſion of Chriſt: when I remẽber that Chriſt hath fulfilled the law for me, that he was circumciſed, that he will ſtand betwene me and my damnation, when I loke not vpon my workes to be ſaued by them, but only by Chriſt: when I sticke vnto hym, when I beleue that my ſoule is waſht and made cleane through his bloud, then I haue all his godnes: for God hath geuen him vnto me, and when I beleue in hym, I apply all hys benefites vnto mee. I pray God the almighty to geue vs ſuch a hart that we may beleue in hym, for he is *finis legis*, the ende of the law, *perfunctio legis*, the fulfilling of the the ſame, to the ſaluation of euery one that beleueth on hym. What can be more comfortable: therefore let vs beleue in hym and be thankfull. Now I muſt nedes ſpeake a word or two of good workes, leaſt peraduenture ſome of you bee offended with me.

How we may apply all the benefites of Chriſt, and make them our benefites.

I tolde you before wherein ſtandeth our righteouſneſſe, namely, in that that our vnrighteouſnes is forgeuen vnto vs: for we muſt nedes confeſſe that the beſt workes that we do, haue nede of remiſſion of ſinnes, and ſo not meritorious for they be not perfect as they ought to be: and therefore we lyue of borrowyng, we haue no proper righteouſnes of our owne: but we borrow, that is to ſay: we take the righteouſnes of Chriſt which he offred freely to as many as beleue in hym. And thys treaſure of hys righteouſnes is not waſted or ſpente, he hath enough for all the worlde, yea, if this were a thouſand worldes. Therfore when we haue bene wicked let vs be ſory for our wickednes, and come to Chriſt, and call for forgeuenes, & thẽ take a good earneſt purpoſe to leaue ſinne,

Ther

Euery thing is as it is, and not as it is taken.

There is a common saying amongst vs here in england: Euery thing is (say they) as it is taken, which in deede is not so: for euery thing is as it is, howsoeuer it be taken, but in some maner of wayes it is true, as in this matter: We of our selues are vnuust, our workes are vnperfect, and so disagreable vnto gods lawes, yet for Christes sake we be taken for iust, and our workes are allowable before God: not that they be so in deede for themselues, but they be taken well for hys sake. God hath a pleasure in our workes, though they be not so perfectly done as they ought to be, yet they please hym and he delighteth in them, and he will reward them in euerlasting lyfe. We haue thē not by our merites, but by Christ. And yet this sentence is true: *Reddet vnicuiq; iuxta opera*. Ye will reward euery one accordyng to his deseruyng, be wyll reward our good workes in euerlasting lyfe, but not with euerlasting lyfe: for our workes are not so much worth, nor ought not to be esteemed as to get heauen, for it is written: *Cœli gloria donum dei*. The kyngdome of heauen is a gifte of God. So. likewyse S. Paul sayth: *Gratis estis saluati, fide absque operibus*. Ye are saued freely without worke. Therfore when ye aske. Are they saued? say yes: How? mary, *Gratis*, freely: and he is all our comfort to stay our consciences. You will say now: Here is all fayth, fayth, but we heare nothing of good workes: as some carnall people make suche carnall reasons lyke themselues, but I tell you we are bounde to walke in good workes: for to that ende we are come to Christ, to leaue sinne, to lyue vprightly and so to be saued by him: but you must be sure to what ende you must worke, you must knowe how to esteme your good workes. As if I fast and geue almes, and thinke to be saued by it, I thrust Christ out of hys seate, what am I the better when I do so? But I tell you how you shall do them: First consider with your selues how God hath deliuered you out of the hand of the deuill. Now to shew your selfe thankefull, and in consideration that he commaundeth you to do good workes, ye must do them, and therefore we wrastle with sinne. When the deuill tempteth me, or in any wise moueth me to wickednes, then I must withstand disalow and reproue it: and when he hath gotten at any tyme the victory, we must rise againe and beware afterward. And

*Rom. iii.*

We are freely saued.

How & wherefore good workes are to be done.

We must doe good workes because God commaundeth vs to do them

when

when I fele my selfe feble and weake, what shall I do? mary call vpon God: for he hath promised, that he will helpe, there was neuer man yet nor any shall be, but he shall finde ease and comfort at Gods hande, if he call vnto him with a faythfull hart: for as S. Paul sayth: *Benedictus est Deus qui non sinit nos tentari, super quod ferre possumus.* God is true (sayth hee) hee will not suffer vs to be tempted further then we may beare. If therefore we would once enter into a practise to ouercome the deuill, it were but an easy thing for vs to do, if euery one in his calling would direct his wayes to Godward, and to do good workes, as the parentes in their callyng to liue quietly and godly together, and bring vp their youth in godlynes: So likewise maisters to kepe their seruauntes in good order, to kepe them from idlenes and wickednes. These are good workes when euery one doth his calling as God hath appoynted hym to do: but they must be done to that end to shewe our selues thanckfull: and therfore they are called in Scripture sacrifices of thanckesgeuynges, not to winne heauen withall, for if I should do so, I should deny Christ my sauiour, despise & tread him vnder my fete: for to what purpose suffred he? when I shall with my good workes get heauen? As the papistes do which deny him in dede: for they thincke to get heauen with their pilgrimages, with running hether and thether. I pray you note this, we must first be made good before we can do good. We must first be made iust, before our workes please God: for when we are iustified by fayth in Christ, and are made good by him, then commeth our duty, that is: to do good workes, to make a declaration of our thankfulnes.

1. Cor. x.

The pathway of good workes.

Good workes follow faith.

I haue troubled you a good whyle, and somewhat the longer, because I haue much pleasure to comfort my selfe in it. In tymes past we were wont to runne hither and thither, to this saint & that saint, but it is all but figge leaues what man can do. Therefore let vs sticke to Christ which is the right perfect and absolute Sauiour, and able to deliuer vs from all our sinnes, and not onely able to do it, but also willyng, he offreth him selfe vnto vs: therefore (I say) let vs beleue in him, and afterward shew our thankfulnes through an honest godly conuersation and liuyng: so that his name may be prayse

led amõgst vs, & that they that know him not as yet, may be brought to the knowledge of him through our godly conuersation. The almighty god whose kyngdom is euerlasting geue vs this grace. To whom with God the sonne & the holy ghost, be all honor and glory now and euer, world without ende. Amen.

## A Sermon preached by M. Hugh Latymer, the first Sonday after the Epiphanie An. 1552.

Math. 2.



THE father and mother of Iesus went to Ieruſalem after the cuſtome. &c.

Here in this Goſpell is to be noted, how Marie the mother of Chriſt went to Ieruſalem hauing her huſband, and the childe Iesus which was yeres of age with them. &c. But before I come to this goſpel, I wil rehearſe vnto you ſomething which I toke in hand laſt holy day: where I taking occaſion of the goſpell that was read the ſame day, made mention how Iesus the ſonne of God, and Sauiour of the worlde, was borne in Bethlæm: and how God opened his byrth vnto the Gentiles which wer the thræ wiſemen, commonly called ỳ thræ kinges of Collen, but they were not kings, as the fond opinion of the cõmon people is, but they wer religeous men, and men that feared God, yea and as ſome great learned men gather, they were of the remnant of thoſe which Daniel ỳ prophet had taught & inſtructed in the knowledg of God, & of his will. For Daniell being in captiuitie bare great rule amongſt the gentiles, as it appeareth in his boke of prophecie, and therfore was able to ſet forth and promote the true religion of God, which was knowne at that time onely among the Iewes: which knowledge theſe wiſe men had, and had alſo a ſpeciall vnderſtanding of Aſtronomie: And

Chriſt ſhewed himſelfe to ỳ Gentiles

now

now, they seing the starre, perceiued that it was not a common thing, but a token that the greatest king was borne, of whome they had heard their forefathers talke, and therefore they came to Ierusalem, and enquired for this king. &c.

The last holy day I had no time to entreat of this matter fully, and therefore I entend to speake somewhat of it at this time. And first of this worde Iesus, what it is.

The Euangelist sayth here: VVhen Iesus was borne. What is Iesus? Iesus is an hebrue worde, and signifieth in our englisch tongue, a Sauiour and redemer of all mankynde borne into this worlde. This title and name to saue, perteyneth properly and principally vnto him, for he saued vs, els we had bene lost for euer. Notwithstanding the name of Sauiour is vsed in common speach, as the king is called a Sauiour, for he saueth his subiectes from all daunger and harme that may ensue of the enemies. Likewise the phisitian is accompted a sauiour, for he saueth the sicke man from the daunger of his disease with good and wholesome medicines. So fathers and mothers are sauiours, for they saue their children from bodely harme that may happen vnto them. So bridges leading ouer the waters are sauiours, for they saue vs from the water. Likewise shippes and boats great and small vesselles vpon the seas are sauiours, for they saue vs from the fury, rage, and tempest of the sea. So iudges are sauiors, for they saue, or at least should saue the people from wrong and oppression: But all this is not a perfecte sauing, for what auayleth it to be saued from sicknesse, calamities, and oppression, when we shall be condemned after our death both body and soule for euer to remaine with the deuil and his angels? We must therefore come to Iesus, which is the right and true Sauiour, And he it is that hath saued vs from sinne. Whome hath he saued? His people. Who are his people? All that beleue in him, and put their whole trust in him, and those that seke helpe and saluation at his handes, all such are his people. How saued he them? First by magistrates he saued the poore from oppression and wrong: the children he saueth through the tuition of the parentes from daunger and perill: by phisitians he saueth from sicknes and diseases: but from sinne, he saueth only through his passion and bloudshed

Iesus, what it is:

A Sauiour is vsed in sodry speches.

Iesus Christ is our onely Sauiour.

How many waies Christ saueth vs.

ding

Christes death is our onely saluation.

ding. Therfore he may be called, and is the very right Sauiour, for it is he that saueth from all infelicitie all his faythfull people, and his saluation is sufficiente to satisfie for all the world as concerning it selfe, but as concerning vs, he saued no moe, then such as put they? trust in him. And as many as beleue in him shall be saued, the other shall be cast out as infidelles into euerlasting damnation, not for lack of saluation, but for infidelitie and lacke of fayth, which is the onely cause of they? damnation.

Synne is the onely cause of damnation.

He saued vs, from what? Euen from sinne. Nowe when he saued vs from sinne, then he saued vs from the wrath of God, from affliction and calamities, from hell and death, and from damnation and euerlasting payne: for sinne is the cause and fountaine of all mischife: Take away sinne, then all other calamities wherin mankinde is wrapped are taken away and cleane gone and dispersed: therefore he sauing vs from sinne, saued vs from al affliction. But how doth he saue vs from sinne? In this maner, that sinne shall not condemne vs, sinne shall not haue the victory ouer vs, He saued vs not so, that we should be without sinne, that no sinne should be left in our hartes: No, he saued vs not so, for al maner of imperfections remayne in vs, yea in the best of vs: so that if God should enter into iudgement with vs, we shoulde all be damned. For there are none, nor euer was any man borne into this world, which could say, I am cleane from sinne, except Iesus Christ. Therefore he saued vs not so from sinne, in taking cleane away the same, that we should not be inclined vnto it, but rather the power and strength of the same sinne, he hath so vanquished, that it shall not be able to condemne those which beleeue in him: for sinne is remitted, and not imputed vnto the beleeuers.

How we be saued frō sinne.

Christ only is voyde of sinne

So likewise he saued vs from sinne, not taking it cleane away, but rather the strengh, and force of the same: so he saued vs from other calamities, not taking the same cleane away, but rather the power of the same: so that no calamitie, nor misery should be able to hurt vs that are in Christ Iesu. And likewise he saued vs from death, not that we should not dye, but that death should haue no victorie ouer vs, nor condemne vs, but rather to be a way and entrance into saluation

The power & force of sin is take away by Christ.

and

and euerlasting life: for death is a gate to enter into euerlasting life. No man can come to euerlasting life, but he must first dye bodely: but this death can not hurt the faythfull, for they are exempted from all daunger through the death and passion of Jesus Christ our Saviour, which with his death hath ouercome our death. Here is to be noted the erro^r of the Jewes, which beleued that this saviour should be a temporall king and ruler, and deliuer them out of the handes of the Romanes: for the Jewes at that tyme were vnder the gouernaunce of the Romaines, subdued by Pompeius the great and valiaunt captayne, as Josephus a great learned man amongest the Jewes, and Titus Liuius do witnesse. Therfore they beleued that this saviour should not onely set them at libertie, but shoulde subdue all nations: so that the Jewes onely with theyr Saviour should be the rulers of all the whole world, and that the whole world should serue them. This was at the same time, and is yet still the opinion of the Jewes, which will not learne, nor vnderstand that Jesus saued them and vs: not from the power of the Romanes, but from sinne, death, the deuill, and hell: and sette vs at libertie, and made vs *filii Dei*, the children of God, and the inheritors of lyfe euerlasting. The erro^r of the Jewes.

The papists, which are the very enemies of Christ, make him to be a saviour after theyr owne phantasie, and not after the word of God, wherein he declared him selfe, and set out and opened his minde vnto vs. They followe I say, not the scripture, which is the very leader to God, but regard more theyr owne inuentions, and therefore they make him a Saviour after this fashion. The Papists opinion of Christes death.

They consider how there shall be after the generall resurrection a generall iudgement, where all mankind shall be gathered together to receiue their iudgement: then shall Christ (say the papistes) sit as a iudge, hauing power ouer heauen and earth: and all those which haue done well in this world, and haue stedfastly prayed vpon their beades and haue gone a pilgrimage, &c. and so with their good works haue deserued heauen and euerlasting life: Those (say they) that haue merited with theyr own good workes, shall be receiued of Christ, and admitted to euerlasting saluation: As for the other that The doctrine of Papistes.

haue

haue not merited euerlasting life, shalbe cast into euerlasting darcknes: For Christ will not suffer wicked sinners to be taken into heauen, but rather receue those whiche deserue. And so it appeareth, that they estæme our sauiour not to be a redæmer, but onely a iudge, which shall geue sentence ouer the wicked to goe into euerlasting fire, and the good he will call to euerlasting felicitie. And this is the opinion of the papistes as concerning our Sauiour, which opinion is most detestable, abhominable, and filthie in the sight of God: For it diminisheth the passion of Christ: It taketh away the power and strength of the same passion: It defileth the honor and glory of Christ: It forsaketh and denyeth Christ and all his benefites. For if we shall be iudged after our owne deseruinges, we shall be damned euerlastingly. Therfore learne here every good christian to abhorre this most detestable and daungerous poyson of the papistes, whiche go about to thrust Christ out of his seat: Learne here I say to leaue al papistry, and to sticke onely to the word of God, which teacheth thæ ỹ Christ is not onely a iudge, but a iustifier, a geuer of saluation, and a taker away of sinne: for he purchased our saluation through his painfull death, and we receiue the same through beleæuing in him, as S. Paule teacheth vs saying, Rom. 3. 4. *Gratis est is iustificati per fidem*. Freely you are iustified thorow fayth. In these wordes of S. Paule, all merites and estimation of workes are excluded and cleane taken away: For if it were for our workes sake, then it were not frælye: But S. Paule saith, frælye. Whether will you now beleue S. Paule, or the papists? It is better for you to beleue S. Paul rather then those most wicked and couetous papistes, whiche seeke nothing but their owne welth and not your saluation. But if any of you will aske now, how shall I come by my saluation? how shall I get euerlasting life? I aunswere, if thou beleue with an vnfayned hart that Iesus Christ the sonne of God came into the world, and toke vpon him our flesh of the virgine Marie, and suffred vnder Pontius Pilate in the citie of Jerusalem most painfull death and passion vpon the crosse, and was hanged betwene two theeues for our sinnes sake, (for in him was no sinne,) Neither (as the Prophete Esay sayth) was there found in his mouth any guile or deceipt.

The Papistes opinion of Christ.

A detestable opinion of the Papistes.

Fayth onely iustifieth.

Rom. 3. 4.

The hye way and right path to saluation.

For

For he was a lambe vndefiled, and therefore suffred not for his owne sake, but for our sake, and with his suffring hath taken away all our sinnes and wickednes, and hath made vs, which were the children of the deuill, the children of God, fulfilling the law for vs to the vttermost, geuing vs freely as a gift his fulfilling to be ours, so that we are now fulfillers of the law by his fulfilling: So that the law may not condemne vs, for he hath fulfilled it, that we beleuing in him, are fulfillers of the law, and iuste before the face of God. For Christ with his passion hath deserued, that all that beleeue in hym, shall be saued: not through theyr owne good workes, but through his passion. Esay. 13.

By Christ we are fulfillers of the law.

Here thou seest whereupon hangeth thy saluation, namely beleeuing in the sonne of God which hath prepared and gotten heauen for all those that beleeue in him, and liue vprightly according to his word, for we must do good workes, and God requireth them of vs: but yet we may not put our trust in them, nor thinke to get heauē with the same, for our workes are wicked and euill and the best of them be imperfect. As for those which are euill, no man is so folish to think to get heauen with euill doing. And as concerning our good workes, they are vnperfect, and not so agreable to the lawe of God, who requireth most perfect workes, by the which appeareth that the best workes which are done by man are hatefull before God, and therefore not able to get or deserue saluation. Wherefore we must be iustified, not through our good workes, but through the passion of Christ, and so liued by a free iustification and righteousnes in Christ Jesu. Who soeuer thus beleeueth mistrusting himsele and his owne doinges, and trusting in the merites of Christ, he shall get the victory ouer death, the deuill & hell, so that they shall not hurt hym, neyther all theyr powers able to stande agaynst any of those which are in Christ Jesu. Therefore when thou art in sicknes and seelest that the ende of thy bodily life approcheth, and that the deuill with his assaultes commeth to tempt thee, and to haue thy soule, and so to bring thee to euerlasting confusion, then withstand him strongly in fayth, namely when he bringeth thee low, for he is an olde doctor, and very well learned in the scripture, as it appeareth in the iiij. chapiter of

To obteine saluation is to beleue in Christ.

Good workes are to be done.

The workes of man are vnperfect.

Christes death apprehended by fayth is our iustification.

A godly counsaile to be vsed in sickenes.

Mathew, where he reasoned with Christ. So will he reason with thee, saying: Sir it is written in the lawe, that all those which haue not fulfilled the law to the vttermost, shall be condemned. Now thou hast not fulfilled it, but hast bene wicked and a transgressor of it, thou art mine, and therefore thou shalt go to hell, & ther to be punished world without ende. Against such temptations & assaults of the deuill, we must fight in this wise, & answer: I acknowledge my self to be a sinner most miserable, & filthy in the sight of God, & therefore as of my selfe I should be dampned according to thy saying: but there is yet one thing behinde, that is this, I knowe and beleue without all doubt, that God hath sent his sonne into the world, which suffred a most painfull and shamefull death for me, and fulfilled the law wherwith thou wouldest condemne me, yea he hath geuen me as a gift his fulfilling, so that I am now reckoned a fulfiller of the law before God: therefore auoyd thou most cruell enemie, auoyde, for I knowe that my redeemer liueth, which hath taken away al my sinne and wickednes, and set me at vnitie with God his heauenly father and made me a lawful inheritor of euerlasteng life. &c.

Christes fulfilling of the law is made by faith our fulfilling of the lawe.

Whosoeuer in such wise fighteth with the deuil, shal haue the victory, for he is not able to stand against Christ, and it appeareth throughout all the scripture most plainly and manifestly, that the power of the deuil is vanquished when the word of God is vsed against him, and not alonely in the scripture, both new and old testament, but also in other writings. For Eusebius Pamphily hath many stories, wherein is mētioned the impotency of the deuill. And at this time we haue a story written by a Spaniard in the latine tongue, and affirmed by many godly and well learned men: which story happened in a town of Germany, where a poore husbandman lying sore sicke and ready to dye: they that kept him companie in the chamber where he lay, saw a man of great stature and very horrible to looke vpon, hys eyes being all firie, comming into the chamber. This terrible deuill turning himselfe vnto the sicke body sayd: Sir, thou must dye this day, and I am come hether to fetch thy soule, for that pertayneth vnto me. The sicke men answered with a good countenaunce, saying: I am redy to depart whensoeuer I shallbe called of my Lord,

The deuill cannot withstand the scripture.

A straunge tale of the deuill.

which gaue vnto me my soule, and put the same into my bodie, therefore vnto him onely I will deliuer it, and not vnto thée: for he hath deliuered my soule from thy power, with the precious bloud of his onely sonne. Then sayd the deuill, thou art laden with many sinnes, and I am come hether to write them together. And forth he draweth out of his bosome, pen, incke, and paper, setting him selfe at the table that stood there redye to write. The sicke man hearing his minde, and perceiuing his entent, sayd, I knowe my selfe laden with many sinnes: but yet I beleue that ẏ same are take away through ẏ passion & suffring of Christ, through whom I stedfastly beleue ẏ heauenly father is pleased with me: but yet if thou wilt write my sinnes, thou maist do it, & then write thus, ẏ all my righteousnes is as a cloth stained with the flowers of a woman: Esay. 64.
therefore I cannot stand in the iudgement of God. The deuil sitting at the table wrote this with a good wil, and desired the sickman to go forward in confessing, & numbring his sinnes. Then the sick man alleaging the scriptures sayth, that the eternall and liuing God promised saying, for mine owne sake only, I take away your iniquities. Further thou O god hast promised, that though our sinnes be as red as the scarlet, thou Esay. 43.
wilt make them as whyte as Snowe. But these wordes he wrote not, but instantly desired him to go forwarde as he had begon. Then the sick man with great sorrowe and heauines cryed out saying, The sonne of God appeared to that ende, that he might destroy the workes of the deuil. And after these wordes the deuill vanished out of sight, and shortly after the sickman departed vnto the liuing God.

Here you se how the deuil will go to worke with vs, when we are sicke, therefore let vs learne now when we are in health to know God and his worde, that we may withstand this horrible enemy, knowing that we shall haue the victory thorough Christ our Sauiour, in whom, and by whom, God is pleased with vs and taketh in good parte all our doinges. We haue a common saying amongest vs. Euery thing is as it is taken. We reade of king Henry the seuenth, at a time as he was serued with a Cuppe of drinke, a gentleman that brought the Cuppe, in making obeysance, the couer fell to the ground, the king seeing his folly sayth, Syr, is this well A pretty example of king Henry the vii.

done, yea Syr said he, if your maiestie take it wel. With this pyety aunswere the king was pacefied. So is it with vs as touching our saluation. Our wo2kes are vnperfect, but God taketh the same well fo2 Chaistes sake: he will not impute vnto vs the imperfectnes of our wo2kes, fo2 all our imperfections and sinnes are d2owned in the bloud of our sauiour Iesus Chaist, and whosoeuer beleueth the same stedfastly, shall not perish. But we must be sure of it, we may not doubt but be certayne that Chaist hath destroyed the wo2kes of Sathan, that is, he hath taken his power from him, so that he can do vs no mo2e harme: And we must certeinly beleue his p2omises, which are, that we shall haue life euerlasting in beleuing in him, and being sure of his p2omises, then are we sure of our saluation. Here you se, that we must seke our saluation, not in our wo2kes, but in Chaist. Fo2 if we loke vpon our wo2kes, we shall neuer be sure, as I sayd befo2e, they be euill and imperfect, and euill wo2kes deserue anger, and emperfect wo2kes are punisheable, and not acceptable, and therfo2e they deserue no heauen, but rather punishment.

A comfortable doctrine.

Our saluatiō consisteth in fayth and not in wo2kes.

But you will say, seing we can get nothing with good wo2kes, we will do nothing at all, o2 else do such wo2kes as shall best please vs, seing we shall haue no rewarde fo2 our well doynges: I aunswere we are commaunded by Gods wo2d to apply our selues to goodnes, euery one in hys calling, but we must not do it to the end to deserue heauen therby: we must do good wo2kes, to shew our selues thankefull fo2 all his benefites which he hath poured vppon vs, and in respect of Gods commaundement: considering that God willeth vs to do well, not to make a merite of it fo2 this were a deniyng of Chaist, to say I will lyue well and deserue heauen. This is a damnable opinion, let vs rather thinke thus, I will lyue well to shew my selfe thankefull towardes my louyng God and Chaist my redemer.

How good wo2kes ought to be done.

Further, in this Gospell is to be noted the earnestnes of these thre mē which were but Gentiles, as you haue heard befo2e. These men were not double harted, speaking one thyng with their tounges, and thinkyng an other thyng in their hartes. No, they are none such, but they openly p2ofesse wherefo2e they come, and say: where is this new bo2ne

kyng

kyng of the Jewes, for we haue sene his starre, and are come to worshyp hym? This is a great matter for them to do. For the Jewes at that tyme had a kyng whose name was Herode, not a Jew borne, but an Idumean, whiche was not their lawfull nor naturall king, but somewhat with craft and subteltie, and somewhat with power had gotten the crowne and the kyngdome.

Now the men came inquiryng for the lawfull king which was newly borne, which thing they could not do without daunger of their lines. But here apeareth that faith feareth no daunger. They had sene the star, and they were sure and certeine in their hartes that the king of all kinges was borne and they beleued that this king was able to deliuer them out of trouble, and this confidence and fayth in God made them hartie to goe and inquire without any dissemblyng for this new king, not fearing the old. &c.

Faith feareth no daunger.

Herode hearyng these newes was much troubled, for he was afrayed the matter would go agaynst hym, and that he should be thrust out of his seate, which had bene a great displeasure vnto hym, for he was not mynded to geue place to any other kyng with his good will, And also the Citizēs were sore dismayed, for they would rather haue rest and quyetnes and serue the old, then to receaue the new with perill of their goodes and bodyes. So we see at this day, where his Gospell is preached and this new kyng proclaymed, there are moe which had rather be in quyetnes and serue the deuill, then to stand in ieopardie of their lines and serue God, and so they esteme this world more then God, his word and their owne saluation.

Herode feared the byrthe of Christ.

The sayd Herode assone as he heard these tydynges sent for the Bysshops and learned, and inquired of them where Christ should be borne. The Bysshops were well sene in the Prophetes and the law, and made aunswere forthwith, that Christ should be borne at Bethleem. Herode, hearyng that, sent for the wise men to examine them better of the matter, askyng them what tyme they had sene the starre? And after that he had reasoned enough with thē he sent them to Bethleem, sayyng: Go and search for the child. And when you haue found hym, bryng me worde agayne that I maye come and

worshyp hym also.

Herode a craftie ore. See what a craftie Fore this Herode was, as our Sauiour called him he made a pretence lyke as he were willyng to geue ouer his kyngdome, and to geue place vnto the new kyng. Such was his pretence outwardly. But his hart was

Herode a cruell and ambicious tyrant. poysoned with the poyson of cruelnes and ambition, so that he was mynded to haue killed this child allone as he might get him, which his entent appeared afterward. For be hearing that the wise men were returned another way into their countrey, sent by and by his garde and killed all the children that were two yeare of age and vnder at Bethlem, and in the countrey. But for all his crueltie God was able to preserue Christ that he should not be slayne amongest these children. Therfore the Angell geueth Ioseph warnyng that he should go into Egypt.

Prouerb. 21. Here learne to trust in God, for *aduersus altissimum non est consilium*, that is, agaynst the almighty preuayleth no counsaill. This Herode thought him selfe wiser then God and the whole world, yet for all that he was much deceaued, for he could neither destroy the wise men nor Christ, withal his

Psal. 12. witte and counsayle: The Lord that sitteth aboue, laughed him to skorne, he brought his counsayle to naughtes, and he deliuered them out of his handes: So vndoubtedly he will

God wilbe our defender if we put our trust in him. do with vs. He will deliuer vs out of all our troubles, and from all our enemies whensoeuer they shall oppresse vs, if we do put our trust in him.

Now after they were departed from Herod, they go their wayes seking the childe. And allone as they came out of the Citie they see the starre, which guided them vntill they came vnto the house where Iesus was, with his mother and Ioseph his father in law. And when these men came thether, what did they? they worshipped him, Note here, they worshipped

Matth. 2. him sayth the euangelist, here is confounded & ouerthrowne the foolishe opinion and doctrine of the papistes, which would haue vs to worshippe a creature before the creator, Mary before her sonne, These wise men do not so. They worshippe not Mary, and wherefore? Because God onely is to be wor-

God onely to be worshipped. shipped: But Mary is not God, therfore they worshippe not her, but him, which is the very naturall sonne of God, yea

God

God him selfe, and yet very man. And therfore if it had bene allowed or commaunded that Mary the mother of Christ should haue bene called vpon, and worshipped, surely then had these wise mē bene greatly to blame: but they knew that Mary was a blessed woman aboue all women, and yet not such a one as should be called vpon and worshipped.

Let all those learne here that are so foolishe, that they will call rather vpon Mary, on whom they haue no commaundement to call, then vpon God which hath commaunded vs to call vpon him, as he sayth euery where in the Psalmes. *Invoca me in die tribulationis. &c.* that is, call vpon me in the tyme of thy trouble, and I will here thee. 2. Reg 22.

They gaue him giftes, Gold, Myrre and Franckumsence, Golde, they gaue him to signify his kingdome: Myrre to signify his mortalitie: Franckumsence to signify his priesthode. And afterward they departed an other way into their countries by the admonition of the Angell. After their departure, Joseph with Mary and the childe fled into Egipt for feare of Herode, which was minded to destroy the childe, where you learne to know the wonderfull prouision that God euer maketh for those that put their trust in hym: for to the entent they might haue wherewith to beare their costes for such a iorney, God moued their hartes, that they shoulde geue him gold. Learne I say here to put your trust in God and to haue a good cōfidence in him, for he is such a louing father to those that trust in him, that he will not suffer them to haue lacke or nede of any thing in this worlde, of fode and necessarie thinges, for he careth for vs that beleue in him, aswell as for Marie and her sonne. Therefore he will not suffer vs to haue lacke of that is nedfull to soule or body: for the king and prophet Dauid sayth: *Non quam vidi iustum derelictum*, that is, I haue neuer seene the iust man forsaken or reiected of God, nor cast away. No (sayth he) I haue neuer seene a iust man perish for lacke of necessary thinges. But what is a iust man? He is iust that beleeueth in our Sauiour, for as you haue heard before, those which beleue in Christ are iustified before God, they are cleane deliuered from all sinnes, & therfore may be called iuste, for so they are in the sight of God: such (sayth the prophet) he hath neuer seene forsaken of God.

Gifts geuen Christ, what they signified.

He that putteth his trust in God, shall not lacke.

Psalm. 37.

Who they be that are iust men.

But for all this we may not tempt God, we must labour and do our busines euery one in his vocation and order wherin God hath called him. Labour thou, and God will blesse thee, and encrease thy labours, so that thou shalt haue no lacke of necessary things so long as thou walkest vprightly in thy vocation, like as he prouided for Marie and her childe: but yet thou must labour and do thy busines, as it is written: *Labores manuum tuarum edes, et bene tibi erit*. Be content to worke for thy liuing, & it shall go well with thee, & thou shalt haue enough, for I will make thee a liuing: which promise of God is surely a comfortable thing, but litle regarded of the people, for they do like as there were no God, and deceiue and oppresse one an other: Euery man scrapeth for him selfe, euer in feare that he shall lacke, nothing regarding that promise of God, but God is yet aliue, and surely he will most greuously punish such horrible vnthankfulnes and mistrust of his word and promise, what might be more comfortable vnto vs if we had grace to beleue it, then his louing promises, wherein he sheweth him selfe a louing father? Dauid sayth: *Iuuenis fui, et senui*: I haue bene yong, and now am olde, but yet I neuer saw the righteous lacke bread. Here learne O man to haue respect to Godward, esteeme the worde of God and his promises as they are, that is, most certayne and true, beleeue them, hang vpon them, labour and do thy busines truely, *Et bene tibi erit*: and it shall be well with thee, thou shalt haue enough, thou shalt haue a storehouse that neuer shall be empty, that is thy labour, for the poore mans treasure house is his labour and trauayle, and he is more sure of his liuing then the rich, for Gods promises can not be stolen by any theefe, God promiseth him a liuing that truely laboureth, and putteth his trust in him. But the ritch man is not sure of his riches, for a theefe may come and steale them, or els the same may perishe by fyer, or one way or other, therefore the poore faythfull man is more sure of his liuyng, then if he had the same in his cheste, for Gods promises are not vayne, they are most certayne, and happy are those which beleeue the same, they shall haue not onely in this worlde enough, but afterward euerlasting life, without all sorrow and miserie.

Ephe. 4.

The couetous man trusteth not in God.

Psalm. 37.

This much I was minded to tell you of this Gospell, now let

let vs retourne to the Gospell of this day, wherin I will note two or three short notes, for I will not trouble you much longer because the time is much spent.

And when he was xij. yeares olde. &c. God almighty had commaunded in his law Deutero. xvj. that all the males should come together three times in the yeare for these three causes. The first was, ỹ they should learne to trust in God, and not in their owne strength. And it was a great matter vnto them to leaue the land voyde. As if we Englishmen had a commaundement to come all to London, and leaue our countrie, were it not to be feared that the Countrie should be hurt either by the Scottes, or Frenchmen in our absence? surely I thinke it were very daungerous. So at that time, the Iewes had great and mortall enemies round about them, yet God commaunded them to leaue the land voyde, as who would say, Come you together after my commaundement, and let me alone with your enemies, I will kepe them from you that they shall not hurt you. And this was the first cause why he would haue them come together. Luke.2. Deut.16. The causes why ỹ Iewes resorted to Ierusalem.

The second cause was, that they should learne the law and commaundementes of God, for there was the chiefe temple of the Iewes, and all the spiritualtie of the whole land were there gathered together and taught the people the law, and how they should walke before God, and this was the second cause. 2

The third cause of their comming together was, for acquaintaunce sake, for God would haue them knit together in earnest loue and charitie. And therefore he willed them to come together, that they that dwelled on the one side of the land might be acquainted with them that dwelled on the other side, so that there might be a perfect loue betwene them, for God hateth nothing more then discorde. And these are the causes why they were commaunded to come together euery yeare three tymes. Now at this time Mary went with her husband Ioseph: Belyke she was desirous to here the worde of God, which made her to take so great iourney in hande, for she was not commaunded by the law to be there, for women were at their libertie to go or tary. 3

Here note the paynefulnes of Mary, that she was content

The trauell of the virgine Mary to here Gods worde taught.

to go so great a iourney for Gods sake. I feare this iourney of hers will condemne a greate many of vs which will not go out of the doore to here Gods worde. Therfore learne here, first to loue and embrace Gods word. Secondly to follow all good orders: Thirdly to be content to go with thy neighbours euery holy day to the church, for it is a good and Godly order, and God will haue it so. But peraduenture you will say vnto me, how chaunce you go not to the seruice vpon the holy dayes? I haue none other excuse but this, namely that I shall go thether in vayne. Mary went thether to here the word of God. And if I might here the word of God there, I would go thether with a good will: But first the person of the church is ignoraunt and vnhable to teach the worde of God, neither beareth he any good will to the word of God, therfore it were better for me to teach my family at home, then to go thether and spend the tyme in vayne, and so lose my labour. This I haue to alledge for my selfe, that if the curate were as he ought to be, I would not be frō the church vpon the holy day.

Iesus and Mary with all their neighbours were at Ierusalem. And after they had done their busines, they came home agayne. Mary in the company of other women, and Ioseph her husband in the company of men, but Iesus the childe was left behind, for Mary thought he was with his father, and Ioseph thought he was with his mother. At night when they were met together, she asked hym, and he asked her for the childe, for before they were not ware that they had lost him. Oh what sorrow and tribulation arose then in their hartes, I thincke no tongue can shewe what payne and sorrowe this mother felt in her hart for the losse of her childe: For she thought thus, God hath reiected me, and therefore hath taken my sonne from me, I shall no more finde him. Alas that euer I was borne that I should lose my sonne, whom I heard say should be the Sauiour of the worlde: This Sauiour is lost now through my negligence & slouthfulnes, what shall I do? where shall I seke? In this great heauines, she turned backe agayne to Ierusalē, inquiryng for him by the way amongest their frendes & acquaintaunce, but he could neither be heard of nor foūd vntill they came to Ierusalem, where they found hym amongest the doctours and learned men, arguyng with

Iesus disputeth with the doctors.

them

then and posing them.

Here is to be noted a negligence in Mary and Joseph, therfore they which go about to make Mary to be without sinne are much deceaued: for here it appeareth plainly that Mary was in a fault. Here also al parentes may learne to be diligent and carefull about their children. The common sorte of parentes are either to carefull for their children, or els to negligent. But the right carefulnes that you should haue ouer your children is first to consider that God hath appointed his Angels to keepe and saue your children from all perill and daunger that may happē vnto them, as it playnly appeareth daily, for surely a child is in many daūgers of his life dayly, but the Angell of God kepeth them, and therefore the parentes shoulde not be to carefull, neither yet to negligent. For they should consider, that it is the will, pleasure & commaundement of almighty God, that they should kepe their children in safe custody, and to preserue them as much as in them lyeth from all daunger and harme.

Marie the virgine was not without sinne.

Parētes may not be careles of their childrē neither yet to carefull.

Further, here is to be noted, that this fault and sinne of Mary was not set out to bolden vs to sinne, but rather to keepe vs from desperation when we haue sinned, making this reckonning. Hath God pardoned his Sayntes and forgeuen their faultes? then he will be mercifull vnto me, and forgeue my sinne. So by their ensample we may strengthen our fayth, and not to take boldenes of them to sinne.

A goodly lesson.

After that they found him, Mary begynneth to quarell with him, saying: Sonne, why hast thou done this vnto vs. Here she speaketh like a mother, and is very quicke with him: But he made her as quicke an aunswere, saying: know ye not that I must do ỹ busines of my father. &c. We learne here how farre forth children are bounde to obey their parentes, namely so frarre as the same may stand with Gods lawes. If they will haue vs to go further and plucke vs from true religion and the seruing of God, make them this aunswere. *Oportet magis obedire deo, quàm hominibus*, that is, we ought rather to obay GOD then men, for otherwise we are bounde to obey our parentes. &c. Here not only children may learne, but subiectes and seruauntys to obey their king & maisters, so farre as it may stand with Gods pleasure.

Childrē what obedience they owe to theyr parentes.

Actes. 5.

True obedience what it is.

and

and further to go we ought not.

The childe went home with them, and was obedyent to them, although partly he had signified vnto them wherefore he was sent into the world, namely to teach men the way to heauen. Yet he remayned with them in his obedience from this time being of the age of xij. yeares vnto the age of xxx. yeares. And in this meane time (as is to be thought) he exercised his fathers occupation which was a Carpenter. This is a wonderfull thing, that the Sauyour of the world & the king aboue all kinges, was not ashamed to labour, yea and to vse so simple an occupation. Here he did sanctify all maner of occupations, exhorting and teaching vs with his ensample, euery man to follow & keepe the state wherein God hath called him, and then we shal haue liuings enough in this world, doing well & after his pleasure, & in the world to come life euerlasting, which Christ by his death and passion hath deserued for vs. To whome with God the father and the holy Ghost, be all honour and glory, both now and for euer.

Amen.

Labour is allowed by Christ.

# A Sermon preached by M. Hugh Latymer, the second Sonday after the Epiphanie, the 17. day of Ianuary. An. 1552.



ND vpon the third day, there was a mariage in Cana a Citie of Galilee, and Mary the mother of Iesus was there &c. John 2.

The third day, that was the third day after he came into Galilee, for before he was in Iewry, and now was come into Galilee. And there was a mariage the third day after hys comming, and Mary his mother was present, and as it was most lyke, she was there as an helper, for she was no bidden ghest: but Christ was called vnto it, with his disciples, beyng xxx. yeares of age, at which tyme he began to preache the kingdome of God, but as yet he had done no miracles, except that which he did when he was xij. yeare of age, that was, he disputed in the temple with the doctors, which certainely was a miracle: but this now was the first that he did after hys preachyng. And now being a preacher he beginneth to confirme all his doctrine with myracles, to get him selfe authoritie, and to allure his audience to beleue, and therefore he set forth his power by myracles. And here paraduenture some will say, how happeneth it that there are no myracles done in these dayes by such as are preachers of the word of God. I aunswer, the word of God is already confirmed by myracles, partly by Christ him selfe, and partly by the Apostles and saintes. Therefore they which now preache the same worde neede no miracles for the confirmation thereof, for the same is sufficiently confirmed already. Now to the Gospell.

Christ being 30. yeares old began to preach.

The word of God is confirmed by miracles.

Preachers in these dayes neede no miracles.

There was a mariage sayth the Euangelist. This is a comfortable place for all maried folkes, for here appeareth that mariage is a most honorable and acceptable thing in ỹ sight of god, yea god almighty him selfe is the author of it, as ỹ scripture

A mariage in Cana a Citie in Galilee.

Math. 19. ture sayth: Those that God hath ioyned together, man shal not seperate, meanyng that all those that come together by the appointment of God and his holy institution, such shall not man seperate, nor put a sonder. Here al those which go about mariage, may learne to examine their consciences, and to be sure that it is the pleasure and will of God, that man & wife should mary and dwell together. And they whiche are maried already may comfort themselues in al afflictions, aduersities and miseries that commeth by mariage, namely, that they are in the fauour of God, and that God hath ioyned them together in that estate, which estate although it bring with it great affliction & tribulation, as we may see by Adam and Eue when they were in paradise: wher God greuously punished their sinnes. For before the fall, the wife had lyke power with her husband Adam, and was in like dignity with hym. But after the fall came the commaundement of God to the man, saying: In the sweate of thy face thou shalt eate thy bread, which is a great bondage vnto man, for in this cõpassion is conteyned the whole burthen and charge layde vpon the mans backe, that is to say, that he hath the charge ouer his household to prouide for their liuinges and sustenance, with hys labour and occupation. And vnto the woman he sayd, In sorrow and payne thou shalt bring forth thy childrẽ, & thou shalt be in obedience to thy husband, he shall gouerne thée, and thou shalt not haue thyne owne will nor libertie: which is a great matter, for women haue many and great sorrowes and paynes in trauayle with children, and other calamities: And being before at libertie, must now be obedient to her husband, which also seemeth a great payne and burthen vnto them: But for all this, they may comfort thẽselues with the worde of God, and thinke in their hartes and say, O God, thou hast brought vs together in this estate of matrimony, it was thy ordinaunce and pleasure that we should ioyne together: Now therefore, be mercifull vnto vs, forsake vs not which liue in thy ordinaunce and after thy commaundementes, powre thy spirites into our hartes, that we may beare and suffer all these miseries which thou layest vppon our neckes. And in this maner mabled folkes may comfort them selues with the word of God in all their aduersities,

A comfortable lesson for maried persons.

Gen. 3.

Adam is sore burdened.

Eue sore charged.

A godly prayer doth for maried men and woman.

because

because they are sure that mariage is a thing that pleaseth God.

Here learne to abhorre the abhominable opinions of the papistes, which hold that mariage is not an holy thing, and that the ministers of the worde of God be defiled through mariage if they enter into the same, which is an abhominable doctrine, and cleane agaynst God and his worde. Therefore S. Paule seing beforehand in the spirite, In the latter times there shall come deceauers, and false teachers, which should teach *doctrinam dæmoniorum*. that is, the doctrine of deuils, forbidding mariage. Which prophecie of S. Paule is verified now in this our time in the papists, for they say & teach that mariage is not lawful to euery man, despising also ỳ ordinance of God. Therfore they? coctrine may be called as it is in dede, ỳ doctine of the diuell. Against which doctrine Saint Paul made a proclamation, saying: *Honorabile coniugium inter omnes*. Mariage is lawfull, honourable and most godly among all men, and as for adulterers and fornicators, God shall iudge them. This S. Paul speaketh by occasion, seyng in spirit that there would come such papistes as would peruert the ordinaunce of God, and say that mariage was vnholy, and that a man may not marry in Lent for it is a holy time, as though mariage were vnholy and filthy: But here ye may see it is the very ordinaunce of God, and is commended by Christ himselfe, for he commeth vnto it, and with his presence he sanctifieth it: And not onely that, but he did a miracle at this mariage, whereby he confirmed the mariage to be good, holy, & acceptable before God. Therefore al those that go about mariage ought to knowe that it is good, holy, and lawfull before God, onely thus I admonish you, haue a respect to Godward, that is to say, endeuor your selfe so, that God may be with you at your mariage, and that Christ be one of the ghestes: for if he be there, you shall haue no lacke of any thing. And to signifie that he could helpe that lacked, he did a miracle at this mariage, he remedyed that lacked, wine lacked, and forthwith be turned water into wine. Here note ỳ it is lawful for pore men some times to be merry, specially at a mariage, for these were but pore men, yet they had wine at the mariage, where they? common drincke was but water

The opinion of the papistes against mariage.

A diuelish doctrine of the papistes.

Heb. 3.

Mariage is honourable.

Christ turned water into wyne.

Wine moderatly & well vsed is cõmendable.

water. But now at the wedding they had wine, because they might be merry at the solemnitie of Gods ordinaunce, which as it is lawfull, so let be done honestly and godly, as becommeth christen men.

Saintes in heauen haue bene sinners.

Further, we learne here that the Saintes in heauen haue bene sinners: For after S. Augustines mynde, Mary was here moued with vayneglory and went about to prouoke Christ to do some new thyng, not seekyng the honor of God, but her owne glory, that it might be sayd she had a sonne that could do this and that: But here we must take hede, that we vse well their example, not thinkyng after this maner: The Saintes of God haue sinned and yet haue bene saued, and therfore I will sinne, and neuertheles I shallbe saued: For so to thinke were very detestable and a great abuse. But we must rather comfort out selues by their sinnes, saying, when the deuil tempteth vs, and goeth about to bryng vs to confusion, then let vs call to remembraunce, that the Sayntes of God haue bene Sinners and yet are saued, and that God will be likewise as mercyfull to vs, and will forgeue vs our sinnes: And therfore, let vs not despayre, but put our trust in hym, and hope and beleue in hym, and in no wise to shrinke from hym, for he is as mercyfull as euer he was, and he will pardon and remit our sinnes: he is as mighty as euer he was and therfore may do it: wherfore I will seeke vnto him like as Mary Magdalene and other his Saintes haue done, and therfore are saued. In this maner let vs vse examples of the Saintes to our comfort, and not to bolden vs to sinne.

Beware of comparisens & presumption

A wholesome and good doctrine.

Whosoeuer trusteth in God by Christ shalbe saued.

Further let vs here learne by the mother of Christ, whether we shall runne for helpe when we are in necessitie and distresse. Mary perceaued that there was lacke of wyne, and had therefore pitie ouer her poore frendes. Now in this distresse, whether runneth she for helpe, euen to Christe himselfe. Then let vs folow her example: Art thou poore? runne to Christ and cal vppon God in the name of Christ. Aske forgeuenes of thy sinne in his name, and God will heare thee, & graunt thy petition, for he hath promised that all that come to him in the name of Christe, shal lacke nothing, neither shall they be reiected from him.

In all our necessities, let vs come to Christ for succour.

Here also note farther the great charitie that was in Mary

the

the mother of Chriſt which prayed for her frendes, namely in the tyme of their lacke and neceſſitie, ſaying, οἶνον οὐκ ἔχουσιν, *vinum non habent*, that is, they haue no wyne, as who would ſay, they are poore honeſt folkes, & haue here an honeſt company at their mariage, now they lacke wyne, I pray you helpe, ſhe was not long in bibble bable, with ſaying ſhe wiſt not what, but ſayth at one word, helpe for it is nede. She doth not as our Papiſtes do, whiche prittle prattle a whole day vppon their Beades ſaying our Ladyes Pſalter. But ſhe onely ſayth, they haue no wyne, helpe. &c. Much babling prayer in Papiſtry.

Chriſt anſwered, woman, what haue I to do with thée? here appeareth the great fayth that Mary had in our Sauiour Jeſu Chriſt her ſonne, for notwithſtandyng that ſhe had receaued of him this hard and ſharpe anſwere, yet ſhe deſpayred not, but commaundid the ſeruyng men to do all that he ſhould commaunde them. Here let vs learne not to deſpayre in the helpe of God though we be not heard and obteine our petcion at the firſt: As many do which call vppon God a day or two and obteine not, then they deſpayre and geue ouer. But we may not ſo do, we muſt tary for the Lord, as the Prophet Dauid ſayth, and not geue ouer. We muſt call vpon him with a ſtrong faith in Chriſt Jeſu our mediator without intermiſſiõ, not doubtyng but that he will helpe vs. Therfore tary for the Lord as the Prophet Dauid ſayth, and not geue ouer in haſt, but continue and abyde his godly will and pleaſure, and doubt not but he will heare vs. The great faith of Mary the virgin. A good leſſon againſt deſperation. Our duety is to call vpon God without ceaſſing.

Woman? what a thyng was this, to call his mother woman? These wordes might not onely ſound, to the diſhoneſty of his mother, but alſo to his owne rebuke, for it might be iudged that he was one that neither loued nor reuerenced his mother in callyng her woman. To this obiection, this anſwere may be made. Chriſt as long as he was vnder the gouernement of his mother, did all his dutie as appertayned vnto him, but now being a preacher and a common perſon, ſeruing in the common miniſtery, he is not bound to be ruled by his mother, neither did it appertayne to his mother, eyther to appoint him what he ſhould doe, or when he ſhould do it: and therefore this ſéemed a great preſumption in her, and wherefore he anſwered her ſo ſharply. A ſtraunge ſpeech of our ſauior Chriſt. An obiection wel anſwered.

S. Augustins opinion of Mary the virgin.

Saint Augustine sayth, that Marie was moued with vain glory, to get some prayse of the miracle of her sonne. Here is to be noted how farre we are bound to obey father and mother, which is so farre, as the same may stand with godlines.

The obedince due to father and mother.

If they require of vs any thing that is against God, we shall aunswere them as our sauiour Christ answered his mother: Woman what haue I to do with thée? For here our Sauiour in a certaine maner sheweth, that he would not be ledde with affection. As at an other time when he was making of a sermon, there came one interrupting him and sayd: Thy mother and thy brethren woulde speake with thée. Then Christ stretched out his hand and sayd, whosoeuer doth the wil of my father which is in heauen, the same is my mother and brethren. Math. 12. And at an other time, an other woman hearing him, cryed out saying: Blessed is the wombe that bare thee, and the pappes that gaue thee sucke. He aunswered and sayd, Blessed are those whiche heare the worde of God, and follow the same. So at this time he made such an aunswere vnto his mother, signifying that he would not be lead by her affections, and also would shew that he was not onely her sonne, but, he was the Sonne of God.

Math. 12.

Sixe water pottes of stone, &c. The sixe pottes were filled with water to wash withall, for the Iewes occupy muche washing, as when they goe into the market, comming home they wash themselues, least they shoulde be defiled. So thys water was set there, partly for washing, and partly to drink.

It is good to bid Christ to a mariage.

And here we may learne that when Christ is bidden to our mariage, there shall lacke nothing, for he wil turne the soure water into swéete wine: For water signifieth all such anguishes, calamities and miseries as happen by mariages. And al such kinde of water, that is all such calamities and miseries, be turned into wine, that is he sendeth comfort, he sendeth his spirite that maketh those miseries, that were before very bitter, most swéete and pleasaunt. The same spirite of God comforteth the harte, and kéepeth it from desperation.

Water what it signifieth.

God by Christ maketh our sower and vnpleasaunt lyfe, most acceptable.

Also, we may learne here by this mariage to kéepe a good order in our busines: here as one appoynted had the ouer sight ouer all, so we may not let euery body be rulers, but to kéepe good order in all our busines, let some rule and some be ruled.

Note here an order to be kept in all our affaires.

They

They filled them vp to the brimme. &c. This was all done that the miracle might be knowen, not ſeking his owne honour and glory, but rather the honeur and glory of God his father and our wealth and ſaluation, and to allure and bring vs to haue fayth in him, and to teach vs to put our truſt in him, and alſo to bring vs from carefulnes of this life, vnto the conſideration of the lyfe to come, thys is a comfortable ſtory. This miracle of our Sauiour, whereby he sheweth, that whoſoeuer beleueth and truſteth in him, ſhall not lacke any thing. For as a greate learned man doth ſay, if a laboring man ſhould ſée all that hée gathereth and ſpendeth in a yeare in a Cheſt, it would not finde him halfe a yeare, yet it findeth him, God multiplyeth it day by day, and ſo he wil do vnto all them that beleue and truſt in him.

A notable miracle wrought by Chriſt for our doctrine and comforte.

Now you haue heard in this Goſpell, beſide other good matters, of mariage how holy a thing it is, how it is the ordinaunce of God him ſelfe. Alſo how we ſhall take mariage in hand, namely, call Chriſt vnto it, and let him be one of the gheſtes, and then all thinges wilbe well, for without him nothing wilbe ought. Mariage is like a ſchoolehouſe where you ſhall haue occaſion of patience, and occaſion of loue. Now except Chriſt be in this ſchoolehouſe of mariage, you cannot be patient in trouble, neither can you truely loue, neither can you do any thyng acceptable vnto him. Wherefore, whoſoeuer will take in hand mariage, let him take it ſo in hand, that it may redounde to the honor and glorye of God: Then will he be there and tourne the water into wine, that is to ſay, he will mitigate and aſſuage all calamities and miſeries with his ſpirite & grace. So that no aduerſitie ſhal hurt vs in this worlde: and in the worlde to come, we ſhal haue life euerlaſting, which graūt vs God the father, through Jeſus Chriſt our Lord and Sauiour, to whome with God and the holy ghoſt be honor and glory, worlde without end. Amen.

The Epilogue or Summary of the Sermon.

# A Sermon preached by M. Hugh

Latymer, the third Sonday after the Epiphanie, the 24. day of Ianuary. An. 1552.

Math. 8.



VM descendisset autem de monte, ecce leprosus. &c.

This is a notable miracle, and a most comfortable history, which though it were done vpō a Lazer man only, yet the doctrine of the same apperteyneth to vs and to all men, & so shall it do vntill the ende of the world. For S Paul

Rom. 15. saith: *Quæcunq; scripta sunt, ad nostram eruditionem scripta sunt.* Whatsoeuer is written, is written for our instruction: therefore, if we will consider and ponder this story well, we shall finde much matter in it, to our great comfort and edifying.

VVhen he was come downe, &c. He had done vppon the mountayne making a Sermon, the which is contained in the v. vj. and vij. chapiter of this Euangelist, which Sermon is very notable, and contayneth the somme of a christen mans lyfe: At the which Sermon the people were greatly astonied, and much meruailed, whereby you may note the strength and efficacie of the worde of God, which word if it light vpon a good ground, that is vpon a good hart that will receaue it, it

The word of God is of great efficacy. turneth with his strength the same, and bringeth a meruayling, lyke as it happened vnto this people which had receyued the worde, and meruyled at it.

People are inconstant. Also you may note here the inconstancy of the people which now greatly esteemed and regarded our sauiour & his worde, and shortly after consented to hys death, by persuasion of the bishoppes, which was a great and haynous wickednes in the face of God. Therefore, let vs not follow their ensample, neither let vs be perswaded by any mans liuyng to forsake God and his word, but rather let vs suffer death for it. Howbeit, I feare me, that if there should come a persecution, there would be a great number of those which speake now sayre

of

of the goſpell like vnto this people: for I feare me they would be ſone perſuaded by the papiſticall prieſtes to do and ſay agaynſt Chriſt, to forſake his worde and deny the Goſpel, like as theſe people did, forgetting cleane and ſetting aſide all that which they had heard of our Sauioure vpon the mountayne. Let vs therfore I ſay beware, and let vs knowlege the great loue of God our heauenly father, ſhewed vnto vs in theſe latter dayes, in openyng his bleſſed worde vnto vs ſo plainely, that none except he be wilfull & obſtinate, but he maye vnderſtand the ſame, the which is as great a benefit as may be. And happy are we if we cõſider this great goodnes of God, & ſhew our ſelues thankfull vnto hym by godly liuing and honeſt conuerſation according to his commaundement. And in this goſpell is ſpecially to be noted the greate loue and kyndenes of Chriſt our Sauiour towardes mankynde, which firſt preached vnto the people, and taught them the way vnto euerlaſting lyfe, and then came downe and healed the diſeaſed man, that is, he firſt ſuccoured our ſoules, and after comforted our bodies.

Perſecution trieth who is faithfull.

The great benefite that cõmeth by the worde of God

The great loue and kyndnes of God the father ſhewed to mankynd.

There commeth a Leper vnto hym, ſaying: Lorde if thou wilt, thou canſt healpe me. This lazer or leper toke Chriſt to be a Sauiour, and therfore he commeth to hym for helpe and ſuccour. So let vs come vnto hym, for he is the Sauiour of mankynde, and he is the onely helper that ſuccoureth both our bodies and ſoules. He ſaueth our ſoules by his worde, if when we heare the ſame and beleue it. The ſaluation of our bodies ſhall appeare at the laſt day, where ſoule and body ſhall come together, and there ſhall be rewarded. So that if the ſoule be ſaued, the body is ſaued, for ſoule and body ſhall goe together. And ſo he ſaueth both our bodies and ſoules.

Chriſt is the Sauiour of the world.

Chriſt is the ſauiour both of body and ſoule.

Note here alſo the behauiour of this Lazer man, for by his enſample, the beſt doctor in diuinitie ought not be aſhamed to learne, for in hym appeareth a merueilous ſtreng fayth and confidence that he had in Chriſt, for he doubted not but that Chriſt was able to helpe hym, neither miſtruſted he hys goodnes and mercy. Therefore fayth hath moued hym to come to Chriſt, and to deſire helpe of hym.

The leper was indued with a great fayth.

Note the true loue and charite that Iesus in Christ.

And note here also the loue & great charite of our sauiour Christ, which first he shewed to the whole multitude in teachyng of them so earnestly and diligently the way to euerlasting lyfe. And then he extended hys great compassion & mercy vnto this leper, whom all men abhorred, because of his filthines and vncleannes. But Christ abhorred him not, yea, he is content, not onely to heare his requeste, and to talke wyth him, but also layde his handes vpon his filthy body. O howe great a kindenes was this? O what a wonderfull thyng is this? that the king of all kinges talketh here most familiarly with a poore wretch and filthy leper? O what profounde and incomprehensible loue beareth he vnto vs? It is estéemed a great thing, when a king vouchsafeth to talke with a poore man beyng one of his subiectes. What a greate thing then is this, when that the king aboue all kynges, yea the ruler of heauen and earth talketh with a poore man, heareth hys request, and mercifully graunteth the same. This Euangelist sayth, beholde, there came a leper and worshipped him. But another Euangelist hath, he fell vpon his knées before hym. These are gestures and behauiours, which signifie a reuerēce done vnto hym, or a subiection or submission. For although our Sauiour went like a poore man, yet this leper had conceiued such a fayth and trust in hym, that he had no respect of his outward appearaunce, but followed his fayth, which faith told hym, that this was the Sauiour. Therfore he set aside al outward shew, and came with great reuerence vnto hym, desiring his helpe. And here you may learne good maner, for it is a good sight and very commendable, and is also the commaundement of God that we should geue honor to those to whom honour belongeth, specially preachers ought to be reuerēced, and that for their office sake, for they are the officers of God, and Gods treasurers. And such as are proude persons may be ashamed by this leper, for this is certayne and true, that a proud harte prayeth never well, and therfore is hated before God. Wherfore amongst other vices, beware of pride & stoutnes: for what was the cause that Lucifer being the fairest angel in heauen, was made the most horrible deuill, & cast down from

Geue honour vnto them to whom honour belongeth.

Lucifer thrust into hell for pride.

from heauen into hell: Pride onely was the cauſe therof. Therefore S. Auguſtine hath a pretty ſaying: *Quemcunq; ſuperbum eſſe videris, diaboli filium eſſe ne dubites*, that is to ſay: Whenſoeuer thou ſeeſt a proude man, doubt not but he is the ſonne of the deuill. Learne here therfore by this leper to haue an humble and meeke ſpirite.

Moreouer this man was a leper and a miſerable man, one deſpiſed of all men, and an outcaſt. For it was commaunded in the law of God, that no man ſhould keepe company with a leper, therfore it appeareth that he was in great miſery But what doth he? whether runneth he for helpe or ſuccour? Euen to Chriſt, for to him onely he runneth: not to witchcraft or ſorcerie as vngodly men are went to do, but he ſeeketh comfort of our Sauiour. Now when thou art in diſtreſſe, in miſerie, in ſickneſſe, in pouertie, or any other calamitie, follow the enſample of this leper, runne to Chriſt, ſeeke helpe and comfort onely at his handes, and then thou ſhalt be deliuered and made ſafe lyke as hee was deliuered after he came to Chriſt. But what brought hee with him? Euen his fayth: he beleued that Chriſt was able to helpe him, and therefore according to his faith it happened vnto him. Then it ſhall be neceſſary for thee to bring fayth with thee, for without fayth thou canſt get nothing at his handes. Bring therefore I ſay fayth with thee. Beleue that he is able to helpe thee, and that hee is mercifull and will helpe thee. And when thou commeſt furniſhed with ſuch a fayth, ſurely thou ſhalt be heard, they ſhalt finde him a louing father, and a faithful frend, a redemer of thee out of al tribulation. For faith is like a hand wherewith we receaue the benefites of God. And except we take his benefites with the hand of fayth, we ſhall neuer haue them.

Seeke for Chriſt in all neceſſities & he will helpe.

Fayth appreheendeth al the benefites of Chriſt.

Here in this Goſpell you may learne the right vſe of Scripture, for when you ſhall heare and read ſuch ſtories as this is, you may not thinke that ſuch ſtorys and actes done by our Sauiour are but temporall, but you muſt conſider that they are done for our ſake, and for our inſtruction & teaching. Therefore when you here ſuch ſtories, you muſt conſider eternall thynges which are ſet before your eyes by ſuch

A right vſe for the vnderſtanding of the ſtories contayned in the Scripture.

Right vse for vnderstãding the storyes contayned in the scripture.

storyes, and so we must applye them to our selues. As for example, here is a Lazer, and he calleth vpon Christ with a good fayth, and was healed. You will say, what is that vnto vs? Euen as he was a leper of his body, so are we lepers in our soules. He was vncleane in his body, and we are vncleane in our soules, he was healed by beleuyng in Christ, so we must be healed by him, or els perish eternally. Therfore if thou wilt not perish, then call vpon him as this Lazer did, and thou shalt be holpen and clensed of thy leprosie, that is from all thy sinne. So I say, we must apply the Scriptures vnto vs, and take out some good thyng to strengthen our fayth withall, and to edifie our selues with the word of God.

Profitable and hollsome doctrine. Gene 22.

An other example we read in the Scripture, that God destroyed with fire, Sodome and Gomorra. Wherefore? for sinnes sake. What maner of sinne? whoredome, lechery and other vncleanes. Also for despising and abusing of poore men and straungers. What is this to vs now? we learne in this story how that God will not suffer sinne nor wilfull sinners, but he will punish the same either here, or els in the world to come, or els in both, he will not let them go vnpunished. Therefore when we heare this story, we may learne to auoyde sinne and all wickednes and to liue vprightly and godly, and this we learne by that story, which is an example of Gods wrath and indignation agaynst sinne.

God will not suffer sinne vnpunished.

Rom. 4.

Take an other example of fayth, we read in the Scripture that Abraham beleued God, and his faith iustified him, Now when I here this, I must apply it to my selfe in this maner. Abraham beleued God and his fayth iustified him, I wil beleue in God and folow his word, then shall I also be iustified. For S. Paul sayth, that the same beleuyng of Abraham is not written for Abrahams sake, but for our sakes, to teach vs that God will iustifie vs if we beleue in hym, and punish vs when we are vnfaithfull. &c.

Fayth iustifieth.

Now note here how this came, se how humbly & meekely he commeth, & what a good and strong fayth he had in Christ, which faith appeared by his comming, for if he had ben without fayth, he would not haue come vnto hym, because our sa-

uiour

mour kept but a meane estate, not a kinges courte, he was poore, and therfore the more despised of the misbeleuers. But this man beleued, and therefore he came vnto him. Learne therfore by his ensample to go to Christ in what affliction soeuer we be: let vs runne to hym, and pray vnto God for his sake, alleage him, put hym before thee, and beware that thou call not vpon any creature or saint, for that is a great wickednes before God, in praying to saintes, for with the saintes we haue nothyng to do, but to kepe in memory and follow their godly lyfe & righteous liuing. But our prayer must be made vnto Christ onely, lyke as this man doth here in this gospell. But peraduenture you will say, he was vpon the earth when this man called vpon him, and therfore he was so soone heard. I aunswer, he promised to his disciples after his resurrection that he would be with vs to the ende of the world: his words be true, for he cānot be made a lier, therfore we must beleue him, and no doubt but he will be present with vs whensoeuer we call vpon hym. Cal vpon him therfore & not vpon saintes, for if we call vpon saintes, we make them Gods. For if I cal vpon S. Paul here, and another man that is a thousand mile of, calleth vpon him also, thē we make him like vnto god to be euery where, to heare and see all thinges, which is against all Scripture, for God only is omnipotent, that is, he only is almighty, and he is euery where and seeth all thinges, and so doth no creature els. Therefore these which attribute such thinges as appertaine to God only, that is, our creator to any creature, they do naughtely and wickedly, and shall be punished for it in hell fire, except they amend and be sory for their faultes.

Christ kept a low state in this world.

Seke helpe and comfort of Christ and there thou shalt finde it.

Christ only is to be called vpon, and not saintes.

Christ will be with vs to the ende of the world.

Call vpō god onely for christes sake.

But what was this mans prayer? did he pray vppon his beades, & say our ladies psalter. No, no, he was neuer brought vp in any such popish scholes. What sayd he? *Domine, si vis, potes me sanare*, If thou wilt O Lord, thou canst make me cleane and put away my disease. This is but a shorte prayer, but it containeth much, for first it teacheth how we should pray vnto god, namely conditionally in our outward & bodely things that is to say, whē it pleaseth hym, and so did our sauiour him

A good praier

selfe

Math 26. selfe pray vnto his heauenly father, saying: *Si vis pater transfer a me calix iste.* If thou wilt father, let this cup passe from me. So we should do, when we are in any maner of tribulation or sicknes, that is, pray vnto God condicionally, saying: O Lord God if it please thee, & if it may stand with thy honour and glory, and the saluatiō of my soule, helpe and deliuer me: we must put the matter to hym, for he knoweth best what is good for vs. Peraduenture he seth, that if we should be without affliction we would be wanton, wicked and proud, & so sin against hym, and damne our soules, and then it were better for vs to be in sicknes then in health. Therefore we must desire helpe, if it please hym, that is to say, when it appertaineth to our saluation, or els it were a thousande tymes better to be sicke stil, then to be out of sicknes and fall from God and al goodnes, he therfore knoweth best what is good for vs. Trust him, be content to be ruled by hym: he shall and will order the matter so that thou shalt finde him a louing father vnto thee, like as this man did here. Secondarily, this prayer expresseth the fayth that this poore man had in Christ, for he sayd, Lord, if thou wilt, thou canst helpe me. If thou wilt saith he, noting hym to be omnipotent and almighty. And in these woordes he expresseth the diuinitie of Christ our sauiour, if thou wilt. We beleue hym to be able to helpe hym, so we should do in our prayers. We must beleue that he may and will helpe vs, as it appeareth by this man which was made hole straightway. Also it appeareth partly by the confession & fayth of this man, and partly by the ende of the matter that he was made perfect whole. So we shalbe healed from our diseases, when we come vnto hym with such a fayth as this man did, and specially if we cal so earnestly vpō him But O Lord, what slouthfulnes is in our hartes: how slender a faith haue we: how imperfect and cold is our prayer: So that it is no marueil that it is not heard of God: But we must alwayes consider that God is able to saue vs, and beleue vndoubtedly that he will saue vs. So that when I am sicke as is sayd afore) I may doubt whether God will deliuer me from my sickenes or no, But I may not doubt of euerlasting lyfe. Therfore if I be sicke, I

God only knoweth what is mete for vs.

God onely is almighty.

Cal on Christ with a Fayth vnfeyned, & he will here thee.

Call vpon Christ both in sickenes and health.

must

muſt pray as this man, *Domine ſi vis*. Lord if thou wilt, condicionally. For peraduenture, when I come out of my ſickenes, I ſhall become more wicked and vngodly, which GOD knowyng kepeth me ſtill in ſickenes, and ſo it is better for me to be in ſickenes ſtill, then whole. So we may learne here to call vpon God condicionally. As for our generall ſaluation, which is ỳ ſaluation of our ſoules, we may not doubt in that, nor call for it condicionally, but apprehend God by his promiſe, ſaying: Lord, thou haſt promiſed that all that beleue in thee ſhalbe ſaued. Lord for thy mercy and promiſe ſake, and for thy death and paſſion ſake, take away my ſinne, waſh me with the blond which thou haſt ſhed vpon the croſſe, and haſt promiſed that all that beleue ſhalbe ſaued through thee. Now Lord for thy promiſe ſake helpe me, I beleue O Lord, helpe my infirmitie and increaſe my faith. As touchyng thy bodely health, put it to his good will, and offer thy ſelfe vnto hym ſaying, Lord I am thy creature, thou haſt geuen vnto me ſoule and body, my body is ſicke now, when it pleaſeth thee helpe me, if not, geue me grace to beare paciently this thy viſitatiõ for in like maner didſt thou viſite thy holy Martirs which ſuffered great calamities, & they deſiered to be deliuered, but thou deliueredſt them not bodely, but yet thou ſaueſt them after their death. So I truſt thou wilt with me.

Doubt of recouery of health in ſickenes, but doubt not of thy ſaluation.

A cõfortable doctrine.

A wholeſome prayer.

Now, how came it to paſſe that this leper had ſuch a great faith and confidence in our Sauiour? Truly by hearyng the word of God, for he had heard our Sauiour ſay, Come vnto me all ye that are laden and oppreſſed with miſeries, and I will refreſh you. This he had heard and beleued, therfore he came boldly vnto him deſiring him of helpe, and ſo here is verified the ſaying of S. Paul. *Fides ex auditu*, Faith commeth by hearing. The ordinary way to get faith is through the hearyng of the word of God: for the word of God is of ſuch a power, that it entreth & pearceth the hart of man that heareth it earneſtly, as it doth well appeare in this leper. We read in the Apoſtles that when S. Paul had made a long Sermon at Antioch, there beleued (ſayth the Euangeliſt) as many as were ordeined to lyfe euerlaſtyng, with the which ſaying a great

Faith cõmeth by hearing of the word of God. Math. 11.

Roma. 10.

Act. 13.

Actes 13. great nomber of people haue bene offended, and haue said we perceaue, that onely those shall come to beleue and so to euerlastyng lyfe, which are chosen of God vnto it, therfore it is no matter whatsoeuer we do, for if we be chosen to euerlasting lyfe, we shall haue it, and so they haue opened a doore vnto them selues of all wickednes and carnall libertie agaynst the true meanyng of the Scripture. For if the most part be damned, the fault is not in God, but in themselues, for it is written *Deus vult omnes homines saluos fieri*. God woulde that all men shoulde bee saued: But they them selues procure their owne damnation and despise the passion of Christ by their owne wicked and inordinate liuyng. Here we may learne to kepe vs from all curious and dangerous questions, when we heare that some be chosen and some be damned, let vs haue good hope that we shalbe amongest the chosen, and liue after this hope, that is, vprightly and godly, then thou shalt not be deceaued. Thinke that God hath chosen those that beleue in Christ, and that Christ is the booke of lyfe. If thou beleuest in hym, then thou art written in the booke of lyfe, and shalbe saued. So we nede not to go about to trouble our selues with curious questions of the predestination of God. But let vs rather indeuour our selues that we may be in Christ, for whē we be in hym, then are we well, and then we may be sure that we are ordeyned to euerlastyng lyfe. But you will say, how shall I know that I am in the booke of life? how shall I trȳ my selfe to be elect of God to euerlasting lyfe? I aūswere, first we may know, that we may one tyme be in the booke, and another tyme come out agayne, as it appeareth by Dauid which was written in the booke of life: But when he sinned, he at that same tyme was out of the booke of the fauour of God, vntill hee had repented and was sory for his faultes. So we may be in the booke one tyme, and afterward, when we forget God and his word and do wickedly, we come out of the booke, that is out of Christ which is the booke. And in that booke are written all beleuers. But I will tell you how you shall know when you are in the booke, and there are three special notes wherby ye may know ȳ same. The first note is

A fleshly opinio of predestination.

1. Tim. 2.

We our selues procure our own damnation.

Curious questions are to be auoyded.

How we may know whē we are in the state of saluation, and when not

if.

If you know your ſinne and fæle your owne wretchednes and filthines, which is a great matter, for the moſt part of people are ſo drowned in ſinne that they no more fæle the ſame, for ſinne greeueth them no more, accordyng to the ſaying of Salomon *Impius cum in medium peccatorum venit, contemnit*, that is, the vngodly man when hee entreth into the middes of all ſinne and miſchief, deſpiſeth the ſame, he aegardeth ſinne nothing at all, neither is he ſory for it.

Three ſpeciall pointes to be marked, which declare whe we are in the ſtate of ſaluation.

Eccle. 7.

But as I ſayd, the firſt note is, whē you know your ſinne & fæle the ſame, then are they heauy vnto you and grœne you. Then foloweth ỳ ſecond point, which is faith in Chriſt, that is, whē you beleue moſt ſtedfaſtly and vndoubtedly, that GOD the heauenly father thorough hys ſonne will deliuer you from your ſinnes. When you beleue I ſay, that the bloud of our Sauiour is ſhed for you, for the clenſing and puttyng away of your ſinnes, and beleuyng thys moſt ſtedfaſtly without an vnfayned hart, then you haue the ſecond point. The. iij. point is when you haue an earneſt deſire to amendement and hatred agaynſt ſinne, ſtudy to liue after Gods will and commaundements as much as is poſſible for you to do, then haue you the third point. And when you finde theſe thrœ pointes to be in you: Namely firſt, when you know your ſinne and be ſory for the ſame, and afterward beleue to be ſaued thorough the paſſion of Jeſu Chriſt: And thirdly haue an earneſt deſire to leaue ſinne, and to fly the ſame. When you finde theſe thrœ things in your hartes, then you may be ſure that your names are written in the boke. And you may be ſure alſo that you are elect and predeſtinate to euerlaſting lyfe.

A worthy note to know when you are in the true ſtate of ſaluation.

And agayne, when you ſœ not your wickednes, and that ſinne grœueth you not, neither haue you fayth or hope in our Sauiour, and therfore are careleſſe and ſtudy not for amendment of life, then you are in a heauy caſe, and then you haue cauſe to be ſory and to lament your wretchednes, for truly you are not in the boke of lyfe, but the deuill hath power ouer you, as long as ye are in ſuch a ſtate. Here you ſœ now how you ſhall try your ſelues whether you be in the boke of lyfe or no. &c.

An euident & plain doctrine that he teth when you are out of the fauor of God.

Lord,

True prayer cõsisteth not in many wordes.

Lord, when thou wilt &c. I learne here that a few wordes spoken with faith, is better then long bibble babble: For right prayer standeth not in many wordes or long babeling. Right prayer requireth the whole hart, for there is no greater thing in the world then right prayer. For prayer ioyned with faith is the instrument wherewith we receaue the benefites of God. Now when fayth and prayer are ioyned together, it is impossible but God heareth it, for they must nedes go together, for els it auayleth nothing except fayth be ioyned with it, as Christ sayde vnto the Centurion, *Iuxta fidem tuam fiat tibi*, According to thy fayth be it vnto thee.

Prayer ioyned with faith is heard of God

Luke. 7.

Here I might take occasion to intreat of prayer if the time would serue. But to be short, three thinges may moue vs to pray. First, the commaundement of God which biddeth vs to call vpon him in the day of our trouble: which commaundement hath no lesse authoritie then this, Thou shalt not kill. The selfe same God that sayth thou shalt not kill. The self same sayth: thou shalt pray, that is, thou shalt call vpon me, whereby it appeareth that we sinne damnable when we intermit prayers. The second cause that should moue vs, is the promise of God, for he promiseth vs euery where in the scripture, that hee will heare vs when we call vpon hym, which promyse is not to be despised, he sayth: *petite & dabitur vobis*, aske and it shall be geuen you: *Quicquid petieritis patrem in nomine meo, dabitur vobis*, that is, whatsoeuer you shall desire of my father in my name, it shall be geuen vnto you. Such promises ought to allure vs to pray without intermission. The third cause is the ensample of all the prophetes and saintes of God that moue vs thereunto: for Moses leading the people out of Egipt, after that he came at the red sea, Pharao with his power following at his back, and on both sides there were great hils, and before him the great sea: Then Moses being in such daunger cried vnto God, not speaking many wordes, but lifting vp his heart vnto God. Then God said vnto him, what crieth thou, &c. Here you see that Moses fighteth only with hys prayer agaynst his enemies: so we should fight against our enemies the diuel, the world, and our owne flesh with earnest

Three godly notes to moue vs to prayer.

Math. 7.

God is to be called vpon in all distresses.

and

and feruent prayer. Likewyſe Joſue being in great diſtreſſe, for his people had loſt the victory and his enemies had gotten the vpper hande of hem. What doth he? he crieth vnto God. So doth Dauid the king as it appeareth throughout all the pſalmes, how feruent he is in prayer, geuing vs an enſample to follow him. Thus much I thought good to ſpeake of prayer and to moue you therunto, for I feare there are many of you ỹ little regard the ſame. All ſuch may learne here to be more diligent and earneſt in prayer then they haue bene, ſpecially conſidering that it is the commaundement of God that we ſhal pray. Also we haue great ſtore of the promiſes of god that we ſhall be heard. Also the enſample of good and godly mē may moue vs therunto. For if they found eaſe through their prayers, we ſhall finde the lyke.

Prayer is commaunded by God.

But now to returne to the text, *Tetigit eum*, Chriſt touched him. Here appeareth the frendlines and kyndnes of our Sauiour Chriſt. He is not ſo proude as the common ſorte of lordes, that none may ſpeake with them. No, no, he is frendly the poore mā came to ſpeake with him, and he forthwith came to him and ſpake with him, wherfore all Lordes and men in authoritie nede not to be aſhamed to learne here by our Sauiour Chriſt, to be gentle and meke of ſpirite to the poore people. It is alſo to be conſidered that our Sauiour dyd agaynſt the law outwardly, for there was a law that no man ſhoulde touch a leper man, yet Chriſt touched this man: where you muſt conſider that ciuile lawes and ſtatutes muſt be ruled by charitie. For this act of Chriſt was againſt the wordes of the law, but not agaynſt the law it ſelfe. This law was made to that end, that no man ſhould be hurt or defiled by a leper, but Chriſt touched this man, & was not hurt him ſelfe, but cleanſed him ỹ was hurt already. And here we learne rather to follow the minde of the law, then the rigour of the wordes, and to bring charitie with vs, which is an interpreter of the law, for els we may miſſe by extremitie. Farther, what meant it that our Sauiour touched him with his hand? And how chaūced that his word and hand went together? Becauſe he would ſhew and declare vnto vs the profitablenes of his fleſh, how it

The kindnes of our ſauiour Chriſt.

Lordes & men in authoritie ſhould be gētle to the poore.

The minde of lawes are to be followed and not the rigoure of wordes.

was

was a flesh, by the which all we should be saued: so that no saluation may be loked for, except by hym, and except he be eaten and dronken. Agayne, sometymes, he healed by his word and diuine power onely, as it appeareth by the seruaunt of the Centurion, to signifie vnto vs that it were not necessary for vs to haue him here bodely alwayes. And to assure of his helpe with his bodely presence, therefore he saith:

Mat. 16. *expedit vobis vt abeam*. It is good for you that I go from you. And so to signify his power, he vsed the autoritie of his word both in his presence and absence, therfore we may be certayn & sure that he can and will helpe vs with power deuine when we call vpon him, as well absent as present, for he is euery where, and will be with vs vnto the ende of the world, as he promised vnto his apostles after his resurrection, saying: Lo,

Mat. 28. I will be with you vntill the ende of the world, which is the greatest comfort that may be vnto a christen hart, for it is a stay to all trouble.

We read further that he sent him to the priest, and commaundeth hym that he should tell no man. What meant he by this? he would haue hym not to be his owne iudge. There was a law that the leprosie should be examined by the priest, & that the priest should geue the sentẽce when the leper were cleane or vncleane. Now Christ would not haue this man to be his own iudge, and to pronoũce himself cleane, but biddeth him go to the ordinary. And this he did for two considerations. The first was to conuince the Iewes with their owne wickednes, in that they would not beleue in hym, but despised & maliced hym. Therfore he sent this man vnto thẽ, which had bene infected with leprosy, so that when they pronounced him cleane, they might perceiue their owne wickednes and obstinacy, which would not beleue &c. The second cause was, for the obseruation of the law, & for that he would geue none occasion to carnall libertie. He would haue euery man in his order, as well the magistrates as the subiectes, where we may learne to follow his example, to kepe all good lawes and orders, and the rather, for that Christ himselfe kept them.

The lawe of leprosie.

The causes that moueth Christ to send the leaper to the Priestes.

Good lawes are to be obserued.

Here our papistes make a do with their auriculer confes-

sion.

sion proouing the same by this place. For say they, Christ sent this man vnto the priest to fetch there his absolucion, & therefore we must go also to the priest, and after confession, receiue of hym absolution of all our sinnes. But yet we must take hede say they, that we forget nothing: for all those sinnes that are forgotten, may not be forgeuen, and so they binde the consciences of men, perswading thē that when their sinnes were all numbred and confessed, it was wel. And hereby, they toke cleane away the passion of Christ. For they made this nombring of sinnes to be a merite, and so they came to all the secretes that were in mens hartes, so that Emperor nor kyng, coulde say or do, nor thinke any thing in his harte, but they knew it, and so applied all the purposes and ententes of princes to their owen commodities, and this was the fruit of their auricular confession. But to speake of right and true confession, I would to God it were kept in England, for it is a good thing. And those which finde themselues greued in conscience might go to a learned man, and there fetch of hym comfort of the worde of God, and so to come to a quiet conscience, which is better and more to bee regarded then all the riches of the world. And surely it greueth me much that suche confessions are not kept in England, &c.

The doctrine of the papistes for auricular confession.

A subtile practise of papistes

True & mete confessiō is very necessary.

Now to make an ende, you haue heard in this Gospell of diuers thinges which I will not reherse. But I woulde haue you to keepe in remembraunce the great fayth that this man had in a Sauiour, which fayth restored hym to his health agayne, and learne by hym to beleue as he did, that our Sauiour will restore vnto vs the health of soule and body. Also, note here the great loue that our Sauiour bare vnto this man, stedfastly beleuing that he wil be like louing vnto thee when thou callest vpon him with earnest prayer. For prayer as I haue told you is all together: for prayer with fayth goeth thorow the cloudes. But it is a great mater to pray, it is *ars artium*, that is an arte aboue all artes. Let vs therefore geue our selues to prayer and godly liuing, so that his name may be glorified in vs both now and euer. Amen.

The cōclusion & short rehearsal of this Sermon.

# A Sermon preached by M. Hugh Latymer, the fourth Sonday after the Epiphanie, and the last day of Ianuary. An. 1552.

Math. 8.



ET Cum esset ingressus nauim, sequuti sunt eum discipuli sui, ecce motus magnus ortus est in mare. &c. Here in this Gospell, we haue a notable story, and a wonderfull myracle which our Sauiour did, being with his disciples vpon the sea, which story is written for our doctrine and instruction, that we may comforte our selues with all when we are in like trouble in ỹ tempestes of this world. For we may learne here many good thinges, if we consider the story it selfe and the circumstaunce thereof. The Euangelist sayth that our sauiour accompayned with his disciples went into a Ship, where he layd himselfe vpon a pillow and slept, which sleepe signified his very manhode, as you shall heare afterward. Now whilest he lay thus a sleepe, loe, there arose sodeynly so great & horrible a tempest, that they thought they should all haue perished out of hand. Such a fearefull weather lighted vpon them. The disciples being sore astonyed at this horrible weather, wist not what to do. At the last they remembring them selues, ran to our sauiour which lay there a sleepe, crying Lord we perishe, or as the Euangelist Marke sayth, Lord, carest thou not that we perishe? he being awaked, first rebuked them because of their vnbeliefe, after that, he rebuked the wynde, and commaunded the tempest to leane of, and ceasse. The disciples seing before the horrible tempest, and now the sodeyne calmenes made thorough his word, merueiled much: for they neuer had sene before such thinges. They had neuer heard that at any time any man might or had power to rule the Sea and the winde before this time, and therefore they were astonyed at it, and euery one of them sayd: O what a man is this which ruleth with

Math. 8. Mar. 4

Here appeared in Christ the almighty powers of God.

with his woꝛd the Sea and the winde. This is the ſomme of this Goſpell, which conteyneth many good thinges foꝛ our inſtruction, learning and comfoꝛt.

Note the ſignification of the Shippe.

Firſt we may here learne, that the Shippe ſignified the congregation of Chꝛiſt and his church. The diſciples being in the Shippe are pꝛeſerued thoꝛough Chꝛiſt: So all theſe which are in the church of Chꝛiſt, ſhalbe ſaued and pꝛeſerued by him. The other which are without this church ſhalbe damned and peariſhe.

Two pꝛofitable leſſons.

Learne here alſo by the enſample of the diſciple of Chꝛiſt two thinges. The firſt, not to pꝛeſume to much, that is to ſay, not to ſtãd in thine own conceipt, thinking thy ſelfe to be perfect in fayth. Secondly, not to deſpaire becauſe of thy imperfections. The diſciples thought them ſelues perfect and ſtrong in fayth, befoꝛe they came into this tẽpeſt: But what doth our Sauiour perceauing their pꝛeſumptions, he ſendeth a tempeſt to bꝛing them to the knowledge of them ſelues and then they fæling the weakenes of their fayth, ranne to our ſauiour crying foꝛ helpe, wherby euery man may learne not to thinke to much of him ſelfe. And when he fæleth hym ſelfe very weake he may not deſpeire, but ranne to Chꝛiſt like as theſe diſciples did, which although their hart was weake and fæble, yet were they pꝛeſerued.

A com'ortable doctrin againſt deſpeꝛation.

Chꝛiſt is both God and man.

Moꝛeouer we learne here that our ſauiour Chꝛiſt is both very God and very man. His Godhead appeared in that the winde and waters obeyed him, and reſeurmed them ſelues accoꝛding to his woꝛde. Foꝛ what king oꝛ Emperour in the whole woꝛld is, that can oꝛ may commaund the wind oꝛ ſeas? None at all: yea if the whole woꝛlde ſhoulde be ſet togeather with all their power and wittes, they ſhould not be able to do any ſuch thing. Therefoꝛe learne heare to know the maieſtie of Chꝛiſt, his power and ſtaye, and beleeue him to be very God. Secondarily, learne here to know his manhode, foꝛ the euangeliſt ſayth, He ſlepte. which ſignifieth his very mãhode, and that all thinges was in him that is in vs, except ſin. And that he can haue cõpaſſion with vs, foꝛ he him ſelfe hath bene in all miſeries and troubles aſwell as we, as S. Paule teſtifieth to the Romanes. He ſlept here foꝛ weꝛines, he eateth, he dꝛincketh, he weepte, and in him are all theſe infirmi-

Christ was endued with all our infirmities

ties, and chiefly for two causes: First to signifie vnto vs his very manhood: Secondarely to comfort vs with his example that when we are in trouble and miseries, we shall thincke & know that our Saviour Christ will and can haue compassion ouer vs: for he himselfe hath tasted of all trouble, and therefore he will be the more enclined to helpe and assist vs with his holy spirite. Also we may note here, that the disciples of our Saviour haue passed many a time before vppon the water, and yet they were neuer so troubled, nor in such danger. What meaneth this, that they are in trouble now when our Saviour is with them, and neuer before when they were not with him? for it was no daungerous water, it was but a little ponde: what meaneth it then that this maruelous tempest so sodenly arose? It signifieth that al those that beleue in Christ and take his part, and study to lyue after his will, and commaundement, and forsake the world and all wickednes: all such I say must haue much trouble and affliction, for it is the will of God, that those which seeke to be sauid, shalbe proued and tryed through the fire of tribulation, as it appeareth here by the disciples which were neuer before in suche trouble and daunger, for they had euer good lucke as the most parte of these worldlinges commonly haue, for all thinges go well with them, and after their minde: But assone as they receyue Christ into their ship, that is, assone as they beleue in him, and receaue his worde, they shall haue trouble and affliction, whereof we haue a great number of examples in the scriptures, that playnly teach vs, not to seeke good cheare by the gospill in this world, but rather misery and aduersitie. But the most part of gospellers are contrary mynded, for they seeke good cheare and promocions through the Gospell, which is an horrible abuse of Gods most holy worde. Moses that excellēt prophet of god, as lōg as he was in Pharaos his house, he was well, he had all thinges after his minde: But assone as God called him to be his minister and to do him seruice, all thinges were turned, that is, all swete thinges were made sower, all the great cheare was gone, so that he was compelled by necessitie to keepe sheepe, where before he was a prince & an inheritor of the crowne of Egipt. Here you see how God doth exercise his which appertaine to euerlasting

All that shalbe saued must suffer aduersities

The professing of the Gospell bringeth trouble.

Example of Moses.

life

lyfe. Alſo S. Paule, as long as he was without Chriſt, was in great authoritie and eſtimation among the Iewes, inſomuch as he had letters of authoritie to afflict and put in priſon all thoſe which helde of Chriſt. But after that he once came to Chriſt, what had he? Afflictions and miſeries plenty, as it appeareth through all the Actes of the Apoſtles, and his Epiſtles, where alſo it appeareth that he had a moſt irkſome and paynefull lyfe, namely aſſone as he came to the knowledge of Chriſt and his Goſpell. Also the Iſraelites as long as they were in Egipt, ſeruing for the moſt part falſe Gods, they had no lacke of meat and drincke. But aſſone as they came agayne to the knowledge of God, they were in greate miſery lacking all maner of neceſſaries. Inſomuch that they ſay, as Jeremy the prophet reporteth: We will turne againe to the Queene of heauen, &c. Example of S. Paule. Example of Iſraelites. Jerem. 44.

Now come to our time: We ſée dayly that they that take part with Chriſt and his goſpel are moſt commonly nothing regarded in this world. The world and they can not agrée together, for they loue godlines, and the other loue wickednes which two can neuer be ſet together. But there are very few God knoweth, that take part with Chriſt, for euery man wil rather apply him ſelfe after the world and haue quietnes and a mery lyfe, then to forſake the ſame, and to haue trouble with Chriſt and his flocke, but what reward they ſhall haue, it will appeare in the ende. The world and the profeſſors of Chriſt agree not.

A man may meruell how God can ſuffer his to be ſo puniſhed and afflicted in this world, and agayne, the wicked to haue euer the vpper hand, and to be mery in this world? Becauſe God and the deuill are two lordes, moſt repugnaunt in conditions. For God is good, iuſt, mercifull and liberall, and kynde towardes his, offering vnto them which liue after his will, life euerlaſting. But the deuill is a moſt wicked miniſter, vnmercifull and cruell, rewarding his ſeruauntes with euerlaſting payne and damnation. Now theſe two Lordes haue their ſeruauntes, God ſuffereth his to be much afflicted and plagued for theſe two cauſes. The firſt is, though they be iuſtified before God thorough the paſſion of our ſauiour, yet remayneth a great many of ſinnes and imperfections within them. Now to put in remembraunce how ab- God and the deuill are two Lordes. The ſeruants of God are afflicted, and the cauſe why.

hominable a thing sinne is in the face of God, he sendeth vnto them calamities and miseries to teach them to beware of sinne, and to line vprightly and holily. Secondarely to teach them to pray and call vpon God. And thirdly to teach vs to know our selues. For when we be in prosperitie and wealth we thinke we haue fayth, and that all thinges are safe: But when there commeth affliction, then our imperfection appeareth, therefore God sendeth affliction to verifie the saying of Saint Peter. *Iudicium dei, à domo dei incipit*. The iudgement of God beginneth at the house of God. As for the wicked, for the most part, he letteth them alone, vntill they come to their death bed, and then they shall finde all their wickednes together, and suffer punishment world without ende.

A faythful mã is tryed by afflictions. 1. Pet. 4.

Christ confoũdeth the deuil.

By the afflictions of the houshold of God appeareth most playnely the power and strength of God, for Christ confoundeth the deuil with his weake members as it appeareth dayly, how God geueth vnto such as haue his spirite, power to suffer death for his wordes sake, and so he confoundeth the deuill and all his members, as it appeareth in Iohn Baptist and Christ him selfe. For the deuill thought that Christ, after he hanged vpon the crosse, had bene destroyed and cleane ouercome, but it was cleane contrary.

In all our afflictions we must call vpon God for helpe, but yet conditionally.

Thus you see the causes wherfore God suffreth his to be in tribulation and affliction. Now when we haue affliction, we must pray vnto him to take away the same from vs: But thys prayer must be but conditionally, when it shall please him, as we haue ensample of Dauid the king, which when he was driuen out of his kingdome by Absalon his sonne, he sayd. *Si dominus volet, reducet me*, therefore then being in sickenes follow the ensample of Dauid. Call vpon him for deliueraunce conditionally. But aboue all thinges, beware of murmuring and rebelling agaynst God, for he will haue vs obedient to his will and pleasure. The best seruice that thou canst do, is to take thy crosse patiently, which God hath layd vpon thee. Some men when they be sicke say, it greeueth my hart that I do spende my tyme so idely: for if I were whole, I might do much good. These are much deceaued, for they cannot spend their time better then when they suffer ỳ crosse that God hath layde vpon them, and beare the same willingly

A christen mã must patiently bear the crosse of Christ.

ly and obediently. For as I ſayde before it is the beſt ſeruice that we can do to God, when we beare our afflictions and troubles well and godly: yet we may pray that he wilbe mercifull vnto vs: and not lay more vpon vs then we are able to beare, according to his promiſes.

Alſo note here, in neceſſitie whether went the diſciples: euen to Chriſt being a ſleepe. We thinke that he is a ſleepe, if he here vs not ſo ſone as we call vpon him, but for all that he ſleepeth not. *Non dormitabit, neque dormiet, qui cuſtodit Iſrael.* He is called a helper in due tyme. But here learne by the enſample of the diſciples, whether thou ſhalt runne in thy diſtreſſe, namely, to Chriſt: for he is the right helper, and not to his Sayntes, for when I call vpon any creature, I commit moſt abhominable Idolatry. For this is one apparāt and great argument to make Chriſt God, if we call vppon him, as S. Stephen did, who ſayde. *Domine Ieſu, ſuſcipe ſpiritum meum*, that is, Lord Ieſu, take my ſpirite, for inuocation declareth an omnipotency. So ỹ when I call vpon Saintes, I make them omnipotent, and ſo I make them Gods: For Omnipotency perteyneth properly and principally only to God. And therefore beware that you call vpon no creature, but vpon God only, for if you do the contrary, you do againſt God moſt wickedly.

Call vpon Chriſt in al neceſſities.

Chriſt is to be called vpon in all our neceſſities, and not the ſaintes. Act. 7.

God onely is to be called vpon.

Here is alſo to be noted, that the very Sayntes of God haue but litle fayth, they haue litle, but yet they haue ſome, they are not altogether without fayth, for they that are altogether without fayth are in an euill caſe, for they are and remayne in the kingdome and dominion of the deuill. The diſciples had but a litle fayth, yet they go and waken Chriſt, and deſire his helpe. And here note alſo that he is not angry for wakening of him, but he blamed them for their vnbelief, which is a very comfortable doctrine for vs, that when we feele our ſelues wrake in fayth, we ſhall not deſpeire, but rather run to him, for he will encreaſe our fayth. Some thinke them ſelues to haue very much fayth, when they haue none at all. And agayne, ſome thinke them ſelues to haue none, when they haue ſome, therefore it is nedefull for vs to pray without intermiſſion. *Domine adauge nobis fidem*, Lorde encreaſe our fayth, *ad tua incredibilitatem meam*, helpe O Lorde,

It is better to haue litle fayth then no fayth.

Luke 17.

helpe my vnbeliefe.

Flattery is not to be vsed

Here learne by the ensample of our Sauiour, not to flatter with any body when they do naughtely and wickedly, for Christ perceauing his disciples to be vnbeleuers, flattered them not, but tolde them plainly, and rebuked them for their faultes. Also we may here learne not to be to hasty with our neighbours when they do fall, but to beare with them, lyke as our Sauiour did beare with his disciples. He thrusteth them not away because of their vnbeliefe, so we may not geue ouer our neighbour when he is fallen, for he may rise agayne.

One of vs ought to bear an others infirmitie.

The conclusiō of this sermō.

Now to make an ende, here learne by the ensample of these disciples to runne to Christ when thou art in tribulation. Seeke helpe at his hand, & if thou haue not a perfect fayth, yet dispayre not, for he is mercifull, louing and kinde vnto all that call vpon him, to whome with the father and the holy ghost be all honor and glory, both now and euer world without ende.

Amen.

(¶)

# A Sermon preached by M. Hugh Latymer, the fifth Sonday after the Epiphanie, being the vij. day of Febr. An. 1552.



IMILE factum est regnum cœlorum homini qui seminat bonum semen in agro suo, cum autem dormirent homines, venit inimicus eius, & superseminauit. &c. Math. 13.

This is a parable or similitude, wherin our Sauiour compared the kingdome of god, that is, the preaching of his worde wherein consisteth the saluation of mankinde, vnto an husbandman that soweth good seede in his feelde.

But before we come vnto the matter, you shal first learne to vnderstande, what is this worde Parable: which is a Greeke word, and vsed in the Latine and English tongue: *Parabola, est rerum dissimilium comparatio*, that is to say, A parable, is a comparison of two thinges that are vnlyke outwardly, but in effect they signifie but one thyng: for they do appertayne to one ende, as in this place: Christ compared the word of God, vnto a sower: which two thinges are vnlyke, but yet they teach one thing: for like as ỹ seed is sown in the earth, so is the worde of God sowne in our hartes: and thus much of this worde Parable.

A parable what it is.

The summe of this Gospell is, fyrst hee speaketh of a husband man that soweth good seede. After that he maketh mention of an enemie that soweth euell seede. And these two maner of seedes, that is, the husband mans seede that was good, and the enemies seede which was naught, came vp both together: so that the enemie was as busie as the other in sowing hys euell seede. And while he was busie in sowing it, it was vnknown. And at the first springing vp it seemeth all to be good seede: but at ỹ length the seruant of this husbandman perceaued the euel seed sowen amongst the good: therefore he came and tolde his maister, shewing him all the matter, and re-

required leaue to gather the cuell ſéede from amongeſt the other. The huſbandman himſelfe ſayd: *Inimicus homo hoc fecit.* Our enemie hath done this. But for all that let it alone vntill the haruéſt, and then will I ſeperate the good from the euill. This is the ſumme of this Goſpell.

Biſhops and miniſters muſt be wat chers that the deuil ſow not euell ſeede in the field of god

First note that he ſayth: *Dormientibus hominibus*. When euery body was a ſleepe, then he came and ſowed his ſeede. Who are theſe ſléepers? The Biſhoppes and prelates, the ſlouthfull and careles curates and miniſters: they with their negligence geue the deuill leaue to ſow his: for they ſow not their ſeede, that is, they preach not the word of God: they inſtruct not the people with wholeſome doctryne, and ſo they geue place to the deuill to ſow his ſéede. For when the deuill commeth, and findeth the hart of man not weponed nor garniſhed with the worde of God, he forthwith poſſeſſeth the ſame, and ſo getteth the victory through the ſlouthfulnes of the ſpiritualtie, which they ſhall one day grieuouſly repent. For the whole ſcripture, that is to ſay, both the old and new teſtament is full of threateninges of ſuch negligent & ſlouthfull paſtors, and they ſhall make an heauy and grieuous accompt one day when no excuſe ſhall ſerue, but extreame puniſhment ſhall follow, for a reward of their ſlouthfulnes.

Here is good maner to be learned.

This Goſpell geueth occaſion to ſpeake of many thinges: For our Sauiour him ſelfe expoundeth this parable vnto his diſciples after the people were gone from him, and that he was come into the houſe. For the diſciples were not ſo bold as to aſke him of the vnderſtanding of this parable in the preſence of the people, whereby we may learne good maner, to vſe in euery thing a good and conuenient tyme. Alſo we may here learne to ſearch and enquire earneſtly, and with great diligence for the true vnderſtanding of Gods word. As when you heare a ſermon, and are in doubt of ſomething, inquire for it, and be deſirous to learne, for it is written: *Omni habenti dabitur*: Vnto whoſoeuer hath vnto him ſhalbe geuen: *Et abundabit*, And he ſhall haue aboundance. What meaneth this ſaying? When we heare the worde of God and haue taſted ſomewhat thereof, and are afterwarde deſirous to goe forward more and more, then ſhall we haue further knowledge: for God will geue vs of his grace to come to further

We ought to be diligent to ſearch for the vnderſtanding of the word of God. Matth. 13.

vnders.

vnderstanding. And so the saying of our Sauiour shall be fulfilled in vs.

Now when our Sauiour had heard the request of his disciples, he performeth their desire, and beginneth to expound vnto them the parable saying: I am he that soweth the good seede, *Inimicus homo*, that is the aduersary the deuill soweth the euill seede. Here our sauiour (good people) maketh knowen that he goeth about to do vs good, but the deuill doth ỳ cleane contrary, and he seeketh to spoyle and destroy vs with hys filthy and naughty seede of false doctrine. The field here is the whole worlde. The harueste is the end of the worlde. The repers are the Angels of God, which are his seruauntes, for lyke as euery Lorde or Maister hath his seruauntes to wayte vpon him, and to do his commaundementes, so the Angels of God wayt vpon him to do his commaundementes. The Angels at the tyme of the harueste shall gather first *offendicula*, that is all such as haue bene euill and geuen occasion of wickednes, and go forward in the same without repentaunce or amendement of their liues. All such I say shalbe gathered together and cast in *Caminum ignis*, into the chimney of fier, where shalbe weppyng and gnashyng of teeth. For in the ende of this wicked worlde, al such as haue liued in the delectations and pleasures of the same, and haue not foughten with the lustes and pleasures of their flesh, but are proude and stubburne, or beare hatred and malice vnto their neighbours, or be couetous persons, also all naughty seruantes that do not their duetie, and all these that vse falshod in byeng and selyng and care not for their neighbours, but sell vnto them false wares, or otherwise deceaue them. All these are called *offendicula mundi*, the offentes of this worlde, and all such shall be cast into the burnyng chymny where shalbe weppyng &c. In like maner all idle persons that will not worke for their liuing, but go about loytering and be chargeable vnto others, And also dronken persons that abuse the benefites of God in dishonestyng themselues, so that they lose the vse of reason, and their naturall wittes wherewith God hath endued them, and make themselues like swyne and beaste. Also those which breake wedlocke and despise Matrimony that is instituted of God him selfe: hereunto adde all swearers, all

Christes exposition of the parable.

All deceitfull doers shall perishe.

vsurers, all lyers and deceauers: all these are called the sede of ỹ deuil, and so they are the deuils creatures thorough their owne wickednes: But yet it is true that wicked men haue their soules and bodyes of God, for he is their creator and maker: But they them selues in forsakyng GOD and hys lawes and folowyng the deuil and his instructions, make thẽ selues members of the deuill and become his sede, therefore they shalbe cast out in the last day into euerlastyng fier when the trompet shall blow, and the Angels shall come and gather all *offendicula* from amongest the elect of God.

The forme of iudgement shalbe in this wise: Christ our Sauiour at the day of iudgement beyng appointed of God shall come downe with great triumph and honour, accompanyed with all his Angels and Saintes that departed in faith out of this worlde before tymes. They shall come with hym now, and all the elect shalbe gathered to him, and there they shall se the iudgement, but they them selues shall not be iudged, but shalbe like as iudges with him. After that the elect are seperated from the wicked, he shall gene a most horrible and dreadfull sentence vnto the wicked, commaundyng hys Aungels to cast them into euerlastyng fire where they shall haue such tormentes as no toung can expresse. Therefore our Sauiour desirous to set out the paynes of hell vnto vs, and to make vs afrayde therof, calleth it fier, yea, a burnyng and vnquencheable fire. For like as there is no paine so grenous to a man as is fire, so the paines of hell passeth all the paynes that may be imagined of any man. There shalbe sobbyng and sighyng, weepyng and waylyng and gnashyng of teth, which are the tokens of vnspeakeable paynes and griefes that shall come vpon those that dye in the state of damnation. For you must vnderstand that there are but two places appointed of almighty God, for all mankynde, that is, heauen & hell. And in what estate soeuer a man dyeth in, in the same he shall arise agayn, for there shalbe no alteration or chaunge. Those which dye repentantly and are sory for their sinnes, cry God mercy, be ashamed of their owne wickednes and beleue with all their hartes that God wilbe mercyfull vnto them thorough the passion of our sauiour Christ: those which dye in such a faith, shall come into euerlastyng lyfe and felici-

tie,

The fourme and maner of iudgement in the last day.

Woful & most dreadfull paynes are ordayned for the wicked.

There are but two places after this lyfe that is heauen and hell

kie, and ſhall alſo ariſe in the laſt day in the ſtate of ſaluation. For loke as you dye, ſo ſhall you ariſe. Whoſoeuer departeth out of this worlde without a repentant hart and hath bene a malicious and enuious mã, and a hater of the worde of God, and ſo continueth and will not repent and be ſorye and call vpon God with a good faith, or hath no faith at all. That man ſhall come to euerlaſtyng damnation, and ſo he ſhall ariſe agayne at the laſt day, for there is nothyng that can helpe hym out of his damnation, or hinder him of his ſaluation. For when a man dyeth without fayth in Chriſt, all the Maſſes in the whole worlde are not able to releue hym: and to conclude, all the trauailes that we haue had in tyme paſt by ſekyng of remedy by Purgatory, and all the great coſtes and expenſes that may be beſtowed vpon any ſoule lying in the ſtate of damnation, it can auayle nothyng, neither can it do any good. For as I ſayd before, the iudgementes of God are immutable, that is, as you dye, ſo ſhall you riſe. If thou dye in the ſtate of ſaluation, thou ſhalt riſe ſo againe, and receaue thy body and remayne in ſaluation. Agayne, if thou dye in damnation, thou ſhalt riſe in the ſame eſtate and receaue thy body and retourne agayne to the ſame eſtate, and be puniſhed worlde without end, with vnſpeakeable paynes and tormentes. For our naturall fire in compariſon to hell fire, is like a fire paynted on a wall, for that ſhalbe ſo extreame that no man is able to expreſſe the terrible horror and griefe thereof.

Such ſtate as we dye in, in ſuch ſtate we ſhall ariſe agayne.

Maſſes nor Purgatory cã not helpe a ſoule that dieth not in the faith of Chriſt

O what a pitifull thing is it, that man will not conſider this, and leaue ſinne and pleaſure of this worlde and liue godly, but is ſo blinde and ſo mad, that he will rather haue a momentany and a very ſhort and ſmall pleaſure, then to harken to the will and pleaſure of almighty God, that might auoyde euerlaſting payne and wo, and geue vnto him euerlaſting felicitie. For that a great many of vs are damned, the fault is not in God, for *Deus vult omnes homines ſaluos fieri*, God would haue all men to be ſaued: But the fault is in our ſelues, & in our owne madnes that had rather haue damnation then ſaluation. Therfore good people, conſider theſe terrible paynes in your mindes, which are prepared for the wicked and vngodly, auoyde all wickednes and ſinne: Set before

Man is the cauſe of his owne damnation.

your

your eyes the wonderfull ioye and felicitie, and the innumerable treasure which God hath layd vp for you that feare and loue him, & liue after his will and commaundementes: for no toung can expresse, no eye hath sene, no hart can cõprehend, nor receiue the great felicity ỹ god hath prepared for his elect and chosen, as Saint Paul witnesseth. Consider therefore I say, these most excellent treasures, and endeuour your selues to obteine the fruition of the same. Continue not, neither abide or wallow so long in your sinne like as a Swyne lyeth in a myer. Make no delay to repent your sinne and to amend your life, for you are not sure to haue repentance in the ende. It is a common saying, *pœnitentia sera, raro vera*. Therefore consider this thing with your selfe betimes, and study to amẽd your life: For what anayleth it to haue all the pleasures of the world for a while, and after that to haue euerlasting payne & infelicitie? Therfore let euery one go into his owne conscience when he findeth him selfe vnready: for all suche as thorough the goodnes of God haue receaued fayth, and then wrestell with Sinne, consent not vnto it, but are sory for it when they fall, and do not abide nor dwell in the same, but rise vp agayne forthwith, and call for forgeuenes thereof, thorough ỹ merites of our sauiour Jesu Christ, all such are called iust: that is to say al that dye with a repentaunt hart & are sory that they haue sinned, & are mynded if God geue them longer time, to liue, that they will amend all faultes and lead a new life, then are they iust, but not thorough their owne merites nor good workes. For if God should enter into iudgement with vs, none are able to stand before his face, neither any of his Saintes may be found iust, neither S. John Baptist, S. Peter nor S. Paul, no nor the mother of our Sauiour her selfe, is not iust if she should be iudged after the rigoure of the law. For all are and must be iustified by the iustification of our Sauiour Christ, and so we must be iustified, and not thorough our owne well doinges, but our iustice standeth in this, that our vnrighteousnes is forgeuen vs thorough the righteousnes of Christ, for if we beleue in him, then are we made righteous: For he fulfilled the law, and afterward graunteth the same to be ours, if we beleue that his fulfilling is our fulfilling, for S. Paul sayth, qui

*Our Justification commeth only of God thorough faith in Christ our sauiour.*

*Wherein our iustice standeth.*

propria

*proprio filio non pepercit*, he hath not ſpared his owne ſonne but hath geuen him for vs, and how then may it be, but we ſhould haue all thinges with him? Therefore it muſt nedes follow, that when he gaue vs his onely ſonne, he gaue vs alſo his righteouſnes and his fulfilling of the law. So it appeareth, that we are iuſtified by the frée gift of God, and not of our ſelues nor by our merites: But the righteouſnes of Chriſt is accompted to be our righteouſnes, and thorough the ſame we obteyned euerlaſting life, and not thorough our owne doinges, for as I ſayd before, if God ſhould enter into iudgement with vs, we ſhould be damned. Therefore take hæde and be not proude, and be humble and low, and truſt not to much in your ſelues, but put your only truſt in Chriſt our ſauiour. And yet you may not vtterly ſet aſide the doing of good workes. But ſpecially loke that you haue alwayes oyle in a redynes for your lampes, or els you may not come to the weddyng, but ſhalbe ſhut out & thruſt into euerlaſting darckenes. This oyle is fayth in Chriſt, which if you lacke, then all thynges are vnſauery before the face of God. But a great many of people are much deceaued, for they thinke thẽ ſelues to haue fayth when in dæde they haue it not. Some peradventure will ſay, how ſhall I knowe whether I haue fayth or not? Truly thou ſhalt finde this in thee, if thou haue no mynde to leaue ſinne, then ſinne greueth thee not, but art content to go forward in the ſame, and thou deliteſt in it, and hateſt it not, neither feleſt thou what ſin is. Whẽ thou art in ſuch a caſe, then thou haſt no fayth, and therfore like to periſh euerlaſtingly. For that man that is ſore ſicke, & yet feleth not his ſicknes, he is in great danger for he hath loſt all his ſẽces: So that man which hath gone ſo farre in ſinne, that he fæleth his ſin no more, is like to be damned, for he is without fayth.

Chriſt is gẽ vnto vs and all his righteouſnes.

Good workes are to be done, but not to be truſted by.

I doctrine to teach vs to know whenwe haue fayth, & when we haue it not.

Agayne that man is in good caſe that can be contente to fight and ſtriue with ſinne, and to withſtande the deuill and his temptations, and calleth for the helpe of God, and beléeueth that God will helpe him and make him ſtrong to fight. That man ſhall not be ouercome by the deuyll. And whoſoeuer fæleth this in his hart, & ſo wreſtleth with ſinne, may be ſure that he hath fayth, and is in the fauour of God. But if thou wilt haue a tryall of thy fayth, then do this, Examine

thy

thy selfe toward thyne enemies, he doth thée harme, he slaundereth thée, or taketh away thy liuing from thée, how shalte thou now vse thy selfe towardes such a man? If thou canst finde in thy hart to pray for him, to loue him with al thy hart, and to forgeue him with a good will all that he hath sinned against thee. If thou canst finde this readinesse in thy hart, thē thou art one of those which haue fayth, if thou wouldest him to be saued as well as thy self. And if thou canst do this, thou mayst argue that thy sinne is forgeuen thée, and that thou art none of those that shall be cast out, but shall be receaued and placed among the number of the godly, and shall enioy wyth them euerlasting life: for S. Paule saith, that those that are iust, that is, those that are iustified by fayth, and exercise faith in their liuing and conuersation, *fulgebunt tanquàm Sol*: they shall shine like vnto the sonne in the kingdome of God, that is to say, they shall be in exceeding great honor and glory. For like as the Sunne exceedeth in brightnes all other creatures of God, and is beutifull in the eyes of euery man: So shall all the faythfull be beutifull and endued with honor and glory: although in this worlde they be but outcastes, and accompted as *Expurgamenta mundi*: but in the other worlde, when the Angell shall gather together the wicked, and caste them into the fire. Then shall the elect shine as the Sunne in the kingdome of God. For no man can expresse the honour and glory that they shall haue, which will be content to suffer all thinges for Gods sake, and to reforme them selues after his will, or are content to be tolde of their faultes, and glad to amend the same, and humble themselues vnder the mighty hande of God.

The faythfull which are cōted vile in this world, shalbe made glorious before God.

Also the houlholder sayd vnto his seruantes, let them alone vntill harueste. Here we may learne that the preachers and Ministers of the word of God, haue not authoritie to cōpell the people with violence to godnes though they be wicked. But onely with the word of God they shall admonishe them, not to pull the wicked out by the throte, for that is not their duetie. All thinges must be done according as God hath appoynted. God hath appoynted the Magistrates to punishe the wicked, for so he sayth, *auferes malum è medio populi*, Thou shalt take away the euill from amongest the people *non miseri-*

The Bishops and ministers of God may vse no violēce.

The office of the Magistrates is to punish

veris

*veris eius*. Thou shalt haue no pitie of him. If he be a theefe, an adulterer or an whoremonger, away with him. But whē our Sauiour sayth, let them grow, he speaketh not of the Ciuile Magistrates, for it is their duetie to pull them out: But he signifieth that there wilbe such wickednes for all the Magistrates, and teacheth that the Ecclesiastical power is ordeined, not to pull out the wicked with the sword, but onely to admonish them with the word of God, which is called *Gladius spiritus*, that is the sword of the spirit. So did Iohn Baptist, saying *Quis vobis subministrauit vt fugeretis a ventura ira?* that is, who hath taught you to flye from the wrath of God that is at hand. Wicked persons must be punished.

So did Peter in the Actes. *Quem vos crucifixistis*, whom you haue crucified, he sayd vnto the Iewes: what foloweth, they were *compuncti corde*, contrition and repentaunce followed by and by assone as the word was preached vnto thē. Therefore they sayd *Viri fratres &c.* Brethren, what shall we do? how shall we be made cleane from our sinnes that we may be saued? Then he sendeth them to Christ, So that it appeareth in this Gospell, and by these examples, that the preacher hath none other sword, but the sword of the worde of God: with that sword he may strike them. He may rebuke their wicked liuyng, and farther he ought not to go. But Kynges and Magistrates they haue power to punishe with the sword the obstinate and vicious lyuers, and to put them to due punishment. Preachers haue not to do with any other sword then the word of God.

Now to make an end with this one lesson, which is if thou dwellest in a towne where are some wicked men that will not be reformed, nor in any wise wil amend their liues, as there are commonly in euery town some: runne not thou therfore out of the towne, but tary there still, and exercise thy patience amongest them exhortyng them whensoeuer occasion serueth to amendement. And do not as the fondnes of the Monkery first dyd, for they at the first made so great accompt of the holynes of their god lyfe, that they could not be content to lyue and abyde in Cities and Townes where sinners and wicked doers were, but thought to amend the matter, and therefore ranne out into the wildernes, where they fell into great inconueniences. For some despised the com- We may not runne away from the place where euil persons dwell. Monkish foolishnes.

munion of the body and bloud of our Sauiour Christ, and some fell into other errours: so GOD punished them for their folishnes and vncharitablenes. We are borne into this world, not for our owne sakes onely, but for our euen Christian sake. They forgettyng this commaundement of loue and charity, ranne away from their neighbours like beastes and wild horses, that cannot abyde the company of men. So the Anabaptistes in our tyme, folowyng their example segregated them selues from the company of other men and therefore God gaue them, *reprobum sensum*, that is a peruert iudgement. Therfore, when thou dwellest in an euil towne or Parish, folow not the example of the Monkes or Anabaptistes: But remẽber that Lot dwelling in the middest of the Sodomites, was neuertheless preserued from the wrath of God, and such will preserue them the middes of the wicked. But for all that thou must not flatter them in their euill doings and naughty liuinges, but rebuke their sinnes & wickednes, and in no wise consent vnto them. Then it will be well with thée here in this world, and in the world to come thou shalt haue life euerlasting, which graunt both to you and me God the father, the sonne and God the holy ghost. Amen.

Anabaptistes are a vile sect of lewd people

# ¶ A Sermon preached *by M.* Hugh Latymer, on the Sonday called Septuagesima, the xiiij. day of February. Anno. 1552.



IMILE est regnum cœlorum patri familias, *qui exiit primo diluculo ad conducendos operarios in vineam suam. &c.* Math. 20.

This parable is written by the Euangelist Mathew in the xx. chapiter, and is very darke and harde to be vnderstand, yea, there is no harder piece of scripture written by anye Euangelist. Therefore it may well be called hard meat, not meat for mowers nor ignorãt people, which be not exercised in ỹ word of God. And yet there is none other diuersitie in this scripture then is in any other: For though many scriptures haue diuers expositions (as is well to be allowed of, so long as they keepe them in the tenour of the catholike fayth (yet they pertaine all to one ende and effect, and they be all alike. Therefore although this parable be harder to vnderstand then the other at the first hearing or reading, yet when we shall well aduise and consider the same, we shall finde it agreeable vnto all the other.

Now to come to the matter, there are some learned men which apply this parable vnto the ages of a man. For a man childe when he is borne: first he is a childe, afterward he becõmeth a ladde, then a yong man, and after that a perfect man. And in processe of tyme he becommeth an olde man, and at length a creeple and impotent. Some apply this parable to the ages of a man.

Some there be that apply it to the ages of the worlde, as from Adam to Noe was the first houre. From Noe to Abraham: from Abraham to Dauid: from Dauid to Christ: from Christ to the ende of the worlde. Som apply it to the ages of the world.

Some there are which would haue an allegory of it: but all agree in this one poynt, namely, that it is not requisite in Som maketh of this parable an allegory.

a parable to expound euery worde of the same. For euery parable hath *certum statum*, a certaine scope, to the whiche wee must haue a respect, and not go about to set all wordes together, or to make a glose for the same: for it is enough for vs when we haue the meaning of the principall scope, and more nedeth not.

All that professe Christ, are equall in all thinges that com by Christ

The poorest hath asmuch in Christ as the richest hath.

Now to the principall cause and ende, to the which our sauiour hath had respect in this parable, is, that he will teach vs hereby that all christen people are equall in all things appertaining to the kingdome of Christ. So that we haue one Christ, one redemer, one Baptisme, and one Gospel, one supper of the Lord and one kingdom of heauen. So that the poorest man and most miserable that is in the worlde, may call God his father and Christ his redemer, as wel as the greatest king or emperour in the world. And this is the scope of thys parable, wherin Christ teacheth vs this equalitie. And if this now were well considered. The whole parable wil be easily and sone vnderstand.

The sum of the parable.

Here is declared vnto vs that some laboured the whole day which were hiered for a pēny, that is of our mony tenne pence: for like as we haue a peece of money which we call a shilling, and is in value xij. pence, so the Iewes had a peece that they called *denarium*, and that was in valew tenne of our pence. The first company wrought xij. houres, and the other wrought, some ix. houres, some vj. houres, & some iij. houres, and some but one houre. Now when euening was come, and tyme of payment drew on, the housholder said to his steward go, and geue euery man alike, and beginne at those that came last. And when the other that came early in the morning perceiued that they shoulde haue no more then those that had wrought but one houre, they murmured against the housholder saying: Shall those which haue laboured but one howre haue as much as we that haue wrought the whole day. The housholder perceiuing their malicious mynde, sayd to one of them, Frend, wherfore grudgest thou? is it not lawfull for me to do with mine owne what pleaseth me? haue I not geuen thee that I promised thee. Content thy selfe therfore and

go

go thy way, for it hath pleaſed me to geue vnto this mã which hath wrought but one houre as much as vnto thee. This is the ſomme of this parable, which he concludeth with this ſentence, *Primi erunt nouiſſimi, & nouiſſimi primi*: The firſt ſhall be the laſt, and the laſt firſt.

Merite mongers are murmurers agaynſt Chriſtes poore flocke.

First, conſider who are theſe murmurers? The merite mongers, which eſtéme their owne workes ſo muche, that they thinke heauen ſkant ſufficient to recompence their good dœdes, namely, for putting themſelues to payne with ſaying of our ladies pſalter, and gadding on pilgrimage & ſuch lyke trifles. Theſe are the murmurers, for they thinke themſelues holier then all the worlde, and therefore worthy to receue a greater reward then other men: But ſuch men are much deceiued, and are in a falſe opinion, and if they abide & continue therin, it will bring them to the fire of hell. For mans ſaluation cannot be gotten by any worke, becauſe the Scripture ſayth: *Vita æterna donum Dei*. Lyke euerlaſting is the gifte of God. True it is, that God requireth good workes of vs, & commaũdeth vs to auoide al wickednes. But for all that, we may not do our good workes to the ende to get heauen withall, but rather to ſhew our ſelues thankfull for that which Chriſt hath done for vs, who with his paſſion hath opened heauen vnto al beleuers, that is, vnto all thoſe that putte their hope and truſt not in their dœdes, but in his death and paſſion, and ſtudye to liue well and godly, and yet not to make merites of their own workes, as though they ſhould haue euerlaſting life for them. as our monkes and friers, and all our religious perſons were wont to do, and therefore may rightly be called murmurers, for they had ſo great ſtore of merites, that they ſolde ſome of them vnto other men. And many men ſpent a great parte of their ſubſtaunce to buy their merites, and to be a brother of their houſes, or to obtaine one of their coates or coules to be buried in. But there is great difference betwene the iudgement of God, and the iudgement of this world. They in this world were accompted moſt holy aboue all men, and ſo moſt worthy to bee, *primi*, but before God they ſhal be *nouiſſimi*, when their hipocriſie and wickednes ſhalbe opened And thus much

Acts 17.

Good workes are to be done but not to merite our ſaluation by them.

Monkes and Fryers were merite mongers.

Monkes and friers had ſuch ſtore of merites that they made ſale of them.

The iudgementes of God and the worlde differ greatly.

I thought to say of the murmurers.

Now I will go about to apply all the partes of this parable: for as I sayd before, it is enough for vs if we know the chiefe poynt and scope of the parable, which is that there shall be one equalitie in all the thinges that appertayne to Christ. In so much, that the rulers of this Realme hath no better a God, no better sacraments, and no better a Gospell then the poorest in this world, yea, the poorest man hath as good right to Christ and his benefites, as the greatest man in the world. This is comfortable to euery one, and specially, to such as are in miseries, pouertie, or other calamities, which if it wer wel considered, we would not be so desirous to come aloft, and to get riches, honour and dignities in this world, as we now are, nor yet so malicious one agaynst another as we be. For we would euer make this reckoning with our selues, eche man in hys vocation. The seruaunt would thinke thus with hym selfe: I am a seruaunt poore and miserable, and must liue after the pleasure of my master, I may not haue my free will, but what the, I am sure that I haue as good a God as my master hath: and I am sure that my seruice and busines pleaseth God as much (when I do it with a good fayth) as the preachers or curates, in preaching or saying of the seruice. For we must vnderstand that God estæmeth not the diuersitie of the workes, but he hath a respect vnto the fayth: for a poore man which doth his busines in fayth, is as acceptable vnto god, and hath as good right to the death and merites of Christ, as the greatest man in the world. So go throw all estates, whosoeuer applieth his busines with fayth, considering that god willeth him so to do, surely the same is most beloued of God. If this were well considered and printed in our hartes, all ambition and desire of promotions, all couetousnes and other vices would depart out of our hartes. For it is the greatest cõfort that may be vnto poore people (specially such as are nothyng regarded in this world) if they consider that god loueth them as well as the richest in the world, it must nedes be a great comfort vnto them.

God and his mercies are indifferent to poore and rich.

A godly lesson

God respecteth not the diuersitie of workes.

God regardeth & loueth the poore aswel as the rich.

But there be some that say, that this sentence *primi & nouissimi*,

niſsimi, is the very ſubſtaunce of the parable. And here yee ſhall vnderſtand, that our ſauiour Chriſt toke occaſion to put forth this parable, when there came a young man demaunding of him in the xix. chapter of this Euangeliſt, ſaying: what ſhal I do to come to euerlaſting lyfe. Our ſauiour after he had taught hym the commaundements of God, bad hym: Do, and ſell all that he had and geue it to the poore, and come and folow hym. He hearing this, went away heauily, for his harte was colde, and then our ſauiour ſpake very terribly againſt riche men, ſaying: It is more eaſy for a Camell to go thorowe the eye of a nedle, then for a riche man to enter into the kingdom of heauen. A Camell *eſt fonis nauticus*, that is a great cable of a ſhip, which is more likelier then a beaſt that is called a Camell. The diſciples hearing this, ſayd: who then can be ſaued? he made them aunſwere, ſaying: *omnia poſſibilia ſunt deo*, God is almighty, and that which is impoſſible to men, is poſſible with God, ſignifiyng, ẏ he condemneth not all rich men, but onely thoſe that ſet their harts vpon riches, that care not how they get thē & when they haue thē, they abuſe them to the ſatisfiyng of their own carnal apetites & fleſhly delites & pleaſures, and not to the honour of God. And agayne, ſuch riches as are iuſtly, rightly, and godly gotten, thoſe are the good creatures of God, beyng rightly vſed to the glory of God & comfort of their neighbours, not hoording nor heaping them vp to make treaſures of them. For riches are indifferent & are not euill of themſelues: But they are made euill when our harte is ſet vpon them, and that we put hope in them, for that is an abhominable thing before the face of God. Now, after theſe wordes ſpoken by our Sauior Chriſt, Peter commeth forth ſaying, Lo, we haue forſaken all that we had, what ſhall bee our reward? Peter had forſaken all that he had, which was but little in ſubſtaunce, but yet it was a great matter to him for he had no more but ẏ little: like to the widowe which caſt into the treaſury two mites, yet our ſauior prayſed her gift aboue all that gaue before her. Here thou learneſt, that when thou haſt but little, yet geue of the ſame little as Tobias teacheth his ſonne, for it is as acceptable vnto God as though it

A Camell is a great Cable that belōgeth to a Shippe. Math. 19.

God abhorrith thoſe that abuſe riches.

Riches are the good creatures of God.

We muſt forſake all & folow Chriſt.

If thou haſt little yet geue ſomewhat.

were a greater thyng. So Peter in forsaking his old boate and net, was allowed as much before God as if he had forsaken al the riches in the world, therfore he shall haue a great reward for his old boate, for Christ sayth that he shall be one of them that shall sit and iudge the xij. tribes of Israell, and to signifie them to be more then the other, he geueth them the name of iudges meanyng that they shall cõdemne the world, like as almightie God speaketh of the Quene of Saba, that in the last day she shall arise and condemne the Iewes that would not here Christ, and she came so great a iourney to here the wisdome of Salomon. Then he answered and sayd, whosoeuer leaueth father, or mother or brethren for my sake, shall receaue an hundreth fold, and shall inherite euerlastyng lyfe. Now, what is this to leaue father and mother? when my father or mother will hynder or let me in any godnes or would perswade me frõ the honoring of God and faith in Christ, thẽ I must forsake and rather lose the fauour & good will of my father and mother, then to forsake God and hys holy word.

We must forsake father & mother to go to Christ.

And now Christ addeth and sayth, the first shalbe the last, and the last shalbe the first, alludyng to Peters saying that sounded as though Peter loked for a reward for his dedes, and that is it, which is the let of altogether, if a man come to the Gospell and heareth the same, and after hath a respect to reward, such man shalbe, *vltimus*, that is the last. If these sayings were well considered of vs, surely we should not haue such a nomber of vayne Gospellers as we now haue, that seke nothing but their owne commodities vnder the name and colour of the Gospel. Moreouer he teacheth vs to be meke and lowly and not thinke much of our selues, for those that are greatly estemed in their owne eyes, they are the least before God. For he that humbleth himself, shalbe exalted accordyng to the Scripture which sayth *Deus superbis resistit, humilibus autem dat gratiam*. God resisteth the proude and aduaunceth the humble and meke. And thys is it that he sayth, the first shalbe the last, teachyng vs to be carefull and not to stand in our owne conceit, but euer to mistrust our selues as

We must do good workes without respect of rewarde.

God despiseth the proude.

S. Paul teacheth ſaying *Qui ſtat, videat, ne cadat*, whoſoeuer ſtandeth, let him take hede he fall not, and therfore we may not put truſt in our ſelues, but rather in God. Further in this ſaying of our Sauiour is comprehended a great comfort, for thoſe that are accompted of the world to be the moſt vileſt ſlaues and abiect may by this ſaying haue a hope to be made the firſt and the principalleſt, for although they be neuer ſo low, yet they may ariſe agayne and become the higheſt. And ſo this is to vs a comfortable ſentence which ſtrenghtheneth our fayth and kepeth vs from deſperation and fallyng from God. And at the end he ſayth *multi ſunt vocati, pauci vero electi*, that is, many are called and few are choſen. Theſe wordes of our ſauiour are very heard to vnderſtand, and therefore it is not good to be to curious in them, as ſome vayne fellowes do, who ſeekyng carnall libertie peruert, toſſe and turne the word of God after their owne minde and purpoſe. Such (I ſay) when they read theſe wordes, make their rekening thus, ſaying: what nede I to mortifie my body with abſteinyng frō all ſinne and wickednes, I perceaue God hath choſen ſome, and ſome are reiected: Now if I be in the nomber of the choſen, I can not be damned: But if I be accompted among the condemned nomber, then I cannot be ſaued, for Gods iudgementes are immutable. Such fooliſh and wicked reaſons ſome haue, which bringeth thē either to deſperatiō, or els to carnall libertie. Therfore, it is as nedefull to beware of ſuch reaſons or expoſitions of the Scripture, as it is to beware of the deuil himſelfe. But if thou art deſirous to know whether thou art choſē to euerlaſting lyfe: thou mayeſt not begyn with God, for God is to high, thou canſt not cōprehend him, ỹ iudgemēts of God are vnknowen to mā, therfore thou mayſt not begyn there, but begyn with Chriſt, & learne to know Chriſt, and wherfore he came, namely ỹ he came to ſaue ſinners & made himſelf a ſubiect to the law & a fulfiller of the ſame, to deliuer vs from the wrath and daunger therof, and therfore was crucified for our ſinnes, and roſe agayne to ſhew and teach vs the way to heauen, and by his reſurrection to teach vs to ariſe from ſinne, ſo alſo his reſurrection teacheth and admoniſheth

1. Cor. 10.

Curious interpretations of the ſcriptures are odious & wicked.

Enter not in to the inſcrutable miſteries of God.

Enter into Chriſt & there ſeeke thy ſaluation.

vs of the generall resurrection. He sitteth at the right hand of God and maketh intercession for vs, and geueth vs the holy ghost that comforteth and strengtheneth our fayth, and dayly assureth vs of our saluation.

Consider I say, Christ and his comming, and then begyn to try thy selfe whether thou art in the booke of lyfe or not. If thou findest thy self in Christ, then thou art sure of euerlasting lyfe. If thou be without hym, thē thou art in an euill case. For it is written: *Nemo venit ad patrem nisi per me*, that is: No man commeth vnto the father but through me. Therefore if thou knowest Christ, then thou mayest know further of thy election. But when we are about this matter and are troubled within our selues whether we be elect or no, we must euer haue this Maxime, or principal rule before our eies, namely, that God beareth a good will towardes vs, God loueth vs, God beareth a fatherly hart towardes vs. But you will say, how shall I know that? or how shall I beleue that? we may know Gods will towardes vs thorough Christ, God hath opened himselfe vnto vs by his sonne Christ. For so saith Iohn the Euangelist: *Filius qui est in sinu patris ipse reuelauit*, that is, the sonne which is in the bosome of the father, he hath reuealed. Therfore we may perceiue his good will and loue towardes vs, he hath sent the same his sonne into this worlde, which hath suffred most paynefull death for vs. Shall I now thinke that God hateth me? or shall I doubte of his loue towardes me? Here you see how you shall auoyde the scrupulous and most daungerous question of the predestination of God. For if thou wilt inquire his counsayles, & enter into his, consistory, thy wit will deceaue thee, for thou shalt not be able to search the counsails of God. But if thou begin with Christ, and consider his comming into the worlde, & dost beleue that God hath sent him for thy sake, to suffer for thee, and to deliuer thee from sin, death, the diuell and hell. Then when thou art so armed with the knowledge of Christ, then I say, this simple question cannot hurt thee, for thou art in the booke of lyfe which is Christ himselfe.

Christ is the booke of life wherein our names are written, if we beleue in him.

Iohn. 13.

God hath geuen his only sonne to redeme sinners that repent and beleue.

How you shall know when you are in the booke of lyfe.

Also we learne by this sentence, *multi sunt vocati*, that many

are

are called: That the preaching of ỹ Goſpell is vniuerſall, that it pertaineth to al mankynd, that it is written, *in omnem terram exiuit ſonus eorum*, thorough the whole earth, their ſound is heard. Now ſeyng that the goſpell is vniuerſall, it appeareth that he would haue all mankynde ſaued, and that the faulte is not in him if we be damned. For it is written thus: *Deus vult omnes homines ſaluos fieri*, God would haue al men to be ſaued, his ſaluation is ſufficient to ſaue all mankinde, but we are ſo wicked of our ſelues that we refuſe the ſame, and we will not take it when it is offred vnto vs, and therfore he ſayth: *Pauci vero electi*, fewe are choſen, that is fewe haue pleaſure and delight in it, for the moſt part are weary of it, they cannot abide it. And there are ſome that heare it, but they will abide no dãger for it, they loue more their riches and poſſeſſions then the word of God. And therfore *pauci ſunt electi*, there are but a fewe that ſtick hartely vnto it, and can fynde in their hartes to forgo this world for Gods ſake and his holy worde. There are ſome now a dayes that will not be reprehended by the goſpel, they thinke themſelues better then it. Some agayne are ſo ſtubburne, that they will rather forſwere themſelues, then confeſſe their ſinnes and wickednes. Suche men are cauſe of their owne damnation, for God would haue them ſaued, but they refuſe it, like as did Iudas the traytor. whõ Chriſt would haue had to be ſaued, but he refuſed his ſaluation. He refuſed to follow the doctrine of his maſter Chriſt. And ſo, whoſoeuer heareth the worde of God and followeth it, the ſame is elect by him. And agayn, whoſoeuer refuſeth to heare the word of God and follow the ſame, is damned. So that our election is ſure, if we follow the worde of God. Here is now taught you how to try out your election, namely, in Chriſt, for Chriſt is the accompting booke and regiſter of God, euen in the ſame booke, that is Chriſt, are written all the names of the Elect. Therfore we cannot finde our election in our ſelues, neither yet in the high counſayle of God: for *Inſcrutabilia ſunt iudicia altiſſimi*. Where ſhall I then finde my election? In the counſeyng booke of God which is Chriſt: for thus it is written, *Sic Deus dilexit mundum*. that is, God hath ſo intirely loued the

God would that all ſhould be ſaued.

Swift to hear and ſlow to ſpeake.

Note that our ſtubburnes and lacke of faith, is the cauſe of our damnation.

A right dotrine to try our election

Iob. 34.

world

worlde, that he gaue his only begotten sonne, to that end, that all that beleue in hym should not perish, but haue life euerlasting. Wherby appeareth most plainly that Christ is the booke of life, and that all that beleue in him are in the same booke, and so are chosen to euerlastyng life, for onely those are ordeined which beleue.

Christ is the booke of lyfe.

Therfore when thou hast fayth in Christ, then thou art in the booke of life, & so art thou sure of thy election. And agayne, if thou be without Christ and haue no fayth in hym, neither art sory for thy wickednes, nor haue a mynde & purpose to leaue and forsake sinne, but rather exercise and vse the same, then thou art not in the booke of lyfe as long as thou art in such a case, and therfore shalt thou go into euerlasting fire, namely if thou dye in thy wickednes and sinne without repentaunce. But there are none so wicked, but he may haue a remedy, what is that? Enter into thyne owne hart, and search the secretes of the same. Cõsider thyne owne lyfe, & how thou hast spent thy dayes. And if thou finde in thy selfe all maner of vncleanes and abhominable sinnes, and so sest thy damnation before thyne eyes, what shalt thou then do? Confesse the same vnto thy Lord God, Be sory that thou hast offended so louyng a father, and aske mercy of him in the name of Christ, and beleue stedfastly that he will be mercyfull vnto thee in the respect of his onely sonne which suffered death for thee, and then haue a good purpose to leaue all sinne & wickednes, & to withstand and resist the affections of thyne owne flesh, which euer fight agaynst the spryte, and to lyue vprightly and godly after the will and commaundement of thy heauenly father. If thou go thus to worke, surely thou shalt be heard, Thy sinnes shalbe forgeuen thee, God will shew him selfe true in his promise, for to that end he hath sent his onely sonne into this worlde, that he might saue sinners. Consider therefore I say, wherfore Christ came into this worlde, Consider also the great hatred and wrath that God beareth agaynst sinne, And again consider his great loue, shewed vnto thee, in that he sent hys onely sonne to suffer most cruell death, rather then that thou shouldest be damned euerlastingly.

The vnfaithfull are not in the booke of lyfe.

The right way how thou maist be assured of euerlasting life

Con-

Conſider therefore this great loue of God the father, Amend thy lyfe, flye all occaſions of ſinne and wickednes, and be loth to diſpleaſe him. And in this doyng thou mayſt be aſſured that though thou haddeſt done all ỹ ſinnes of the worlde, they ſhall neither hurt nor condemne thée, for the mercy of God is greater then all the ſinnes of the worlde. But we ſometime are in ſuch a caſe, that we thincke we haue no faith at all, or if we haue any, it is very feble and weake. And therfore theſe are two thinges, to haue fayth, and to haue the feelyng of fayth. For ſome men would fayne haue the feelyng of fayth, but they can not attaine vnto it, and yet they may not deſpayre, but go forward in callyng vppon God, and it will come at the length: God will open their hartes, and let them feele his goodnes.

Faith is one, and ỹ feelyng of faith is an other.

And thus may you ſée who are in the booke of life, and who are not. For all thoſe that are obſtinate ſinners, are without Chriſt, and ſo not elect to euerlaſtyng lyfe if they remaine in their wickednes. There are none of vs all but we may be ſaued by Chriſt, and therefore let vs ſticke hard vnto it, and be content to forgo all the pleaſures and riches of this worlde for his ſake, who for our ſake forſoke all the heauenly pleaſures and cam down into this miſerable and wretched worlde, and here ſuffred al maner of afflictions for our ſake, And therfore it is mete that we ſhould do ſomewhat for his ſake, to ſhewe our ſelues thankefull vnto hym, and ſo we may aſſuredly be found among the firſt, and not among the laſt: that is to ſay, among the elect and choſen of God that are written in the compting booke of God, that are thoſe that beleue in Chriſt Jeſu, to whom with God ỹ father and the holy ghoſt be all honor and glory worlde without end. Amen.

Who ar in the booke of life, & who are not.

The concluſion of this Sermon.

# ¶ A Sermon preached by *M.* Hugh *Latimer, on the Gospell called Sexagesima*, being the 21. day of February. Anno. 1552.

Marke. 4.



Exiit seminator ad seminandum semem suum. &c.

This parable néedeth not to be expounded, for Christ our Saviour him selfe expounded the same vnto his disciples. Therefore let vs onely consider and learne his exposition. He is the sower, the Séede is his worde, the people which heare the same is the ground wherein the Séede is sowen. Christ our saviour is the chiefe preacher and the chiefe Sower. All that preach his word are Sowers. And as it now chaunced vnto Christ, so happened it to all his preachers after him: For they labour, they sow, they til the ground and they preach much, but it bringeth forth but litle fruite. Like as here in this Gospell, it appeareth that there was much grounde, for there was hard troden ground, alfo thorney grounde, and stony ground, and good ground, so that onely the fourth part was good ground and bare fruite, notwithstanding that Christ him selfe preached and sowed the Séede.

All preachers are, or ought to be sowers of the seede of gods holy word.

It is much if the forth parte of the people loue God and his word truely & faithfully.

A diuelish opinion of the Anabaptistes.

Here are matters to confound the Anabaptistes, that affirme that they only haue the true word of God, and the right vnderstanding of the same, because it beareth fruite. As for our preaching, they say it is naughtes, for it beareth no fruit, or if it do, it is very litle, which opinion is most false and erronious. For Christ which was very God and very man confesseth him selfe that the word of God, though it be most sincerely, and purely preached, yet it taketh litle fruite, yea skant the fourth part doth prosper and encrease. And this is to be noted thorough out all the Scripture (that is to say, both in the newe and olde testament) that euer the great number

were

were thoſe that refuſed the woꝛd of God, and the leſſe num-
ber were they that receaued the ſame, and followed it. Ther-
foꝛe it appeareth that this opinion of the Anabaptiſtes is
moſt wicked and erronious and cleane agaynſt the truth of
the Scriptures. Foꝛ the deuill is not a ſléepe, he reſteth not
whenſoeuer the woꝛd of God is pꝛeached, there he is, fea-
ring he ſhall ſuffer ſome wꝛong oꝛ ſuſteyne ſome loſſe. What
moued our ſauiour Chꝛiſt to vſe this parable and to take a
ſimilitude of huſbandꝛy to teach the people withall? It is re-
quiſite in a pꝛeacher to apply himſelfe after his audience, that
is to ſay, when his audience is learned, oꝛ when he pꝛeacheth
beſoꝛe learned men. Then it is méete foꝛ a pꝛeacher to ſet
out his matters learnedly. And agayne, when he is amongſt
the ignoꝛaunt and vnlearned people, to vſe himſelfe ſo, that
they may perceaue both him and his doctrine, foꝛ a good and
godly pꝛeacher muſt endeuour himſelfe to doo good, and not
to ſet out his learnyng whereby to gayne the pꝛayſe of the
woꝛld and to be noted a learned man. Therefoꝛe our Saui-
our kept this rule, he hauing a reſpect to his audience, vſed
a common maner of teaching: Foꝛ at that time ſome vſed to
teach the people in Apologies, bꝛinging in how one beaſt
talketh with an other, which maner of teaching, the heathen
much vſed. And at this time when Chꝛiſt pꝛeached, ỹ Iewes
maner was to teach commonly by Similitudes. Therefoꝛe
our Sauiour not entending to bꝛing any new maner of
teaching in amongeſt them, did therefoꝛe vſe their common
maner of teaching, which was by ſimilitudes. Foꝛ as the
comming of our Sauiour Chꝛiſt into this woꝛlde was low
and humble: So his pꝛeaching was ſimple and playne, and
here vſed this familiar and playne ſimilitude of huſbandꝛy,
geuing therewith an eꝛample to all pꝛeachers of his woꝛde,
to beware of vayne gloꝛy, and onely to ſéeke to edify and to
pꝛofite their audience, lyke as he himſelfe did, which was
not aſhamed after his comming downe from heauen, to teach
his audience by huſbandꝛy, and thereby to eꝛhoꝛte them to
goodnes. So let not the pꝛeachers now in this time be aſha-
med to apply their matter after ỹ capacitie of their audience,
that they may do them good.

The diuelliſh opinion of the Anabaptiſtes cleane confuted

The maner of the Iewes doctrine was to teach by parables.

The doctrine of Chꝛiſt was ſimple & plain

Now the ſéede, is the woꝛde of God: the ground, is the

people

Christes exposition of the parable.

people. Like as the husbandman getteth much corne, when the ground is well tylled and dounged, so the worde of God bringeth forth much fruite, when it lighteth vpon a good ground, that is, vpon an hart that gladly receaueth the same. But if it light in the high way, which is a troden grounde, that is, vpō those that haue bene brought vp in old customes and vsages, by reason whereof they are made so harde, that they can not receaue the good sæde. &c.

But before I come to entreat further of this matter, you must vnderstand, that Christ speaketh here in the beginning of those that heard the worde of God gladly, and willingly came to it. Now there are a great many that not onely refuse to follow the gospell, but also vtterly refuse the hearing of it. In what a miserable case are they that will not heare it: when so great a number is lost, and dō peariſhe that heare? For first, there are Turckes which refuse the Gospell. The Iewes also can not abide it: yea there also a great many that beare the name of Christians, that can not abide the name of the Gospell, although it be the doctrine of Christ. Some be so obstinate in their old Mumsimus, that they can not abide the true doctrine of God. Some also haue this consideration and if they come to heare sermons, peraduenture they themselues are false and naughty people, as bribers, stealers, whoremongers, adulterers, and such lyke. For these when they come to the sermon, heare all maner of vices rebuked: they heare the preacher say: *Non dimittitur peccatum, nisi restituatur ablatum*. Sinne can not bee forgeuen without that which was taken away bee restored agayne. Now when a thiefe or a briber heareth this, it rubbeth him on the gall, he cā not away with it, therfore he maketh this reckoning with him selfe, I know that, *Seruus qui non facit voluntatem Domini. &c.* that is, The seruaunt that knoweth the will of his maister and doth it not, hee shall be beaten with manye stripes. Therefore I will kæpe me from it, I will not medle with it, for to follow it I can not, nor will not, because it is agaynst my profite, and I know I shall be the better if I medle not with it at all, because then I am sure I shall haue the lesser punishmente. And such considerations kæpeth some from the hearing of Gods worde. Such men shall haue dou-

woe be to the that refuse the learning and doctrine of the Gospell, when it is offered vnto them.

The wicked hate and abhorre to heare the word of God because they shal heare their wickednes reproued. Iohn. 13.

The wicked of euill are more in feare of punishment then they are repentaunt of their wickednes.

ble

ble puniſhment, firſt for theyr wickednes, and then for theyr wilfull ignorance: For wilfull ignorance is a greate and grieuous ſinne, and it is a deſpiſing of God, and his worde, in that I may come to the knowledge of God and his will, and yet I will not, but turne my hart from it: God in his holy Scripture ſayth: He that turneth from the hearing of mee, and my worde, his prayer is abhominable in my ſight. Prouer. 28. Nowe when his prayer is curſed and hated in the ſighte of God, then may he be well aſſured that he ſhall receaue no fauour at Gods handes, and ſo all his doinges are hateſull, accurſed and abhominable. And here you may ſee, how great and abhominable a ſinne, wilfull ignorance is in the face of God, in which ſtate all they are, that when they may heare the worde of God, and wilfully refuſe the hearing thereof. But theſe are not thoſe of which Chriſt ſpeaketh in this Goſpell, and therefore we will returne and ſpeake of them.

Wilfull ignorance is an abhominable thing before God.

Thoſe which our Sauiour Chriſt ſpeaketh of in this parable or ſimilitude, ſaying, Some falleth in the high way, which is the harde troden grounde, are thoſe hartes that are blinded with olde cuſtome. And ſome are ſtony, and ſome are thornie, and ſet theyr hartes vpon worldly riches: inſomuch that all theyr minde is geuen to the pleaſure and delighte of this world, and vtterly to forget God and his holy worde.

The ſeed that falleth in the high way.

Which are thoſe that are the high way, or harde troden ground? Thoſe are they that haue bene brought vp in euell cuſtomes, and haue had euell bringing vp, haue bene ſwearers, and will abide ſo: haue bene theeues, and will be ſo ſtil: haue bene backebiters, and ſlaunderers, wrathful and vengeable, and ſo continue without amendment, and ſet more by theyr olde cuſtomes, then they do by the word of God, & loue better theyr wickednes then good liuing, and are in minde ſo to continue ſtil. Wherefore the deuill hath them in poſſeſſion as long as they abide in ſuch hardnes of hart, and continue in ſuch wickednes: for the deuyl ſetcheth away the ſeed, that is, the worde of God that was ſowne in theyr hartes, lyke as a byrde gathereth vp the ſeedes that lye in the byghe way. And there are many of ſuch kinde of people, which if they continue in that ſtate, they ſhall be damned world without ende. Yet they do well, when they heare the worde of

Thoſe that haue bene brought vp in euil cuſtomes, are thoſe that are likened to the ſeed ſowne in the hye way.

The deuill is diligēt to take vs negligent and forgetfull of God.

Better is the hearer of the word of God though he followeth not, the he that despiseth both hearing and following.

God, for they are much better then those that will neyther heare it, nor follow it. And what shall they do that be in such a case? First, let them knowe them selues, and theyr owne wickednes and sinnefull lyfe: let them be sory for it, and crye God mercye, and beware they fall not into farther inconuenience, for if they go forwarde in theyr sinnefull lyfe, they shall be damned worlde without ende. Therefore, whosoeuer among you hath the nature of this high way or troden ground e is hardened with old customes, let him be mollified with the sweete and pleasant water of the worde of God.

The sweete water of gods word wil mollify hard harts

Some sede falleth vpon the stony grounde, that is, suche manner of men as at the first are very earnestе to heare the worde of God, and so continue still vntill some persecution or trouble shal arise for the same, and then they are gone, they will no longer tary by it. For if he be asked a question of holy water, or holy bread, of Masses or pilgrimages, or of any such trumpery, he yeldeth straite and graunteth it, he wil not stand agaynst it, but will follow and goe forwarde with the greater number: but those that are godly do not so, they abide by it: they are content to lose theyr riches, wife, children, yea and theyr liues also for Gods sake and his holy worde. But the other that began so whote at the first are quite gone. And truly I feare me, that a great many of those are as the sede sowen vpon stones, which speake nowe fayre and make a godly shew of the Gospell, but if there come persecution or affliction then they are gone. But peraduenture some will say vnto me, what shall I do, for I can not abide persecution, I am so weake and so fearefull, and my fayth is so slender, therfore tell me what I may do or what remedy I may haue? Thy onely remedye, is to call vppon God to strengthen thy fayth, and to endue thee with the holy ghost, which is the comforter, which will strengthen thee in all thy tribulation and affliction. Call I say vpon almighty God for this ghost, and then vndoubtedly thou shalt be made able to abyde what soeuer tribulation or affliction that commeth.

Persecutiō is the triall of a faithful man.

The godly do gladly embrace persecution.

Whot gospellers are no sufferers of persecution.

Cal vpon god in all tribulations in faith, and he wil deliuer thee.

There is an other sorte of sede that falleth among the thornes and bushes, which signifieth those that are let and hyndred by this worlde, and seke nothing but the world, and riches. These men, when they heare that the worde of God con-

condemneth theyr grædy couetouſnes, and heapyng vp of riches, theyr ambition and deſire of worldly honors, they will not heare it, they will not meddle with it, but goe forward in theyr wicked ſtudies. And thus it may appeare, that riches, are as thornes that choke and kill the good ſæde that it can not come vp, and bring forth fruite. For like as you ſæ how thornes letteth a man by the way, ſo that he cannot go ſpedely but they hang vpon him, and ſometime teare his hoſe or hys cote: So is riches a like let or impediment to vs in our going to God, they are burthens that preſſe vs downeward from God which is aboue. Like as when a man going vp a great hill, and hath a heauy bagge vpon his necke: That man can not ſpedely go, neyther can he make any great haſt: ſo all they that are laden with riches and honors of this world, can not ſpedely go to God, for they are heauy laden, for this riches draweth them backward.

The couetous will not heare any thing a gaynſt couetouſnes.

Worldly perſons can not abide to heare nor talk of the word of God.

Couetouſnes of riches, hyndreth me from comming to God.

And here peraduenture you will ſay that it is not lawfull for a chriſten man to haue riches nor to haue honors, neyther to beare high dignities. But I aunſwer, we are not bounden by the commaundement of God to caſt away our ſubſtaunce and riches that God ſendeth vs, neyther to refuſe ſuch honors as we ſhall be lawfully called vnto. But we may not do as many do, that grædely and couetouſly ſæke for it day and night, for ſome there are that haue no reſt, but ſtill ſtudy and muſe how they may get riches and honors. We muſt not do ſo, neyther may ſæke for it after that ſorte. But if God call thæ to honors, if our vocation requireth vs ſo to do, then follow thy vocation with all humblenes and gentlenes: Sæke not for it: for it is the greateſt madneſſe that may be, to ſæke for honors or riches. If God ſendeth them, refuſe them not, as the Scripture teacheth vs ſaying: *Diuitiæ ſi affluant, nolite cor opponere*. If riches come vnto you, ſet not your hartes vpon them: neyther put your truſt in them. So S. Paule commaundeth the riche men, ſaying: Yee rich men be not proude harted, nor truſt in your vncertaine riches. Surely here S. Paule geueth them a very apt name, for there is nothing ſo vncertaine in this worlde as riches is, as we ſæ by daily experience but ſpecially in theſe our dayes, where we daily ſæ that men of great riches and honor are by the mighty

A chriſten mã may well be both rich and honorable.

Riches nor honors may not be ſought gredely nor couetouſly.

Pſal. 62.

The riches of this world is an vncertaine riches.

Haue faith in God for Christes sake and we shall haue riches that will not perish.

hande of God made humble and of base estate. Therefore let vs lift vp our hartes vnto almighty God, and truste in him and leaue all ambition & couetousnes. We subiectes thinke in this maner and say, O if I were a great man, or a rich man as some men be, I would do much good, I would releue the poore and minister Iustice to them that haue wrong. So the Sicke man thinketh, if I had my health and might go abroad, I would liue after the will of God, and kepe me from all sinne and wickednes. &c. Such foolishe reasoning some haue with them selues, not considering that the best seruice that anye man can do vnto God, is to apply his busines in such state and order as God hath appoynted and ordered them. For thou canst do God no better seruice being a poore man, then to liue vprightly in thine estate. And so the Sicke man pleaseth God as well in his sicknes if he beare the same patiently and willingly, as an other doth in his health. Therefore, these studies to come aloft and such other vayne desires are naughtes and foolishe: And euery good christian must beware of them and study to liue in his order as God hath appointed him.

The fonde myndes of worldly men.

The best seruice that may be don to God is, for euery man to walke in his vocatiõ

Now, to make an end, you haue heard here in this Gospell that there are foure maner of Sedes. The first is sowen in the way, The second vpon the stones, The third amongst thornes, And the fourth in good ground. Now let euery man examine hys owne hart, and let him consider with him selfe whether he be amongest these or not? If he perceaue hym selfe to be like those sedes that fall vpon ẏ hard way, let him amende. And if he be like to those that lighted vpon stones, let him amend. If he be like the sede fallen among thornes, let him not lye there, but get him out, or els he shalbe stopped and choked vp of them to the daunger of his eternall dampnation. Also you haue heard that the last 3. maner of Sedes haue all one propertie, which is *audire* and *suscipere*. They can be content to heare the word of God, and beare it away with them, but they forget it. But the good sede only hath a property beside that, which is *audire et retinere*, to heare it and to kepe it. *Retinere* is the property of the good sede. Therefore, if thou canst finde this *Retinere*, that is, the kepyng of Gods most holy worde in thy hart, then thou art in the good

The conclusiõ of this sermõ.

The true hearer of ẏ word of God doth kepe and obserue it.

grounde,

grounde, and ſhalt bꝛyng foꝛth much fruite *Cum patientia* ſayth Luke, that is, thou ſhalt keepe the worde of God with patience. Foꝛ God hath euer a church, and thoſe that be of the ſame church, wil kéepe his woꝛd with patience. Foꝛ he that ſuffereth foꝛ Gods ſake, is neither the high way and hard troden grounde, neither a thoꝛny noꝛ ſtony ground, but is the very good ground that bꝛingeth foꝛth much fruite. Foꝛ if he were a thoꝛny grounde, he would not ſuffer his riches to bée taken from him. This patience is not knowen in wealth, noꝛ in pꝛoſperitie, but only in aduerſitie and tribulation. Foꝛ when I am in tribulation oꝛ affliction foꝛ Goddes woꝛds ſake, when I am perſecuted foꝛ it, loſe my goodes and ſubſtaunce and my wife and childꝛen. When I am thus bexed *ex omni parte*, and ſuffer all theſe with patience, without any murmuring oꝛ grudging againſt God, then I am one of thoſe that are ſowen in the good ground, and ſhall bꝛing foꝛth much fruite. But I feare me there are but few of ſuch as can finde in their hartes to do ſo, foꝛ euery man is geuen ſo much vnto this woꝛlde, that they can ſkant finde in their hartes to geue any thing foꝛ Gods ſake vnto the poꝛe. How much leſſe would they foꝛgo their treaſures and their liues, if they ſhould be dꝛiuen vnto it. I feare me, they would rather foꝛſake God and his woꝛd, then their goodes and liues.

The faithfull hearer of the woꝛd of God bꝛingeth foꝛth good fruite.

Tribulation & affliction trieth the faithfull.

I beſech God almighty that he wil turne our hartes vnto him, and geue vs grace to riſe vp from the euill ground, and that we may be ſowen in the good ground, and bꝛing foꝛth fruite manifolde to his honoꝛ and gloꝛy, to whom with the ſonne and the holy ghoſt, be all honour and gloꝛy foꝛ euer. Amen.




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